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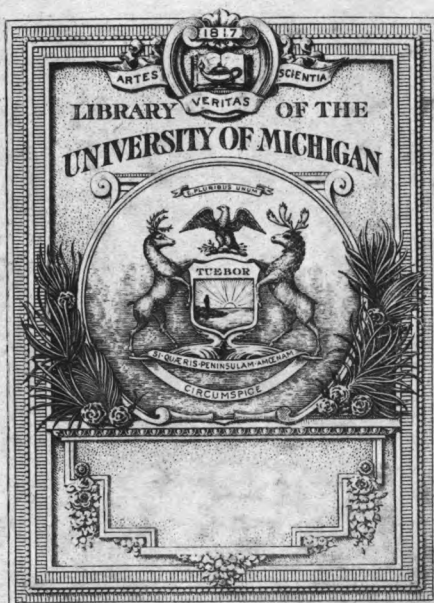
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HARMONY OF THE FOUR GOSPELS

IN GREEK,

ACCORDING TO THE TEXT OF TISCHENDORF;

WITH A

Collation of the Textus Receptus,

AND OF

THE TEXTS OF GRIESBACH, LACHMANN, AND TREGELLES.

REVISED EDITION, WITH AN APPENDIX ON

THE PRINCIPLES OF TEXTUAL CRITICISM.

BY

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"A HARMONY OF THE GOSPELS IN ENGLISH," ETC.



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TO
CONSTANTINE VON TISCHENDORF,

TO WHOSE CRITICAL LABORS, DISCOVERIES, AND PUBLICATIONS THE CHRISTIAN
SCHOLAR OF EVERY LAND IS DEEPLY INDEBTED,

This Volume is,

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P R E F A C E.

11-30-45 msl
THE arrangement of the four Gospels in harmony has been recognized as useful almost from the time of their first publication; and the propriety of placing such an arrangement among the earlier studies of a course of theological instruction has been established by an experience too long and varied to need further proof. It remains to improve as much as may be the apparatus for this study, yet with care that it be kept within the means of theological students. Much has been excellently done to this end in past years, especially by Robinson, both in editing Newcome, and subsequently in the various editions of his own Harmony. So long a time, however, has since elapsed, and during this time the apparatus of the Biblical scholar has so greatly increased, that further improvement seems now practicable, and indeed demanded. Personal experience in theological teaching has produced an impression, confirmed by correspondence with many others similarly occupied, of the need of a Harmony embracing several features not contained in any existing work. To supply this want, at least in part, is the aim of the present volume.

Its distinctive features are: 1. A critical text. This may already be found in Tischendorf's valuable *Synopsis Evangelica*,¹ but not in combination with the other features, and even this text not as yet conformed to his latest edition. While no text can be relied upon in every detail as perfectly reproducing the original; yet time and learning and labor and prayer must have been spent in vain if no nearer approach to the original has been made than is contained in the *textus receptus*. The student is satisfied neither with that alone, nor yet with the somewhat eclectic texts usually given in Harmonies. The importance of textual criticism in bringing out the exact relations of the language of the several Evangelists cannot be overlooked. Since there are obvious reasons for adopting some one text as a whole, the choice must lie between those of Tregelles and of Tischendorf. They differ but little, and seldom on

¹ *Synopsis Evangelica*, etc., ad antiquos testes denuo recensuit Const. Tischendorf, Ed. altera emendata. Lipsiæ, 1864.

important points. Between them, however, that one is evidently to be preferred which has the advantage throughout of the *Codex Sinaiticus*, and of a more close collation of the *Codex Vaticanus*. The text of Tischendorf's eighth edition¹ has therefore been adopted as most fully embodying the latest results of criticism; and in fact the publication of this work has been delayed a full year to obtain the completion of that edition so far as the end of the Gospels.

That the student may the more readily recognize them, every divergence from the *text. rec.* has been printed in a different type, following the plan of Griesbach in his larger edition,² but using the kind of type employed by Scrivener³ for a similar purpose. The readings of the *text. rec.* displaced, or altered, and the additions to that text are all given in full in the margin, neglecting only mere differences in spelling and unimportant changes in the order of the words. The text adopted as the *textus receptus* is that of the Elzevirs of 1624. This is the text marked E in the collation of Scrivener based upon the text of Stephanus of 1550 — a collation of most convenient form, the value of which would have been greatly enhanced if even in the second edition it had been found practicable to surmount more fully the difficulties in the way of accuracy. The texts of Griesbach,⁴ Lachmann,⁵ and Tregelles⁶ have been carefully collated on these variations. Wherever any of them retain the reading of the *text. rec.* their initials are appended thereto; or if any of them give a different reading, that also is added with the initial. *All these critics concur with Tischendorf in such cases when the contrary is not thus indicated.* Additions to the *text. rec.* are also printed in the text in thicker type and inserted in the margin with "om." before them. The various degrees of Griesbach's choice are carefully marked, but ordinarily the marginal readings of none of the critics are given, nor indeed their texts when they differ from the concurring text of Tischendorf and the *text. rec.* Thus these two texts are exhibited fully, with a *conspectus* of the other critical editors in all cases of variation between them. Only in cases when the *var. lect.* may be considered of importance are the original authorities cited, and these briefly. Enough is given to show the weight of authority, but for details the student is expected to consult a critical edition.

¹ Nov. Test. Gr. ad antiquissimos testes denuo recensuit, etc., Const. Tischendorf. Ed. Octava.

² Nov. Test. Gr. Textum ad fidem codicum, versionum, et patrum recensuit, etc. J. J. Griesbach, ed. secunda, emendatio, etc., Halæ, Sax. et Londini, 1796 (Tom. II. 1806).

³ Nov. Test. etc. Curante F. H. Scrivener, A.M. ed. auctior et emendatio. 1865.

⁴ Nov. Test. Gr. ex recensione Jo. Jac. Griesbachii, etc. Lipsiæ, 1805.

⁵ Nov. Test. Gr. et Lat. Carolus Lachmannus recensuit. Berolini, 1842.

⁶ Tregelles's Gr. Testament. The two first Gospels appeared in 1857, the two last in 1861

An incidental advantage of this plan is in the evidence thus afforded of a gradual approximation to a final settlement of the text. In glancing along the foot of the pages, the eye will at once observe how much more frequently the letter G occurs than L, and both of these than T. In other words, with the acquisition of larger critical apparatus, and the fuller prosecution of critical studies, there has arisen an increasing agreement as to the corrections required in the text of the Elzevirs. This agreement in the case of Tischendorf and Tregelles has now indeed reached such a point that it would seem possible to prepare a standard text which might be adopted as a new *textus receptus* by scholars generally.

In punctuation, it has seldom been found necessary to change that of Tischendorf's last edition. The excellence of the work in this matter is due to the careful revision of the sheets by my friend Prof. Charles Short of Columbia College; my grateful acknowledgments are also due to several other friends for their patient examination and correction of the proofs, sheet by sheet. The formation of paragraphs has been mainly determined by the excellent arrangement of Dr. Coit.

2. All distinct quotations from the Old Testament are given in full in the margin according to Tischendorf's edition of the LXX.,¹ together with the *var. lect.* of the Alexandrine text and of the *Codex Sinaiticus*, and also of the versions of Aquila, Symmachus, and Theodotion, when any of these are matters of interest or importance. The original Hebrew is added wherever there is any notable variation in the translation of the LXX. Allusions and general references, which may as well be looked up in an English Bible, are given only by chapter and verse.

3. A small selection of parallel references has been placed in the margin, chiefly to point out similar language or incidents in other parts of the Gospels, or passages in the Old Testament on which the language of the Gospels may be founded, or sometimes quotations in the Epistles or allusions to the language of the Gospels.

4. Brief notes, relating only to matters of harmony, and not intended to serve in any sense as a commentary, have been placed at the bottom of the page. In a few instances, in which these were unavoidably of inconvenient length, the subject-matter is treated in an introduction to the part to which it pertains, and a simple reference thereto given in the foot-note.

5. While the great care and learning devoted of late years to the

¹ Vetus Test. Gr. juxta LXX. interpretes. Text. Vaticanum, etc. recensuit Const. Tischendorf. ed. altera correctior et auctior. Lipsiæ, 1856.

Harmony of the Gospels has established on a sufficiently firm basis the general chronological order ; yet as no two Harmonies agree throughout in minor details, advantage has been taken of the preparation of a new work to adopt in these matters such arrangements as seemed best on a full comparison of many earlier works. In no case has the temptation to adopt Tischendorf's plan (employed also by Anger) of repeating passages in different connections been yielded to, although in some places it offers a most convenient escape from difficulty.

6. In the arrangement of the columns, more paper is left blank than in Robinson, Anger, or Tischendorf, less than in Greswell or Stroud. The aim has been to combine the greatest clearness with the least cost. To this end the same width of column is preserved for each Gospel in any one section, provided it be all upon the same page ; but with the passage from one section or one page to another, the width of the columns is altered as occasion requires.

7. The synoptical table of the arrangement of several Harmonists, given at the close of the introduction is a new feature, which, it is hoped, may prove useful. It shows at a glance how general is the agreement on the main points of chronology ; and also, when difference exists, with which of these Harmonists the present arrangement accords. In this table the order of each Harmonist is of course preserved without change.

That what has been done may be to the furtherance of the glory of God, and may be blessed by Him to the increase of the knowledge of His word is the earnest prayer of the author,

FREDERIC GARDINER.

MIDDLETOWN, CONN., Feb. 1871.

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(Chap. xv. verses 4-8, §§ 167-172, in the notes, pages 261-266.)

GENERAL INTRODUCTION.

THE three first Gospels are commonly called *Synoptical*, because they each give to some extent a synopsis of our Lord's life, or rather of the part of it subsequent to His baptism; while the Gospel of St. John has always been considered as supplementary in its character. It has comparatively little in common with the others, and contains far less of narrative; yet it has generally been thought to preserve the true chronological order of the events mentioned in it, and thus to form the proper basis for the chronological arrangement of a Harmony. Whether this be right or not, must necessarily be the first point to be settled. To this end some knowledge of all the Gospels in their relations to one another must be had.

Each one contains something peculiar to itself, and each has something in common with the others. Setting aside for the moment the peculiarities, and attempting to arrange together the concordances, it is found at once that they are not given by the different writers in the same order. To preserve the order of all is therefore impossible. There is, on the whole, a greater resemblance between St. Matthew and St. Mark, in the events narrated, than between any other two, although even they do not concur in the order. Some general idea of the proportion of resemblances and of peculiarities in each Gospel may be formed from the following percentage table, given by Stroud in the introduction to his Harmony¹ (p. cxvii.):

	St. Mark.	St. Matthew.	St. Luke.	St. John.
Peculiarities,	7	42	59	92
Concordances,	98	58	41	8

Or, as the matter is put in another form by Archbishop Thomson (*Acts and Gospels* in Smith's Dictionary of the Bible, Vol. i. p. 713, Am. ed. p. 941), in regard to the Synoptical Gospels only; — if we suppose their narrative divided into sections, all three of them coincide in 42 such sections, while St. Matthew and St. Luke coincide in 14 others; St. Matthew and St. Mark coincide in 12 others; St. Mark and St. Luke coincide in 5 others; and there remain peculiar

¹ A New Greek Harmony of the Four Gospels, etc., by William Stroud, M. D. London: Samuel Bagster and Sons. 1853.

to St. Matthew 5 others ; peculiar to St. Mark 2 others ; peculiar to St. Luke 9 others.

These coincidences, however, apply only to the general facts related, not to the language in which they are told. In regard to the latter, the following remarks from Norton's *Genuineness of the Gospels* (i. p. 240, 2d ed., quoted by Thomson ub. sup.), are worthy of attention : " By far the larger portion of this verbal agreement is found in the recital of the words of others, and particularly of the words of Jesus." Putting his comparisons into a tabular form, we have approximately :

	St. Matthew.	St. Mark.	St. Luke
Proportion of verbal coincidences to the whole Gospel,	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{6}$
Proportion of these coincidences in reciting words of others,	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$
Or proportion of these coincidences in his own proper narrative,	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{2}{3}$
While the proportion of narrative to the whole Gospel is	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$
Hence the proportion of verbal coincidences in the narrative } proper as compared with those in the other part,	1 : 2	1 : 4	1 : 10

It is curious to notice how substantially the same facts reappear on a comparison of the mere vocabulary of the Gospels. Thus (following the *text. rec.* and omitting, of course, conjunctions and particles from the comparison), we have as the number of

	St. Matthew.	St. Mark.	St. Luke.	St. John.
Words ἀπὸ λεγόμενα,	114	77	270	95
Words found only in one Gospel, but occurring with } more or less frequency in other books of the N. T. }	112	79	312	86
Words common to Matt., Mar., and Lk.,	290,	of which are found elsewhere,		226
“ “ Matt., Mar., and Jno.	49,	“	“	40
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“ “ Mar. and Jno.	28,	“	“	12
“ “ Lk. and Jno.	66,	“	“	57

Thomson, in the article above referred to, thus admirably sums up the leading facts : " The verbal and material agreement of the three first Evangelists is such as does not occur in any other authors who have written independently of one another. The verbal agreement is greater when the spoken words of others are cited than when facts are recorded ; and greatest in quotations of the words of our Lord. But in some leading events, as in the call of the first four disciples, that of St. Matthew, and the Transfiguration, the agreement, even in expression, is remarkable ; there are also narratives where there is no verbal harmony in the outset, but only in the crisis, or emphatic part of the story (Matt. viii. 3 = Mar. i. 41 = Lk. v. 13, and Matt. xiv. 19, 20 = Mark vi. 41-43 = Lk. ix. 16, 17). The narratives of our Lord's early life as given by St. Matthew and St. Luke, have little in common ; while St. Mark does not include that part of the history

in his plan. The agreement in the narrative portions of the Gospels begins with the baptism of John, and reaches its highest point in the account of the Passion of our Lord, and the facts that preceded it ; so that a direct ratio might almost be said to exist between the amount of agreement and the nearness of the facts related to the Passion. After this event, in the account of His burial and resurrection the coincidences are few. In quotations from the Old Testament, the Evangelists, or two of them, sometimes exhibit a verbal agreement, although they differ from the Hebrew and from the LXX. (Matt. iii. 3 = Mar. i. 3 = Lk. iii. 4 ; Matt. iv. 10 = Lk. iv. 8 ; Matt. xi. 10 = Mar. i. 2 = Lk. vii. 27, etc.). Except as to twenty-four verses, the Gospel of St. Mark contains no principal facts which are not found in St. Matthew and St. Luke ; but he often supplies details omitted by them, and these are often such as would belong to the graphic account of an eye-witness. There are no cases in which St. Matthew and St. Luke exactly harmonize where St. Mark does not also coincide with them. In several places the words of St. Mark have something in common with each of the other narratives, so as to form a connecting link between them, when their words slightly differ. The examples of verbal agreement between St. Mark and St. Luke are not so long or so numerous as those between St. Matthew and St. Luke, and St. Matthew and St. Mark ; but as to the arrangement of events, St. Mark and St. Luke frequently coincide where St. Matthew differs from them."

These, and many other facts, developed by a careful study and comparison of the Gospels, are exactly such as might be expected from the circumstances under which they were written. None of them appear to have been composed until at least twenty years after the resurrection of our Lord. During all that time there was constant preaching and recounting of His acts and discourses by many who had been eye-witnesses and hearers of them. It is not at all improbable that notes of this preaching, or of detached portions of it, may have been committed to writing by many Christians and more or less circulated among their brethren. However this may be, when the several writers came to compose their respective Gospels under the Holy Spirit's guidance, their task must have been, as indeed St. Luke plainly shows it was with him, (i. 1-3), to a large extent a work of compilation. St. Matthew executed this as having been himself an eye-witness ; St. Mark, as the companion and constant hearer of the discourses of St. Peter, himself foremost among the chosen disciples of Christ ; St. Luke, as the careful collator of the many accounts in circulation, and the companion of St. Paul, to whom, perhaps, more than to any other, the significance of the Gospel facts in relation to the salvation of the world was revealed ; while St. John, at a later date, and with these Gospels already known to him, wrote especially to supply what others had left unsaid, the power of his own loving memory being quickened by that Spirit which, it had been promised, should "bring all things to their remembrance." At the same time it must not be forgotten that each wrote in immediate view of the wants of different classes of readers. St. Matthew would portray the promised Messiah to the faithful of the seed of Abraham ; St. Mark everywhere exhibits the directness, straight-

forwardness, and practical character which so distinguished the Romans, and so especially adapted his Gospel to their use ; St. Luke seeks rather to satisfy the closer enquiry of the more subtle Greek ; while St. John, remaining long after, to form the connecting link between the Apostolic church and the Christians of another generation who had never known the Lord Jesus in the flesh, would put upon record those utterances of his Master which the Spirit pointed out to him as of the most inestimable value to all ages and people. It is plain that the strict preservation of chronological order is only necessary to the integrity of a narrative when the writer has undertaken to make it so. Nothing is more common in ordinary biographies, or more conducive oftentimes to their excellence, than the grouping together of parts of the subject-matter of a similar character, although not in chronological sequence. It soon becomes evident in the study of the first Gospel that this is the course pursued by St. Matthew. While he naturally observes a certain general chronological arrangement, beginning with the birth and ending with the resurrection of Christ ; he yet, for the most part, groups together the miracles of our Lord, his discourses of a like kind, his parables, etc., preferring to exhibit them in their relations to each other rather than to the circumstances under which they took place. At the same time it is to be remembered that the chronological order is always that which a writer would follow when there was no object to lead him away from it. The sequence of all the Gospel narratives is therefore to be retained when no reason can be shown to the contrary.

St. Luke, in his introduction, has expressly undertaken *καθεξῆς γράψαι*. Does this *καθεξῆς* refer to chronological order ? The word itself admits of almost as great a variety of meaning as its English translation, "in order." Were there nothing to indicate a different sense, it might be natural to understand it as at least including chronological order. The latest advocate of this meaning is Tischendorf, who, in the introduction to his "*Synopsis Evangelica*"¹ (p. xiii, xiv.), is constrained thereby to adopt the order of St. Luke as his chronological basis ; but it is noticeable that he carries this no further than his introduction, and in the body of his work (with two unimportant exceptions) he follows strictly the order of St. John, transposing the parts of St. Luke with the same freedom as other harmonists. The true force of *καθεξῆς* in the preface of St. Luke seems to be that, after diligent enquiry, he has related everything as far as possible in its true and exact connection with the circumstances and conditions under which it occurred. Such a purpose is very manifest throughout his Gospel ; but while it often implies attention to points of time within certain limits, it by no means involves the following out of a general chronological order.

St. John furnishes us with careful notes of time. It is evident that he intended to observe the chronological order, and most harmonists have arranged

¹ *Synopsis Evangelica*, etc., Recensuit Const. Tischendorf. Ed. Altera. emendata. Leipsia, 1854.

his Gospel, with very slight variations, in the same order in which it is written. The *bipascal* theory, indeed, which will be noticed presently, requires the transposition of chap. vi. 1–vii. 1, for which special reasons are given, but otherwise leaves the order undisturbed. This general agreement in the order of St. John has been reached by writers who set out with no such design, but simply undertook to arrange events according to their probable sequence.¹ Such a concurrence of *prima facie* evidence, with the fruit of study and experience, seems in itself a sufficient reason for following the order of St. John. The chief difficulty in using this Gospel as a basis for a harmony lies in the fact that so few events are common to his narrative and that of the earlier Gospels. Nevertheless, his order having once been adopted, it will be found that certain fixed points of great importance have been established, and that these furnish a clue to the arrangement of much which might not at first seem to be directly connected with them. There will thus appear a further reason for the adoption of the order of St. John, in that by this means the key is furnished to what seems the most probable order of events throughout.

Having, then, adopted the order of St. John, as far as it goes, it will be found that St. Mark fully accords with this, and thus another step can be taken. The intermediate events having been arranged according to what seems the most probable sequence, it will be found, either that there are no deviations from the order of St. Mark, or, at most, that they are few and unimportant. This is shown at a glance by the synoptical table of the arrangement of various harmonists, and the evidence would be increased were there room to include a larger number. St. Mark does not especially say that he follows a chronological order; but as he accords with St. John in all the points common to the two, and as the probable order, as determined by many independent writers,¹ is found generally to be that given by St. Mark, it seems safe — especially in the absence of all evidence to the contrary — to take his Gospel for a further basis of the chronological arrangement. The order of St. John, therefore, as more fully carried out by St. Mark, has been adopted in the following pages. It is believed also, that this is the only possible scheme by which any two of the Gospels can be both presented in the same order in which they were written.

There will still remain, on this or any other basis, a portion of the Gospel of St. Luke which is without sufficient notes of time or points of contact with the other Gospels to be positively determined in its chronological relations to them. The difficulty is not one of any inconsistency, but simply of a want of sufficient data. Happily, however, the points which are thus difficult to fix, it is of little importance, except as a matter of interest and curiosity, to have fixed. They are, therefore, simply placed in what seems their most probable position, with full liberty to transpose them within certain limits.

There still remains a difficulty, which may possibly somewhat affect the previous conclusions, in determining the absolute length of our Saviour's public

¹ See, for example, Robinson's *Harmony*. Introduction to notes, p. 179.

ministry. This turns chiefly on the question as to what feast is intended in John v. 1, which will be discussed presently. There is much difference of opinion on this point. If that feast be a Passover, then our Lord's ministry (according to the chronology here adopted) covered a period of about three years and a half; if it refer to some other feast, then Christ's ministry may be reduced to two and a half years; still further, if in addition to this, the chronological order of St. John be abandoned, and if also the approaching Passover mentioned in vi. 4 be considered identical with the final Passover, it may be still further reduced to a little more than one year. These several schemes are known respectively as the *Quadripaschal*, the *Tripaschal*, and the *Bipaschal*, from the number of Passovers subsequent to our Lord's Baptism involved in each. It is believed that both the weight of evidence and the weight of authority are followed in distinguishing the Passover in John vi. 4 from the final Passover, and in understanding the Feast of v. 1, of still another and earlier Passover, and the order of St. John to be strictly chronological. From these premises must follow the adoption of the longer term, making our Lord's ministry to extend over four Passovers, or about three and a half years. The subject, however, has been so long debated, that it may be well to give very briefly a summary of the evidence.

1. We naturally ask first for the opinions of the early Christian writers, the more particularly because we know that the Harmony and the Diatessaron enlisted the labor of several eminent writers at a very early period. The loss of the greater part of those early works makes the answer at once less easy and less decisive. When we come down to Eusebius, we find him adopting and giving general currency to the *Quadripaschal* scheme; but before his day it is less easy to make out with distinctness what was the prevailing view, or whether indeed the points involved had attracted so much attention as to have been generally decided at all. Many passages may be quoted showing the opinions entertained by different persons; but these opinions differ one from another, and it does not appear how far any of them were based upon a deliberate examination of the quotations involved. When, e.g. we read in the *Recog. S. Clementis* (lib. iv. xxxv. Ed. Cotel. i. p. 547 col. 1), "Unus enim est verus Propheta, cujus nos, duodecim Apostoli, verba prædicamus: Ipse enim est annus Dei acceptus, nos Apostolos habens duodecim menses," we must indeed recognize that this conceit shows the author to have had in his mind probably a single year as the duration of our Lord's ministry; but it does not hence follow that he had bestowed any thought upon the subject, or would have maintained that opinion, had his attention been directed to this particular point. The same thing may be said of the passage in the Clementine Homilies (Hom. 17. xix. Ed. Cotel. i. p. 743), διὰ τὴν ὅλην ἐνιαυτὸν ἐγγρηγοροῦσιν παραμένων ὡμίλησεν ὁ διδάσκαλος.

Tatian is the earliest writer to whom we can refer for an explicit opinion on the subject, if indeed we can regard the fragments of his Diatessaron which have come down to us as genuine. He divides our Lord's ministry into three years. He gives no detailed notice of the Passovers, but it seems most likely

that he based his arrangement upon the Quadripaschal scheme. Bibl. Max. Vet. Patr. Tom. II. fol. 203-212.

Irenæus, speaking of those who argued from Isa. lxi. 2 ("the acceptable year of the Lord") that our Lord's ministry endured but one year, says that they totally mistook the sense of the prophet, and adds, "et erit mentitus Propheta, si anno tantummodo Dominus prædicavit, et de eo dicit." (Lib. II. c. xxxviii. p. 159 ed. Grabe). From this it is evident that Irenæus considered it a settled point that our Lord's ministry continued more than one year; but beyond this his views do not appear.

Clement of Alexandria, in his Stromata (Lib. I. p. 174 Wirceburgi, 1779), adopts both the conclusion and the argument rejected by Irenæus; *καὶ ὅτι ἐνιαυτὸν μόνον ἔδει αὐτὸν κηρῦσαι, καὶ τοῦτο γέγραπται οὕτως· Ἐνιαυτὸν δεκτὸν Κυρίου κηρῦσαι ἀπέστειλén με, τοῦτο καὶ ὁ προφῆτης εἶπεν καὶ τὸ Εὐαγγέλιον.*

Origen must have adopted the bipaschal theory. In his treatise De Princip. lib. iv. 5, having quoted Ps. xlv. 1, as applying to Christ, he adds, *τεκμήριον γὰρ τῆς ἐκχυθείσης χάριτος ἐν χεῖλεσιν αὐτοῦ, τὸ ὀλίγου διαγεγεννημένου τοῦ χρόνου τῆς διδασκαλίας αὐτοῦ, ἐνιαυτὸν γάρ που καὶ μῆνας ὀλίγους ἐδίδαξεν, κ.τ.λ.*

It seems unnecessary to pursue the subject further. It appears that before the time of Eusebius there was a diversity of opinion, and that diversity apparently due to the fact that the question had not been brought forward in such a way as to lead to its careful examination and determination. This was at last undertaken by Eusebius and resulted in the adoption of the Quadripaschal scheme, or that which makes the duration of our Lord's ministry to have been something more than three years. In this decision, for many centuries, there was a general acquiescence; other theories however, having been proposed, it may be well briefly to examine them.

The Bipaschal theory allows but one Passover between our Lord's baptism and that at which he was crucified. It gives little time therefore for our Saviour's teaching to have sunk into the minds of the people, and for their rulers to have wrought themselves up to their infuriated madness against him. Especially does it allow very short opportunity for the disciples to have been with him in the enjoyment of his instructions, since it was some time subsequent to his baptism that they were called. On these general grounds the presumption against it must be considered too strong to be overthrown without clear evidence.

The chief arguments in its support are these: 1st. That on this hypothesis we have the record of our Lord's attendance on all the great festivals which occurred during his ministry and which every Israelite was by the Mosaic law required to attend at Jerusalem. 2d. From the three earlier Gospels there is no positive evidence of the occurrence of a greater number of Passovers, and "the fourth Gospel being capable of being reduced to the same number, this should be adopted as in fact the concurrent testimony of all." Such further support as this theory is thought to derive from the opinions of early writers has already been sufficiently considered.

In regard to the first of these arguments, it could only be considered of

weight if our Gospels had far more of the air of complete narratives and less that of *memorabilia* than they actually present. Such festivals as our Lord may have attended in a more private way it would hardly have fallen within their scope to record; and for a considerable period the determination and effort of the Jews to put him to death was a sufficient reason for his non-attendance. Moreover, unless we are prepared to make a great inversion in the order of St. John, we have the certain record of one of the greatest festivals—the approaching Passover of Jno. vi. 4—which he certainly did not attend. The argument at best, must be looked upon rather as an inference from a supposed fitness of our Lord's conduct and of the Evangelists' record thereof, than as sustained by any evidence properly so called.

Much the same things may be said of the second argument also. The inference from the silence of the three first Evangelists in regard to other Passovers is of a purely negative character, and whatever weight it might be entitled to if alone, cannot stand for a moment against any positive evidence to the contrary. In regard to the Gospel of St. John, this theory certainly derives no support therefrom, and only by a serious exegetical strain can the Passover mentioned as near in vi. 4 be supposed to be the last Passover; while the necessity of disturbing the order of this Gospel should not be admitted without urgent reason. The method of avoiding this by a conjectural emendation of that text is still more objectionable.

On the other hand, if the feast mentioned in Jno. v. 1, is to be understood of a Passover, it is then no longer possible to maintain this theory at all. For so understanding it, as will presently appear, there is strong reason. The Bipaschal theory, then, must be left as one which lacks the support of any direct evidence, is open to serious objections on general grounds, and grave difficulties in the arrangement of St. John; while it may be, and probably is, absolutely excluded by the mention of the Feast in Jno. v. 1.

The Tripaschal theory leaves the order of St. John undisturbed and allows the natural sense of vi. 4, as referring to a Passover close at hand, to stand. The question between this and the Quadripaschal turns upon the interpretation of Jno. v. 1; aside from this, the difficulties commonly alleged against the one are much the same as against the other. It is therefore only necessary to discuss the sense of that passage. It will indeed still remain possible that a Passover may be there understood, and yet the Passover of vi. 4 be taken to be the same as that at which our Lord was crucified; but as there is no one now to advocate this, it cannot be necessary to refute it.

The chief argument against the reference of Jno. v. 1 to the Passover has been drawn from the supposed absence of the article before *ἑορτή*. Since the acquisition of the Codex Sinaiticus however, the weight of authority preponderates in favor of the insertion of the article, as in Tischendorf's text, and this goes far towards determining the question. Yet neither the presence nor the absence of the article can be considered as entirely decisive. "a feast of the Jews" undoubtedly *may* refer to the Passover; and "*the* feast of the Jews" may

possibly be understood of any of the three great festivals, although there is, of course, a strong presumption that such an expression, put absolutely, means the greatest of them all, that which was *κατ' ἐξοχὴν* "THE Feast of the Jews."

This could not have been either the Pentecost or the feast of Tabernacles following the first Passover, since they were already both past before our Lord's return from that feast into Galilee (see Jno. iv. 35 and note). This supposition, although formerly advocated, has now no defenders.

The only other interpretation (except that of the Passover) now advocated, is that adopted by Olshausen, Tholuck (mainly because of the supposed absence of the article), Stier, Tischendorf, and others, which understands the expression of the feast of Purim. This festival occurred on the 14th and 15th of Adar, just one month before the Passover. The strongest argument for this view is also the chief objection, both to referring the expression to the Passover, and in general to the Quadripaschal scheme, viz. that in that case our Lord would have absented himself from Jerusalem for eighteen months, inasmuch as he did not attend the Passover of Jno. vi. 4 (on the supposition that this was not the final one), but only the subsequent feast of Tabernacles (vii. 2-10), and thus moreover a whole year would have intervened between Jno. v. 1 and vi. 4. A sufficient reason for our Lord's absence, may be found in the statement in vii. 1 (cf. v. 18), that the Jews sought to kill him. In regard to the abruptness of the transition in point of time, and the interval passed over in silence, it has been well remarked that such transitions are not uncommon with St. John. Thus chap. vi. is concerned with a Passover, chap. vii. with the feast of Tabernacles, six months later; so in x. 22 there is another sudden transition from the latter feast to that of the Dedication.

On the other hand the following considerations are well urged by Robinson against the supposition that the feast of Purim is here intended: (a) That feast, so far from requiring the presence of the Jews at Jerusalem, was kept as a home festival by reading the book of Esther in the Synagogues and "sending portions one to another and gifts to the poor" (Esth. ix. 22; Jos. Ant. ii. 6, 13). (b) It is unlikely that Jesus would have gone to Jerusalem at the feast of Purim — which was not required, nor even usual — and not have gone to the Passover. The reference in support of such a supposition to his presence at the Dedication (Jno. x. 22) is not to the point, since he seems to have gone up in that instance to attend the feast of Tabernacles (Jno. vii. 2-10) and remaining some time in or near Jerusalem, to have been at the Dedication because it happened to occur during his stay. (c) "The infirm man was healed on the Sabbath (v. 9); which Sabbath belonged to the festival, as the whole context shows, v. 1, 2, 10-13. But the Purim was never celebrated on a Sabbath; and when it happened to fall on that day was regularly deferred." Andrews well says (Life of our Lord, p. 176): "It was not one of their divinely appointed feasts, nor was there any legal obligation to keep it. It was not a feast specifically religious, but patriotic; a day, making due allowance for difference in customs and institutions, not unlike the day that commemorates our own national

independence. There were no special rites that made it necessary to go up to Jerusalem, and even those residing in villages where there was no synagogue, were not obliged to go to a village where one was to be found. Why then should Jesus go up from Galilee to be present at this feast?" If the Purim be rejected, the only other tenable interpretation is the Passover. Besides the probability of this from the presence of the article (already mentioned), it seems confirmed by the account in the other three evangelists of the plucking of the "ears of corn" on the Sabbath (Matt. xii. 1; Mar. ii. 23; Lk. vi. 1). This must have occurred soon after some Passover, when the first-fruits had been already offered, but the harvest not yet gathered; and it seems, to say the least, most natural to refer the occurrence to a time just subsequent to the feast in question. It may be added that the phrase in Jno. v. 1, "*and Jesus went up to Jerusalem,*" implies that he went up in consequence of the feast, which must therefore have been one of the three of universal obligation; also, that the Passover having been spoken of just before as *the feast* (iv. 45, twice), if any other feast had been here intended, it would have been specified; and further, that only the Passover is spoken of in the Gospels as *the feast* (Matt. xxvi. 5; xxvii. 15; Mar. xv. 6; Lk. ii. 42; xxiii. 17). Too much stress, however, ought not to be laid upon the last point, as in every instance the context sufficiently shows what feast is meant. See an excellent note in Pusey on Daniel, Lect. iv. note 7, p. 175.

On the whole, therefore, it seems reasonable to follow the opinion of Irenæus (adv. Hær. 2, 39), — expressly bringing this text to bear on the question of the length of our Lord's ministry, — of Eusebius, Theodoret, and others among the ancients, and of Luther, Scaliger, Grotius, Lightfoot, Le Clerc, Hengstenberg, Robinson, and many more, that the feast here intended is the Passover, the second which had occurred since our Lord entered upon his public ministry.

A third Passover is expressly named in Jno. vi. 4. This renders the bipaschal theory untenable, and it is therefore no longer of consequence to discuss whether it may not be possible to make this identical with the final Passover. Such an hypothesis is, at best, strained; and there is no longer any sufficient reason for it, when a third Passover has once been admitted. It follows, therefore, that the Passover of the crucifixion was the fourth, and thus that our Saviour's ministry covered a period of something more than three years.

With this outline of the argument, it seems unnecessary to enlarge upon the many minor reasons which might be urged in favor of this view, or to spend time in answering all the unimportant difficulties that have been suggested by the ingenuity of interpreters.

But although this point be satisfactorily settled, and with it the general outline of the harmony be determined; yet it is not to be supposed that a perfect chronological arrangement in all details is attainable with the data in our possession. Everything which bears any note of time may be put in its proper place; but there will yet remain passages which, being without such note, cannot be assigned with certainty to their true chronological place. Such passages are placed in the following pages where they seem most probably to

belong, but yet no disturbance would be occasioned, could evidence be presented that they ought to be transposed.

A harmony must present to the eye certain discrepancies between the Evangelists, without which it would be impossible to consider them as independent witnesses to the truth of the Evangelic story. It will be one aim of the brief notes at the foot of the page to show, as far as their limits allow, that these discrepancies are superficial only. They are enough to show the independence of each, that they looked upon the events from somewhat different points of view, and wrote with different classes of readers immediately in their minds; but on the other hand, they show a substantial unity, and that each single Gospel, in a truly wonderful way, supplements all the others. It often happens that one expresses distinctly some fact or teaching which, when expressed, may be seen to have been present to the thoughts, although passed over in the explicit narrative, of the others; and each often furnishes the clew by which to understand what might otherwise have been obscure in the expression of another.

The uses of a Harmony in connection with the evidences of Christianity are thus apparent; but still greater is its value in bringing together, for examination and comparison, all the accounts of the words and acts of Him on whom alone depend our peace with God on earth and our hope of eternal salvation in heaven.

As an Appendix to this General Introduction the following extract is given from a manuscript of the late Rt. Rev. Geo. Burgess, D.D., which unfortunately remains still unpublished.

"It is affirmed by several writers of the fourth century that certain Christians actually laid the first three Gospels before St. John, and desired him to add whatever might make them more complete; and that he did thereupon attest their truth, sanction their authority, and undertake his own Gospel. External testimony to such a fact seems unimportant; since he could not but confirm those other books if he did not denounce them, and since the very character of his own Gospel is so decisive. It is essentially and evidently a sequel to the others; and had they never existed, it could never have been written in its present form and with its present contents. For it contains very little of the information which would be expected in an original and independent account of the life of Jesus. It relates nothing of His birth, His childhood, His temptation; only six of His miracles; contains not one of His narrative parables; no list of His Apostles, and no record of His sacramental supper, or of His ascension. It does contain, almost throughout, exactly that which the other Evangelists omitted. Matthew and Mark have substantially one and the same succession of facts and discourses, except as the more rapid narration of Mark studies abridgement. The materials from which the Gospel of St. Luke is constructed embrace almost all which were introduced by Matthew and Mark, but with manifold additions, which enhance its completeness; but the Gospel of St. John, except in the history of the baptism of our Lord, of the miracles of the five thousand, of the walking upon the sea, of the anointing at Bethany, of the final

entry into Jerusalem, and of some of the events belonging to the betrayal, crucifixion, and resurrection, studiously avoids whatever had been told before. Even when it relates something in common with the other three, it introduces some sayings preserved by him alone. His account of the crucifixion and resurrection, with the appearances which followed, is the personal narration of an eye-witness, who singles out from his own recollections what was before passed by. Everywhere the reader is supposed to be acquainted with the previous Gospels. Jesus of Nazareth is named without any mention of his abode at Nazareth; and Andrew is introduced as calling Him "Jesus of Nazareth, the son of Joseph," as if the whole of the first two chapters of Matthew or of Luke were in fresh remembrance. When St. Luke leaves behind the childhood of our Saviour, we see His mother keeping His sayings in her heart. When St. John opens the next page of the history, after the lapse of eighteen unrecorded years, she appears with the very same consciousness, anticipating a miracle at the marriage-feast at Cana. Of John the Baptist he writes, "for John was not yet cast into prison"; and yet he alone among the Evangelists does not relate the imprisonment itself, or the death of the Baptist. He mentions the objection of some of the Jews that Christ should come out of Bethlehem, without pausing to say that Bethlehem was really His birthplace, as all readers knew from Luke and Matthew. When he mentions Bethany, it is as "the town of Mary and her sister Martha"; but he has not before told us who they were. The Gospel of St. Luke had told us; and in a few words had sketched the same striking difference in their beautiful characters which is soon expanded in the larger narration of the resurrection of Lazarus. In St. Luke, Martha is encumbered about much serving, while Mary sits at the feet of Jesus, and listens to his words. In St. John, Martha still serves at the supper; and Mary anoints the feet of Jesus, and wipes them with her hair. It seems as if John had taken up, while the ink was still fresh, the pen which Luke had dropped. When our Saviour was betrayed, one of those who were with Him in the garden, having a sword, smote with it a servant of the high-priest and cut off his ear. So much is related by Matthew, who subjoins also the command of Jesus to the disciple to put up his weapon; the warning that those who took the sword should perish with the sword; the intimation that legions of angels waited but for his summons; and the question how, if he called them to his aid, the Scriptures could be fulfilled. The account of Matthew is abbreviated, as usual, by Mark, who simply states the infliction of the wound on a servant of the high-priest by one of them that stood by; and adds no more. Luke, while he repeats as little as was possible of the account of his predecessors, introduces the facts that two swords had been produced in mistaken reply to an expression of our Lord; that, under the same mistake, they who were about him now said, "Lord shall we smite with the sword?" that it was the right ear which was wounded; and that Jesus, with the words "Suffer ye thus far," touched and healed the wound. The names of the assailant and the assailed were till now suppressed; a circumstance not in itself wonderful, when it is considered how few names are inserted at all in the Gos-

pels; but somewhat surprising when these are given at last by the fourth Evangelist. Whatever the reason was for the omission, it had ceased when the aged John reviewed the history, after all the other actors and witnesses were in the grave. He recorded that the name of the servant was Malchus, and that Peter struck the blow. St. Matthew proceeds to relate that those who had seized Jesus led Him away to the house of Caiaphas the high-priest; and St. Mark and St. Luke add nothing beside. St. John interposes the fact that He was first brought before Annas, the father-in-law of Caiaphas; thus the order of the transactions is rearranged and completed. Immediately after, he illustrates, from his personal recollections, the thrice repeated and now thrice told denial of Peter. It was John who had opened the way for his entrance through his own acquaintance with the high-priest; for, having thus entered with Jesus, he went back and desired the portress to admit his companion. It was this very portress, he says, who first questioned Peter, and called out his first denial. The second is attributed also by Matthew and Mark to the suggestions of a maid, who drew the eyes of the bystanders upon him; while Luke, not an eye-witness, takes no notice of this maid, but only of the first, a figure prominent in all the four narratives, but identified by John only as the damsel who kept the door. At the second denial, John, like Luke, disregards the second maid, but only, as Mark had done before, shows us the picture of Peter warming himself by the fire, while his soul trembles before the suspicious questions and looks of men or women. At the third denial, the other Evangelists all represent the bystanders as insisting that Peter was a Galilean, betrayed by his very accent. But John, leaving this aside, singles out the kinsman of Malchus, who had noted the face of Peter in the garden, but perhaps in the confusion and darkness had failed to observe that it was he who drew the sword, else his arraignment of Peter might have been more decisive. The narrative of John still supplies what the others had left untold, and gleans where they have reaped; but the grain is not the less golden. The first two of the Evangelists record one cry of our Lord upon the cross; the "Eli, Eli, lama sabachthani"! The third, omitting this, relates three others: the prayer, "Father, forgive them, for they know not what they do"; the promise to the penitent thief, "Verily I say unto thee, to-day shalt thou be with me in Paradise"; and the surrender of life, "Father, into thy hands I commend my spirit." St. John had stood at the foot of the cross, and there supported the mother of the Lord in her anguish. He repeats the words which made him from that day a son unto her, and she to him a mother. He brings to our ears the accent of utmost distress, "I thirst," and the cry of solemn triumph, "It is finished." But how could he have omitted the still more affecting and still weightier words recorded by St. Luke, unless because he knew that they had been thus recorded already? So too, after the resurrection, he relates only events or circumstances which the three had left untold, and to which he gives all the freshness of his glowing memory. He is there once more at the dawn of day, outrunning the eager but older Peter, and yet pausing at the entrance of the sepulchre; and in this narrative we have the expansion of

the merest mention by St. Luke of a visit of Peter. From such a mere mention by the other three Evangelists of Mary Magdalene as one of the women, and indeed the first, who saw the Lord, is developed by St. John the full story of that rapturous interview. So the account given by St. Luke of the appearance of our Lord to the eleven in the evening of that day, is filled out by St. John through the introduction of the renewal of their commission, while the Saviour breathed upon them and bade them receive the Holy Ghost; and by the details of the absence and incredulity of Thomas, and of the appearance on the succeeding Sunday, when that incredulity ended. Throughout he perfects the story; and in more places than one, adds the full force of his personal asseveration, "He that saw it bare record." If his Gospel be, as it certainly is, a sequel which presupposes and completes the other three, it must also reaffirm them with all the weight which belonged to the last of the Apostles. "There were many other things which Jesus did, which, if every one of them should be written, the world itself could not contain the books that should be written." It seems like an attestation of the books which had been written already, and to which his own was immediately appended.

"But certainly the Gospel of St. John would never have been what it is, had not the Gospel of St. Luke existed before. The later yields to the earlier the support of its own authority and of its author. At the end of the first century, when St. John died, the Gospel of St. Luke had all the sanction and the certainty which could attend a record universally received as sacred. It was read by the Christian churches in their assemblies; it bore the name of an associate of St. Paul, who had possessed every opportunity for gathering up the facts, and every needful gift of the Spirit for judging, discriminating, and recording them as the counsel of God; and it has the seal of the patriarchal John, the only one who remained of those whom the Lord had chosen to be his companions, heralds, and witnesses."

Subjoined is a List of the principal Harmonies hitherto published. For a more complete account the student is referred to Fabricius, *Biblioth. Gr.*, ed. Harles, T. iv. p. 880 sq., and Hase, *Das Leben Jesu*, ed. 4, 1854, pp. 21-26.

TATIAN, SYRUS. His work, written about A.D., 170, and entitled τὸ διὰ τεσσάρων has perished, and what purports to be the Latin version of it is not considered genuine. See Fabricius, *Cod. Apocr. N. T. I.* p. 377; Semisch, *Tatiani Diatesseron* Vratisl. 1856.

THEOPHILUS, of Antioch, appears from the testimony of St. Jerome (ep. 151 ad Algas. quæst. 5) to have also, about the same time, composed a harmony, of which nothing more is now known.

AMMONIUS, Alexandrinus, in the former half of the third century, also prepared a work called Ἀρμονία which has itself also perished; but having been

made by Eusebius of Cæsarea the basis of his *canones*, and these having been from the fourth century attached to nearly all the Greek and Latin MSS., it has become of considerable historical importance.

ST. AUGUSTINE in his four books "*de consensu Evangelistarum*" has really occupied himself chiefly with the formation of a harmony; and

ST. EPIPHANIUS has much matter relating to the chronological order of the Evangelic narrative.

VICTOR (of Capua, cir. A.D. 550), under the title "*Consonantia Evangeliorum*," prepared in Latin a harmony from the Greek of an unknown author. Victor himself attributed it to Tatian, others assign it to Ammonius. Ed. J. A. Schmeller, Vienna, 1841.

HESYCHIUS: *εὐαγγελικὴ συμφωνία*. Fragments are preserved in Cotelierius, Eccl. Gr. monument. T. III.

JO. GERSON: *concordantia Evv. seu monotessaron*. Colon. cir. 1471; also to be found in his works, Colon, 1483, Amst. 1706.

AND. OSIANDER, *Harm. Evang. lib. iv. Gr. et Lat. fol.* Basil, 1537, and often.

CORN. JANSEN, *Concord. Evang. fol.* Lovan, 1549 etc. Mechl. 1825. 8vo. 2 Tom.

R. STEPHANUS, *Harm. Evang. fol. Par.* 1553.

J. CALVINUS, *Harm. ex tribus Evang. composita, adjuncto seorsum Joanne*, fol. Gen. 1553, etc.

CAR. MOLINÆUS. (du Moulin), *Collatio et unio quatuor Evang. etc.* 4to. Par. 1565.

P. CRELL, *Monotessaron evang. hist.*, Germ. et Lat. Vitemb. 1566.

CODOMANUS, *Harm. evang.* Norimb. 1568.

M. CHEMNITZ, *Harm. quatuor Evang., quam P. Lyserus et J. Gerhardus, is continuavit, hic perfecit.* fol. Hamb. 1704. Tom. III. (The first volume by Chemnitz was edited by Lyserus at Frankfort, 1593).

G. CALIXTI, *Quatuor Evang. script. Concordia.* Halberst. 1642. (Published from the author's teachings without his consent.).

T. CARTWRIGHT, *Harm. Evang.* 4to. Amst. 1627, 1647.

J. LIGHTFOOT, *Harm., Ordo, et Chronicon N. T.* London 1644. Ultraj. 1699. Also in English, London, 1655. In a later ed. of his works by Pitman 8vo. Vol. III. Lond. 1822.

B. LAMY, *Harm. sive Concordia quat. Evang.* 12mo. Par. 1689. Comment. in *Harm.* (cum apparatu chronol. et geogr.) 4to. Par. 1699, Tom. II.

J. CLERICUS (Le Clerc), *Harm. Evang., etc.* Amst. 1699. Lugd. Batav. 1700.

TOINARD, *Evang. Harm. Gr. et Lat.* Par. 1707. *Harm. ou Concorde evang. etc. suivant la methode et avec les notes de feu M. Toinard.* Par. 1716.

F. BURMANN, de *Harm., ofte Overeenstemminge der vier h. Evang.* 4to. Amst. 1712, 1739.

J. R. RUS, *Harm. Evang. etc.* Jena. 1727-30, 3 Tom. in 4 Vol.

J. A. BENDEL, *Richtige Harm. der vier Evangelisten.* Tüb. 8vo. 1736, etc.

J. MACKNIGHT, *Harm. of the four Gospels etc.* London, 1756, and often.

J. PRIESTLEY, *Harm. of the Evang. in English*, 4to. London, 1777.

W. NEWCÔME, Harm. of the Gospels in Gr., in which the original text is disposed after Le Clerc's general manner. fol. Dubl. 1778. Reprinted with alterations by Robinson 8vo. Andover, 1814, and again Andover and London, 1834.

J. J. GRIESBACH, Synopsis Evang. Matt., Marci, et Lucæ, etc. 8vo. Halæ. 1776, etc.

SIMANOVICS, Evang. Chr. *συγγραφ.* c. iv. Evv. concord. Vindob. 1792.

J. WHITE, Diatessaron, etc. 8vo. Oxon. 1800. (A brief Harmony is subjoined).

H. PLANCK, Entwurf einer neuen synopt. Zusammenstellung der drey ersten Evang. Götting. 1809.

J. CHAMBERS, an Harmony of the Four Gospels, etc. Retford, 1813.

DE WETTE ET LÜCKE, Synopsis Evang. Matt., Marci, et Lucæ, cum parallelis Joannis pericopis. 4to. Berol. 1818, 1842.

G. C. MATTHÆI, Synopse der vier Evangelien, etc. Göttingen, 1826.

M. ROEDIGER, Synop. Evang. Matt., Marci, et Lucæ, cum Joann. pericopis parallelis, 8vo. Halæ, 1829, 1839.

H. N. CLAUSEN, Quatuor Evang. tabulæ synopt. etc. Havniæ, 1829. Also Fortolkning af de tre første Evangelier Kjöbenhavn. 1848.

G. TOWNSEND, The N. T. arranged in chronological and historical order, etc. 8vo. London, 1825; Ed. by T. W. Coit, D.D. Boston, 1837.

R. CHAPMAN, Gr. Harm. of the Gospels, in which the arrangements of Newcome, Townsend, and Greswell are incorporated. London, 1836.

LANT CARPENTER, an Apostolical Harmony of the Gospels, 2d ed., London and Boston, 1838.

V. REICHEL, Quatuor sacr. Evang. in pericopas harm. chronol. ordinatas dispertita, etc. Prag. 1840.

J. G. SOMMER, Synopt. tafeln für d. Kritik u. Exegese der drei ersten Evv. Bonn. 1842.

J. GEHRINGER, Synopt. Zusammenstellung des Gr. Textes der vier Evangelien. Tübing. 1842.

S. F. JARVIS, a New Harmony of the Gospels. This is the conclusion of the author's Introd. to the Hist. of the Church, p. 564 sq. New York, 1845.

JOS. H. FRIEDLIEB, quat. Evv. sacra Matt., Marci, Lucæ, Jno., in harmoniam redacta etc. Vratisl. 1847.

KRAFFT, Chronologie und Harm. der vier Evang. etc. Erlangen, 1848.

E. ROBINSON, Harm. of the Four Gospels in Gr. Boston, 1845. Revised ed. 1851, and often. Same also in English.

K. WIESELER, Chronologische Synop. der vier Evang. etc. Hamburg, 1843.

ANGER, Synopsis Evang. Matt., Marci, Lucæ cum locis qui supersunt parallelis litterarum et traditionum evang. Irenæo antiquiorum. etc. Lipsiæ, 1852.

W. STROUD (M.D.), a new Gr. Harm. of the Four Gospels, comprising a Synopsis and a Diatessaron. London, Bagster and Sons, 1853.

E. GRESWELL, Harm. etc. Oxon. 1856 (5th ed.).

CHRIST. LEX, Die Evangelienharmonie, etc. Aus den vier Evv. in der Luth. Uebersetzung, etc. Wiesbaden, 1855.

JAC. LICHTENSTEIN, *Lebensgeschichte des H. Jesu Christi in chronologischer Uebersicht*. Erlangen, 1856.

M. H. SCHULZE, *Evangelientafel als eine übersichtliche Darstellung der synop. Evv. etc.* Leipzig, 1861.

CONST. TISCHENDORF, *Synopsis Evangelica, etc. ed. altera emendata*. Lipsiæ. 1864.

W. THOMSON (Archbp. of York), *Table of the Harm. of the Four Gospels in W. Smith's Dict. of the Bible. vol. II p. 720*. London 1863; Amer. ed. by H. B. Hackett, D.D. and E. Abbot, A.M. New York, 1867.

A large amount of additional literature on the subject is necessarily passed over.

On the following pages is presented a synoptical view of the various arrangements adopted by several harmonists. The table might of course be indefinitely extended; but it is believed that this selection will sufficiently embrace the results of latest study and criticism. The order observed by each author is strictly preserved, but no attention is paid to their subdivisions of the subject-matter into sections. A concurrence of them all is marked by underlining the type. The Harmonists selected are: GRESWELL, as the most common authority at present in England; STROUD (a London physician who spent thirty years in working out his scheme), as the independent and conscientious work of a layman little influenced by the labors of others, and free from any theological bias; ROBINSON, an eminent scholar, and hitherto the almost universal authority in America; Archbishop THOMSON, in the article *Gospels* in Smith's Dictionary of the Bible, as giving the latest results of study in England¹; TISCHENDORF, the latest, best, and most generally adopted authority in Germany; while in the last column the arrangement of the present Harmony is given for the purpose of comparison.

The eye will at once catch the points upon which all are agreed; and such points, thus concurred in by scholars of widely different connections and views, may be considered as well settled. At the same time it will readily be seen what is the balance of opinion in regard to other passages; while in regard to a very few — after making allowance for differences occasioned by different theories in relation to the length of our Lord's ministry — it will be observed that the variations are so great as to show that the data are insufficient for a positive conclusion.

¹ His duplicate entries of passages in heavy type are in several instances omitted in the following table.

A TABULAR VIEW OF THE ARRANGEMENTS ADOPTED

THE LAST COLUMN CONTAINS THE ARRANGE-

GRESWELL.				STROUD.				ROBINSON.			
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
		1: 1-4				(omit)				1: 1-4	
		1: 5-55				1: 5-55				1: 5-55	
1: 18-25		1: 56				1: 56-80				1: 56-80	
		1: 57-80		1: 18-25				1: 18-25			
		2: 1-20				2: 1-7				2: 1-7	
1: 25		2: 21									
1: 1-17		3: 23-38				2: 8-21				2: 8-21	
						2: 22-39				2: 22-38	
		2: 22-38									
2: 1-18				2: 1-18				2: 1-18			
2: 19-23		2: 39		2: 19-23				2: 19-23		2: 39, 40	
		2: 40-52				2: 40-52				2: 41-52	
								1: 1-17		3: 23-38	
3: 1-12	1: 1-8	3: 1-18	1: 1-18	3: 1-12	1: 1-8	3: 1-18		3: 1-12	1: 1-8	3: 1-18	
		3: 19, 20				3: 19, 20					
3: 13-17	1: 9-11	3: 21-23		3: 13-17	1: 9-11	3: 21, 22		3: 13-17	1: 9-11	3: 21-23	
4: 1-11	1: 12, 13	4: 1-13		4: 1-11	1: 12, 13	4: 1-13		4: 1-11	1: 12, 13	4: 1-13	
				1: 1-17		3: 23-38					
			1: 19-34				1: 1-18				1: 1-18
			1: 35-				1: 19-34				1: 19-34
			3: 36				1: 35-				1: 35-
							3: 36				3: 36
			4: 4-42				4: 4-42				
			4: 43-45				4: 43-45				
			4: 46-54				4: 46-54				4: 46-54
							5: 1-47				
				4: 12	1: 14	4: 14					
		4: 14, 15		4: 17	1: 14, 15	4: 14, 15					
		4: 16-30				4: 16-30				4: 16-30	
4: 12-16	1: 14	4: 31		4: 13-16		4: 31		4: 13-16		4: 31	
4: 17	1: 14, 15										

BY SEVERAL OF THE MORE RECENT HARMONISTS.

MENT ADOPTED IN THE FOLLOWING PAGES.

THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
		1: 1-4	1: 1-14			1: 1-4	1: 1-18			1: 1-4	1: 1-18
		1: 5-55		1: 1-17		3: 23-38 1: 5-55				1: 5-55	
1: 18-25		1: 56-80 2: 1-7		1: 18-25		1: 56-80 2: 1-7		1: 18-24 1: 25		1: 56-80 2: 1-7	
1: 1-17		3: 23-38 2: 8-21 2: 22-38				2: 8-21 2: 22-38		1: 1-17		3: 23-38 2: 8-21 2: 22-38	
2: 1-18				2: 1-18				2: 1-18			
2: 19-23		2: 39 2: 40-52		2: 19-23		2: 39, 40 2: 41-52		2: 19-23		2: 39, 40 2: 41-52	
3: 1-12	1: 1-3	3: 1-18	1: 15-31	3: 1-12	1: 1-3	3: 1-18		3: 1-12	1: 1-3	3: 1-18	
3: 13-17	1: 9-11	3: 21, 22	1: 32-34	3: 13-17	1: 9-11	3: 21, 22		3: 13-17	1: 9-11	3: 21-23	
4: 1-11	1: 12, 13	4: 1-13		4: 1-11	1: 12, 13	4: 1-13		4: 1-11	1: 12, 13	4: 1-13	
							1: 19-34 1: 35- 3: 36				1: 19-34 1: 35- 3: 36
14: 3	6: 17	3: 19, 20 3: 24		14: 3-5 4: 12	6: 17-20 1: 14	3: 19, 20 4: 14	4: 1-3	14: 3-5 4: 12	6: 17-20 1: 14	3: 19, 20 4: 14	4: 1-3
4: 12	1: 14, 15	4: 14, 15 4: 16-30	4: 43-45				4: 4-42	4: 17	1: 14-15	4: 14, 15	4: 4-42
		4: 46-54					4: 43-45 4: 46-54				4: 43-45 4: 46-54
							5: 1-47				
				4: (12) 17 4: 13-16	1: (14,) 15 4: (14,) 15 4: 16-30 4: 31			4: 13-16		4: 16-30 4: 31	

TABULAR VIEW OF THE ARRANGEMENT ADOPTED

GRESWELL.				STROUD.				ROBINSON.			
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
4: 18-22	1: 16-20			4: 18-22	1: 16-20			4: 18-22	1: 16-20	5: 1-11	
	1: 21-28	4: 31-37			1: 21-28	4: 31-37			1: 21-28	4: 31-37	
8: 14-17	1: 29-34	4: 38-41		8: 14-17	1: 29-34	4: 38-41		8: 14-17	1: 29-34	4: 38-41	
4: 23	1: 35-39	4: 42-44		4: 23	1: 35-39	4: 42-44		4: 23	1: 35-39	4: 42-44	
4: 24, 25 5-8: 1								4: 24-25			
		5: 1-11				5: 1-11					
8: 2-4	1: 40-45	5: 12-16		8: 2-4	1: 40-45	5: 12-16		8: 2-4	1: 40-45	5: 12-16	
9: 2-8	2: 1-12	5: 17-26		9: 2-8	2: 1-12	5: 17-26		9: 2-8	2: 1-12	5: 17-26	
9: 9	2: 13, 14	5: 27, 28		9: 9	2: 13, 14	5: 27, 28		9: 9	2: 13, 14	5: 27, 28	
	2: 15-22	5: 29-39		9: 10-17	2: 15-22	5: 29-39					
12: 1-14	2: 23-3: 6	6: 1-11	5: 1-47	12: 1-14	2: 23-3: 6	6: 1-11		12: 1-14	2: 23-3: 6	6: 1-11	5: 1-47
12: 15-21	3: 7-12			12: 15-21	3: 7-12			12: 15-21	3: 7-12		
10: 2-4	3: 13-19	6: 12-16		5: 1	3: 13-19	6: 12-16		10: 2-4	3: 13-19	6: 12-16	
		6: 17-19				6: 17-19				6: 17-19	
		6: 20-49		5: 1-7: 29 *		6: 20-49		5: 1-7: 29 *		6: 20-49	
8: 5-13		7: 1-10		8: 1				8: 1			
				8: 5-13		7: 1-10		8: 5-13		7: 1-10	
					3: 19-21						
				12: 22-37	3: 22-30	11: 14-23					
				12: 43-50	3: 31-35	11: 24-28					
				12: 38-42		11: 29-54					
		7: 11-17				7: 11-17				7: 11-17	
11: 2-19		7: 18-35		11: 2-19		7: 18-35		11: 2-19		7: 18-35	
11: 20-30				11: 20-30				11: 20-30			
		7: 35-50				7: 35-50				7: 35-50	
	3: 19	8: 1-3				8: 1-3				8: 1-3	
12: 22-37	3: 20-30							12: 22-37	3: 20-30	11: 14, 15, 17-23	
12: 38-45								12: 38-45		11: 16, 24- 26, 29-36	
12: 46-50	3: 31-35							12: 46-50	3: 31-35	11: 27, 28, 8: 19-21 11: 37- 13: 9	

* For the sake of brevity the whole of the Sermon on the Mount is here indicated; in this Harmony a

THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
4: 13-22	1: 16-20	5: 1-11		4: 18-22	1: 16-20	5: 1-11		4: 18-22	1: 16-20	5: 1-11	
	1: 21-23	4: 31-37			1: 21-28	4: 31-37			1: 21-28	4: 31-37	
8: 14-17	1: 29-34	4: 38-41		8: 14-17	1: 29-34	4: 38-41		8: 14-17	1: 29-34	4: 38-41	
4: 23	1: 35-39	4: 42-44		4: 23	1: 35-39	4: 42-44		4: 23	1: 35-39	4: 42-44	
4: 24-25											
8: 1				8: 1							
8: 2-4	1: 40-45	5: 12-16		8: 2-4	1: 40-45	5: 12-16		8: 2-4	1: 40-45	5: 12-16	
8: 18-	4: 35-	8: 22-56									
9: 34	5: 43										
9: 1				9: 1				9: 1			
9: 2-8	2: 1-12	5: 17-26		9: 2-8	2: 1-12	5: 17-26		9: 2-8	2: 1-12	5: 17-26	
9: 9	2: 13-14	5: 27-8		9: 9	2: 13, 14	5: 27, 28		9: 9	2: 13, 14	5: 27, 28	
9: 10-17	2: 15-22	5: 29-39		9: 10-17	2: 15-22	5: 29-39		9: 10-17	2: 15-22	5: 29-39	
			5: 1-47								5: 1-47
12: 1-14	2: 23-3: 6	6: 1-11		12: 1-14	2: 23-3: 6	6: 1-11		12: 1-14	2: 23-3: 6	6: 1-11	
				12: 15-21							
12: 15-21	3: 7-12							12: 15-21	3: 7-12	6: 17-19	
10: 2-4	3: 13-19	6: 12-16		10: 2-4	3: 13-19	6: 12-16		4: 24-25			
		6: 17-19		4: 24, 25	3: 7-12	6: 17-19		10: 2-4	3: 13-19	6: 12-16	
5: 1-7: 29 *		6: 20-49		5: 1-7: 29 (4: 24)	6: 20-49 (11: 2-4, 9-13, 34-36, 12: 22-31, 33, 34, 58, 59, 13: 24-27, 14: 34, 35, 16: 13, 17, 18)			5: 1-7: 29 *		6: 20-49 16: 17	
				(8: 1)				8: 1			
8: 5-13		7: 1-10		8: 5-13		7: 1-10		8: 5-13		7: 1-10	
		7: 11-17				7: 11-17				7: 11-17	
11: 2-19		7: 18-35		11: 2-19		7: 18-35		11: 2-19		7: 18-35 16: 16	
11: 20-30											
		7: 36-50				7: 36-50				7: 36-50	
		8: 1-3				8: 1-3				8: 1-3	
				12: 22-37	3: 20-30	11: 17-23, 6: 43-45		12: 22-37	3: 20-30	11: 14-23, 12: 10	
								12: 38-45		11: 24-36	
								6: 22, 23			
				12: 46-50	3: 31-35	8: 19-21		12: 46-50	3: 31-35	8: 19-21	

few passages are transferred to the parallel places in St. Luke; they are, v. 24, 25; vi. 22-34; vii. 7-11.

GRESWELL.				STROUD.				ROBINSON.			
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
13:1-9	4:1-9	8:4-8		13:1-9	4:1-9	8:4-8		13:1-9	4:1-9	8:4-8	
13:10-17				13:10-23	4:10-25	8:9-18		13:10-23	4:10-25	8:9-18	
13:24-35	4:26-34			13:24-35	4:26-34			13:24-35	4:23-34		
13:36, 18-23	4:10-25	8:9-18									
13:35-52				13:36-52				13:36-52			
		8:19-21		13:53		8:19-21		13:53			
13:53, 8:18	4:35	8:22		8:18	4:35	8:22		8:18	4:35	8:22	
8:19-34	4:36-5:20	8:23-39		8:19-34	4:36-5:20	8:23-39		8:19-34	4:36-5:20	8:23-39	
9:1	5:21	8:40		9:1	5:21	8:40		9:1	5:21	8:40	
9:10-17								9:10-17	2:15-22	5:29-39	
9:18-26	5:22-43	8:41-53		9:18-26	5:22-43	8:41-56		9:18-26	5:22-43	8:41-56	
9:27-34				9:27-34				9:27-34			
13:54-58	6:1-6			13:54-58	6:1-6			13:54-58	6:1-6		
9:36-38	6:6			9:35-38	6:6			9:35-38	6:6		
10:1	6:7	9:1		10:1	6:7	9:1		10:1	6:7	9:1	
10:5-42	6:8-13	9:2-6		10:2-4				10:5-42	6:8-13	9:2-6	
11:1				10:5-42	6:8-13	9:2-6		11:1			
				11:1							
14:1-2	6:14-16	9:7-9		14:1, 2	6:14-16	9:7-9		14:1-2	6:14-16	9:7-9	
14:3-5	6:17-20			14:3-5	6:17-20						
14:6-12	6:21-29			14:6-12	6:21-29			14:6-12	6:21-29		
14:13-21	6:30-44	9:10-17	3:1-14	14:13-21	6:30-44	9:10-17	3:1-14	14:13-21	6:30-44	9:10-17	6:1-14
14:22-33	6:45-52		6:15-21	14:22-33	6:45-52		6:15-21	14:22-33	6:45-52		6:15-21
14:31-36	6:53-56		6:22-24	14:31-36	6:53-56		6:22-24	14:31-36	6:53-56		6:22-24
			3:25-65				6:22-65				6:22-65
			6:66-7:1				6:66-7:1				6:66-7:1
						13:10-21					
15:1-31	7:1-37			15:1-31	7:1-37			15:1-31	7:1-37		
15:32-38	8:1-9			15:32-38	8:1-9			15:32-38	8:1-9		
15:39-16:12	8:10-21			15:39-16:12	8:10-21			15:39-16:12	8:10-21		
	8:22-26				8:22-26				8:22-26		
							7:2-11:54				
16:13-28	8:27-9:1	9:18-27		16:13-23	8:27-33	9:18-27		16:13-28	8:27-9:1	9:18-27	
17:1-27	9:2-33	9:28-45	7:1	17:1-27	9:2-32	9:28-45		17:1-27	9:2-33	9:28-45	
	9:33-37	9:46-48		18:1-5	9:33-37	9:46-48		18:1-5	9:33-37	9:46-48	

THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
13:1-9	4:1-9	8:4-8		13:1-9	4:1-9	8:4-8		13:1-9	4:1-9	8:4-8	
13:10-23	4:10-25	8:9-18		13:10-23	4:10-25	8:9-18 (6:38)		13:1-15, 18-23	4:10-25	8:9-18	
13:24-35	4:26-34	13:18-21		13:24-35	4:26-34	13:18-21		13:24-35	4:26-34	13:18-21	
13:36-52				13:36-52				13:36-52			
12:46-50	3:31-35	8:19-21						13:53			
				8:18	4:35	8:22		8:18	4:35	8:22	
				8:23-34	4:36- 5:20	8:23-39		8:23-34	4:36- 5:20	8:23-39	
					5:21	8:40			5:21	8:40	
				9:18-26	5:22-43	8:41-56		9:18-26	5:22-43	8:41-56	
13:53-58	6:1-6			13:53-58	6:1-6			9:27-34			
9:35-38, 11:1	6:6			9:35-38	6:6			13:53-58	6:1-6		
10:1	6:7	9:1		10:1	6:7	9:1		9:35-38	6:6		
10:2-4								10:1	6:7	9:1	
10:5-42	6:8-13	9:2-6		10:5-42, 11:1	6:8-13, (9:41), (13:9-12)	9:2-6 (10:3, 5, 6, 12, 16, 12:2-9, 11, 12, 51-53, 14:26-27, 17: 33, 21:12-17)		10:5-16	6:8-13	9:2-6	
								11:1			
14:1-2	6:14-16	9:7-9						14:1-2	6:14-16	9:7-9	
14:3-5	6:17-20										
14:6-12	6:21-29			14:6-12	6:21-29			14:6-12	6:21-29		
				14:1, 2	6:14-16	9:7-9					
14:13-21	6:30-44	9:10-17	6:1-14	14:13-21	6:30-44	9:10-17	6:1-14	14:13-21	6:30-44	9:10-17	6:1-14
14:22-33	6:45-52		6:15-21	14:22-33	6:45-52		6:15-21	14:22-33	6:45-52		6:15-21
14:34-36	6:53-56			14:34-36	6:53-56			14:34-36	6:53-56		
			6:22-65								6:22-65
											6:66-7:1
15:1-31	7:1-37			15:1-31	7:1-37			15:1-31	7:1-37		
15:32-38	8:1-9			15:32-38	8:1-9			15:32-38	8:1-9		
15:39- 16:12	8:10-21			15:39- 16:12	8:10-21			15:39- 16:12	8:10-21		
	8:22-26				8:22-26				8:22-26		
16:13-28	8:27-9:1	9:18-27		16:13-28	8:27-9:1	9:18-27		16:13-28	8:27-9:1	9:18-27	
			6:66-71				6:66-71				
17:1-27	9:2-32	9:28-45		17:1-27	9:2-32	9:28-45		17:1-27	9:2-32	9:28-45	
18:1-5	9:33-37	9:46-48		18:1-5	9:33-37	9:46-48		18:1-5	9:33-37	9:46-48	

GRESWELL.				STROUD.				ROBINSON.			
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
	9: 38-41	9: 49, 50			9: 38-41	9: 49, 50			9: 38-41	9: 49, 50	
	9: 42-50										
18: 1-5											
18: 6-9				18: 6-9	9: 42-50	17: 1-3		18: 6-9	9: 42-50		
18: 10-14				18: 10-14				18: 10-14			
18: 15-20				18: 15-20		17: 3, 4		18: 15-20			
18: 21-35				18: 21-35				18: 21-35			
			7: 2-11: 54								
						17: 5-10					
		9: 51-56		19: 1	10: 1	9: 51-56				10: 1-16	
		9: 57-62				9: 57-62				9: 51-56	7: 2-10
										17: 11-19	7: 11-8: 59
		10: 1-16				10: 1-16					
		10: 17-24				10: 17-24					
		10: 25-42				10: 25-37				10: 25-42	
		11: 1-13								11: 1-13	
		11: 14-23									
		11: 24-28									
		11: 29-32									
		11: 33-36									
		11: 37-54									
										10: 17-24	9: 1-11: 54
		12: 1-12									
		12: 13-31									
		12: 32-53									

THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
	9: 38-41	9: 49, 50			9: 38-41	9: 49, 50		10: 42	9: 38-41	9: 49, 50	
18: 6-9	9: 42-48	17: 2		18: 6-9	9: 42-50	17: 1, 2, 15: 3-7		18: 6-9	9: 42-50	17: 1, 2	
18: 10-14		15: 4-7		18: 10-14				18: 10-14			
18: 15-20				18: 15-20				18: 15-20			
18: 21-35				18: 21-35		17: 3, 4		18: 21-35			
	9: 49, 50										
8: 19-22		9: 51-56 9: 57-62 10: 1-11 10: 12-16	7: 1-10	8: 19-22		9: 51-56 9: 57-62	7: 1-10	8: 19-22		9: 51-56 9: 57-62 10: 1-11 10: 12-16 17: 11-19	7: 2-10
			7: 11- 8: 59 9: 1- 10: 21				7: 11- 8: 59 9: 1- 10-21	11: 20-24			7: 11- 8: 59 9: 1- 10: 21
				11: 20-24		10: 1-16					
		10: 17-24		11: 25-30		10: 17-24		11: 25-30, 13: 16, 17		10: 17-24	
		10: 25-42				10: 25-42				10: 25-42	
6: 9-13, 7: 7-11		11: 1-13		(7: 7-11, (6: 9-13))		11: 1-13		7: 7-11		11: 1-13	
12: 22-37	3: 20-30	11: 14-23		9: 27-34		11: 14, 15					
12: 43-45		11: 24-28		12: 43-45		11: 17-28					
12: 38-42		11: 29-32		12: 38-42		11: 16, 29- 36					
5: 15, 6: 22, 23		11: 33-36									
23: 1-29		11: 37-54		(23: 23-25, 29-31, 34-36)		11: 37-54		23: 4-39		11: 37-54, 13: 34, 35	
10: 26-33		12: 1-12				12: 1-12		10: 26-33, 40, 41, 17- 20		12: 1-9, 11, 12	
6: 25-33		12: 13-31				12: 13-31		6: 25-34		12: 13-31	
		12: 32-53		24: 43-51		12: 32-53		24: 43-51, 10: 34-36		12: 32-53	

GRESWELL.				STROUD.				ROBINSON.			
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
		12: 54-59									
		13: 1-17									
		13: 18-21						19: 1, 2	10: 1	13: 10-21	
		13: 22-35								13: 22-35	
		11: 1-24								14: 1-24	
		14: 25-35								14: 25-35	
		ch. 15, 16								ch. 15, 16	
		17: 1-4								17: 1-4	
		17: 5-10								17: 5-10	
		17: 11				17: 11					
		17: 12-19				17: 12-19					
19: 1, 2	10: 1					17: 20-37				17: 20-37	
		17: 20-37				13: 1-14				18: 1-14	
		18: 1-14									
				19: 1-2	10: 1						
19: 3-12	10: 2-12			19: 3-12	10: 2-12			19: 3-12	10: 2-12		
						13: 22-					
						(6: 31					
19: 13-30	10: 13-31	18: 15-30		19: 13-30	10: 13-31	18: 15-30		19: 13-30	10: 13-31	18: 15-30	
20: 1-16				20: 1-16				20: 1-16			
20: 17-19	10: 32-34	18: 31-34		20: 17-19	10: 32-34	18: 31-34		20: 17-19	10: 32-34	18: 31-34	
20: 20-38	10: 35-45			20: 20-38	10: 35-45			20: 20-38	10: 35-45		
		18: 35-43				18: 35-43					
20: 29-34	10: 46-52	19: 1		20: 29-34	10: 46-52	19: 1		20: 29-34	10: 46-52	18: 35-43	
		19: 2-27				19: 2-28				19: 1	
										19: 2-28	
		19: 28	11: 55-57, 12: 1				11: 55-57				11: 55-57
						10: 38-42	12: 1				
26: 6-13	14: 3-9		12: 2-11	26: 6-13	14: 3-9		12: 2-11				12: 1, 9-11
21: 1-11, 14-17	11: 1-10	19: 29-44	12: 12-19	21: 1-11, 14-17	11: 1-10	19: 29-44	12: 12-19	21: 1-11, 14-17	11: 1-10	19: 29-44	12: 12-19
	11: 11				11: 11				11: 11		
21: 18, 19	11: 12-14		12: 30-36	21: 18, 19	11: 12-14			21: 18, 19	11: 12-14		
21: 12, 13, 20-22	11: 15-19	19: 45-48		21: 12, 13	11: 15-19	19: 45-48		21: 12-13	11: 15-19	19: 45-48, 21: 37, 38	
						11: 1-13					

THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
		12: 54-55		16: 2, 3, (5: 25, 26)		12: 54-59		5: 25, 26		12: 54-59	
		13: 1-17				13: 1-17				13: 1-17	
13: 31-33	4: 30-32	13: 18-21				10: 22-42				10: 22-42	
23: 37-39		13: 22-35				13: 22-33, (34, 35)		19: 1, 2	10: 1	13: 22-33	
22: 1-14		14: 1-24				14: 1-24				14: 1-24	
10: 37-38		14: 25-35				14: 25-35		10: 37-39		14: 25-35	
		ch. 15, 16		(5: 18-32), (11: 12, 13)		ch. 15, 16				ch. 15, 16	
18: 6-15		17: 1-4				17: (1-4) 5-10				17: 5-10	
17: 20		17: 5-10				11: 1-54				11: 1-54	
		17: 11		19: 1-2	10: 1	17: 11					
		17: 12-19				17: 12-19					
		17: 20-37		24: 23-28, 37-41	13: 21-23	17: 20-37		24: 26-28, 37-41		17: 20-37	
		18: 1-14				18: 1-14				18: 1-14	
19: 1, 2	10: 1										
19: 3-12	10: 2-12			19: 3-12	10: 2-12			19: 3-12	10: 2-12	16: 18	
19: 13-30	10: 13-31	18: 15-30		19: 13-30	10: 13-31	18: 15-30		19: 13-30	10: 13-31	18: 15-30	
20: 1-16				20: 1-16				20: 1-16			
20: 17-19	10: 32-34	18: 31-34		20: 17-19	10: 32-34	18: 31-34		20: 17-19	10: 32-34	18: 31-34	
20: 20-28	10: 35-45			20: 20-38	10: 35-45			20: 20-38	10: 35-45		
20: 29-34	10: 46-52	18: 35-43		20: 29-34	10: 46-52	18: 35-43		20: 29-34	10: 46-52	18: 35-43	
		19: 1				19: 1				19: 1	
25: 14-30		19: 2-28		25: 14-30		19: 2-28		25: 14-30		19: 2-28	
		10: 22- 11: 54									
		11: 55-57									
26: 6-13	14: 3-9	7: 36-50	12: 1-11	26: 6-13	14: 3-9		12: 1-11	26: 6-13	14: 3-9		12: 1-11
21: 1-11	11: 1-10	19: 29-44	12: 12-19	21: 1-11	11: 1-10	19: 29-44	12: 12-19	21: 1-11	11: 1-10	19: 29-44	12: 12-19
					11: 11				11: 11		
				21: 18, 19	11: 12-14			21: 18, 19	11: 12-14		
21: 12-16	11: 15-18	19: 45-48	2: 13-22	21: 12-17	11: 15-19	19: 45-48, 21: 37, 38		21: 12-17	11: 15-19	19: 45-48, 21: 37, 38	

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Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
	11: 20-26			21: 20-22	11: 20-26			21: 20-22	11: 20-26		
21: 23-27	11: 27-33	20: 1-8		21: 23-27	11: 27-33	20: 1-8		21: 23-27	11: 27-33	20: 1-8	
21: 28-32				21: 28-32				21: 28-32			
21: 33-46	12: 1-12	20: 9-19		21: 33-46	12: 1-12	20: 9-19		21: 33-46	12: 1-12	20: 9-19	
22: 1-14				22: 1-14				22: 1-14			
22: 15-33	12: 13-27	20: 20-39		22: 15-33	12: 13-27	20: 20-39		22: 15-33	12: 13-27	20: 20-39	
		20: 40								20: 40	
22: 34-40	12: 28-34			22: 34-40	12: 28-34			22: 34-40	12: 28-34		
22: 41-46	12: 31-37	20: 41-44		22: 41-46	12: 35-37	20: 41-44		22: 41-46	12: 35-37	20: 41-44	
	34	40									
	12: 38-40	20: 45-47		23: 1-39	12: 38-40	20: 45-47		23: 1-39	12: 38-40	20: 45-47	
	12: 41-44	21: 1-4			12: 41-44	21: 1-4			12: 41-44	21: 1-4	
			12: 37-50								12: 20-50
23: 1-39											
24: 1-42	13: 1-37	21: 5-36		24: 1-42	13: 1-37	21: 5-36		24: 1-42	13: 1-37	21: 5-36	
24: 43-51				24: 43-51				24: 43-51			
25: 1-46				25: 1-46				25: 1-46			
				26: 1, 2							
26: 1-5	14: 1, 2	22: 1, 2		26: 3-5	14: 1, 2	22: 1, 2		26: 1-5	14: 1, 2	22: 1, 2	
26: 14-16	14: 10, 11	22: 3-6		26: 14-16	14: 10, 11	22: 3-6		26: 6-13	14: 3-9		12: 2-8
		21: 37, 38						26: 14-16	14: 10, 11	22: 3-6	
26: 17-19	14: 12-16	22: 7-13		26: 17-19	14: 12-16	22: 7-13		26: 17-19	14: 12-16	22: 7-13	
26: 20	14: 17	22: 14-18		26: 20	14: 17	22: 14-18		26: 20	14: 17	22: 14-18	
						22: 24				22: 24-30	
26: 26	14: 22	22: 19	13: 1, 2-17 (1 Cor. 11: 23, 24)				13: 2-20				13: 1, 2-20
						22: 25-30					
						22: 15-18					
				26: 26-29	14: 22-25	22: 19, 20	(1 Cor. 11: 23-25)				
26: 21-25	14: 18-21	22: 21-23	13: 18-20	26: 21-25	14: 18-21	22: 21-23	13: 21-35	26: 21-25	14: 18-21	22: 21-23	13: 21-35
		22: 24-38	13: 36-38			22: 31-38	13: 36-38				
26: 27-29	14: 23-25	22: 20	(1 Cor. 11: 25)								

THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
21: 17-19	11: 11-14, 19										
21: 20-22	11: 20-23			21: 20-22, (6: 14-15)	11: 20-26			21: 20-22	11: 20-26		
6: 14, 15	11: 24-26										
21: 23-27	11: 27-33	20: 1-3		21: 23-27	11: 27-33	20: 1-8		21: 23-27	11: 27-33	20: 1-8	
21: 28-32				21: 28-32				21: 28-32			
21: 33-46	12: 1-12	20: 9-19		21: 33-46	12: 1-12	20: 9-19		21: 33-46	12: 1-12	20: 9-19	
22: 1-14		14: 16-24		22: 1-14				22: 1-14			
22: 15-33	12: 13-27	20: 20-39		22: 15-33	12: 13-27	20: 20-39		22: 15-33	12: 13-27	20: 20-39	
		20: 40									
22: 34-40	12: 28-34			22: 34-40	12: 28-34	20: 40		22: 34-40	12: 28-34	20: 40	
22: 41-46	12: 35-37	20: 41-44		22: 41-46	12: 35-37	20: 41-44		22: 41-46	12: 35-37	20: 41-44	
23: 1-39	12: 38-40	20: 45-47		23: 1-39	12: 38-40	20: 45-47, 13: 34, 35		23: 1-3	12: 38-40	20: 45-47	
	12: 41-44	21: 1-4			12: 41-44	21: 1-4			12: 41-44	21: 1-4	
							12: 20-50				12: 20-50
24: 1-42	13: 1-37	21: 5-36		24: 1-42	13: 1-37	21: 5-36		24: 1-25, 29-33, 42, 10: 21-25	13: 1-37	21: 5-36	
24: 43-51		21: 37-38									
25: 1-46				25: 1-46		(12: 39-46, 19: 11-28)		25: 1-13, 31-46			
			12: 20-50								
26: 1-5	14: 1, 2	22: 1, 2		26: 1-5	14: 1, 2	22: 1, 2		26: 1-5	14: 1, 2	22: 1, 2	
26: 14-16	14: 10, 11	22: 3-6		26: 14-16	14: 10, 11	22: 3-6		26: 14-16	14: 10, 11	22: 3-6	
26: 17-19	14: 12-16	22: 7-13		26: 17-19	14: 12-16	22: 7-13		26: 17-19	14: 12-16	22: 7-13	
26: 20	14: 17	22: 14-18		26: 20	14: 17	22: 14-18		26: 20	14: 17	22: 14-18	
						22: 24-30				22: 24-30	
			13: 1, 2-20				13: 1, 2-20				13: 1, 2-20
26: 21-29	14: 18-25	22: 21-23 22: 24-30	13: 21-35	26: 21-25	14: 18-21	22: 21-23	13: 21-35	26: 21-25	14: 18-21	22: 21-23	13: 21-35
				26: 26-29	14: 22-25	22: 19, 20	(1 Cor. 11: 23-25)	26: 26-29	14: 22-25	22: 19, 20	(1 Cor. 11: 23-25)

TABULAR VIEW OF THE ARRANGEMENT ADOPTED

GRESWELL.				STROUD.				ROBINSON.			
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
								26: 31-35	14: 27-31	22: 31-38	13: 36-38
								26: 26-29	14: 22-25	22: 19-20	(1 Cor. 11: 23-25)
			14: 1-				14: 1-				14: 1-
			17: 26				17: 26				17: 26
26: 30-35	14: 26-31	22: 39	18: 1	26: 30-35	14: 26-31	22: 39	18: 1	26: 30	14: 26	22: 39	18: 1
21: 36-56	11: 32-52	22: 40-53	18: 1, 2-11	26: 36-56	14: 32-52	22: 40-53	18: 1, 2-11	26: 36-56	14: 32-52	22: 40-53	18: 2-11,
			18: 19-24				12				12
26: 57, 58	14: 53, 54	22: 54, 55	18: 12,	26: 57, 58	14: 53, 54	22: 54, 55	18: 13-16	23: 57, 58	14: 53, 54	22: 54, 55	18: 13-16,
26: 59-68	14: 55-65	22: 63-65	13-16				17, 18, 24				18
				26: 69-72	14: 66-70	22: 56-58	18: 19-23	23: 69-75	14: 66-72	22: 56-62	18: 17, 25
				26: 59-66	14: 55-64						26, 27
				26: 73-75	14: 70-72	22: 59-62	18: 25-27				
				26: 67, 68	14: 65	22: 63-65		23: 59-68	14: 55-65	22: 63-71	13: 19-24
26: 69-75	14: 66-72	22: 56-62	18: 17, 18,								
		22: 66-71	25-27								
27: 1, 2	15: 1	23: 1	18: 28	27: 1, 2	15: 1, 2	23: 66-71,		27: 1, 2,	15: 1-5	23: 1-5	13: 23-33
				23: 1				11-14			
27: 3-10				27: 3-10							
			18: 28-38	27: 11-14	15: 2-5	23: 2-5	18: 28-38				
			18: 39-								
			19: 14								
27: 11-14	15: 2-5	23: 2-5				23: 6-16				23: 6-16	
		23: 6-16									
27: 15-23	15: 6-14,	23: 17-23		27: 15-23	15: 6-14	23: 17-23	18: 39, 40	27: 15-23	15: 6-14,	23: 17-23	18: 39-
24-26	15	24, 25	19: 14-16	27: 28-30	15: 17-19		19: 1-15	24-26	15	24, 25	19: 1
				27: 24-26	15: 15	23: 23-25	19: 16				
27: 27-30	15: 16-19							27: 27-30	15: 16-19		19: 2, 3
											19: 4-16
27: 31-34	15: 20-28	23: 26-34	19: 16-24	27: 31-34	15: 20-28	23: 26-34,	19: 16-24	27: 31-34	15: 20-28	23: 26-34,	19: 16-24
				35-38		38		35-38		38	
				27: 36		23: 36					
27: 39-44	15: 29-32	23: 35-37,		27: 39-44	15: 29-32	23: 35-37,		27: 39-44	15: 29-32	23: 35-37,	
		38, 39				39				39	
		23: 40-43				23: 40-43				23: 40-43	
			19: 25-27				19: 25-27				19: 25-27
27: 45-56	15: 33-41	23: 44-49	19: 28-30	27: 45-56	15: 33-41	23: 44-49	19: 28-30	27: 45-56	15: 33-41	23: 44, 45,	19: 28-30
										47-49	

THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
26: 30-35	14: 26-31	22: 31-39	13: 36-38	26: 31-35	14: 27-31	22: 31-38	13: 36-38	26: 31-35	14: 27-31	22: 31-38	13: 36-38
			14: 1- 17: 26				14: 1- 17: 26				14: 1- 17: 26
				26: 30	14: 26	22: 39	18: 1	26: 30	14: 26	22: 39	18: 1
25: 35-56	14: 32-52	22: 40-53	18: 1, 2-11	26: 36-56	14: 32-52	22: 40-53	18: 2-11	26: 36-56	14: 32-52	22: 40-53	18: 2-11, 12
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26: 69-75	14: 66-72	22: 56-62	18: 17-27	26: 69-75	14: 66-72	22: 56-62	18: 25-27	26: 69-75	14: 66-72	22: 56-62	18: 17, 19 26, 27
26: 59-68	14: 55-65	22: 63-71		26: 59-68	14: 55-65	22: 63-71	18: 19-24	26: 59-68	14: 55-65	22: 63-65, 67-71	
27: 1, 2, 11-14	15: 1-5	23: 1-3	18: 28	27: 1, 2	15: 1	23: 1	18: 28	27: 1, 2	15: 1	22: 66, 23: 1	18: 28
27: 3-10				27: 3-10				27: 3-10		(Acts 1: 18, 19)	
				27: 11-14	15: 2-5	23: 2-5	18: 29-38	27: 11-14	15: 2-5	23: 2-5	18: 29-38
		23: 4, 5 23: 6-16				23: 6-16				23: 6-16	
27: 15-23 24-26	15: 6-14, 15	23: 17-23 24, 25	18: 29- 19: 16	27: 15-23 24-26	15: 6-14, 15	23: 17-23 24, 25	18: 39, 40	27: 15-23 24-26	15: 6-14, 15	23: 17-23 24, 25	18: 39- 19: 1
27: 27-31	15: 16-20	23: 36, 37	19: 2, 3	27: 27-30	15: 16-19		19: 1-3 19: 4-16	27: 27-30	15: 16-19		19: 2-3 19: 4-16
27: 32-34 35-38	15: 21-28	23: 26-34	19: 17-24	27: 31-34 35-38	15: 20-27	23: 26-34, 38	19: 16-24	27: 31-34 35-38	15: 20-27	23: 26-34, 38	19: 16-24
			19: 25-27								
27: 39-44	15: 29-32	23: 35-37 38, 39 23: 40-43		27: 39-44	15: 29-32	23: 35-37, 39 23: 40-43		27: 39-44	15: 29-32	23: 35-37, 39 23: 40-43	19: 25-27
27: 50	15: 37	23: 46	19: 28-30				19: 25-27				
27: 45-56	15: 33-41	23: 44, 45, 47-49		27: 45-56	15: 33-41	23: 44-49	19: 28-30	27: 45-56	15: 33-41	23: 44-49	19: 28-30

TABULAR VIEW OF THE ARRANGEMENT ADOPTED

GRESWELL.				STROUD.				ROBINSON.			
Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.	Matth.	Mark.	Luke.	John.
			19: 31-37				19: 31-37				19: 31-37
27: 57-61	15: 42-47	23: 50-56	19: 38-42	27: 57-61	15: 42-47	23: 50-56	19: 38-42	27: 57-61	15: 42-47	23: 50-56	19: 38-42
27: 62-66				27: 62-66				27: 62-66			
23: 1-8	16: 1-8			23: 1-8	16: 1-8	24: 1-8	20: 1, 2	23: 1-8	16: 1-8	24: 1-8	20: 1, 2
23: 11-15											
		24: 1-9, 11						23: 9, 10		24: 9-11	
		24: 10-12	20: 3-10				20: 3-10			24: 12	20: 3-10
	16: 9-11		20: 11-18		16: 9		20: 11-17		16: 9-11		20: 11-18
				23: 9-15				23: 11-15			
					16: 10, 11	24: 9-12	20: 18				
	16: 12, 13	24: 13-35	(1 Cor. 15: 5)		16: 12, 13	24: 13-35	(1 Cor. 15: 5)		16: 12, 13	24: 13-35	(1 Cor. 15: 5)
			20: 19-29								
	16: 14	24: 36-43	(1 Cor. 15: 5)	23: 5	16: 14	24: 36-43	20: 19-29		16: 14-18	24: 36-49	20: 19-29
23: 9, 10											
							21: 1-23 (1 Cor. 15: 7, Acts 1: 1-3)	23: 16			21: 1-24
							(Acts 1: 4)				
23: 16-20			(1 Cor. 15: 6) (1 Cor. 15: 7)	23: 16-20	16: 6, 15-18			23: 16-20			(1 Cor. 15: 6) (1 Cor. 15: 7) (Acts 1: 3-8)
			21: 1-24								
		24: 44-49	(Acts 1: 4-8, 1 Cor. 15: 7)			24: 44-49	(Acts 1: 4, 5)				
	16: 15-18										
		24: 50									
	16: 19	24: 50-53	(Acts 1: 9-12)		16: 19, 20	24: 50-53	(Acts 1: 9-14)		16: 19, 20	24: 50-53	(Acts 1: 9-12)
			20: 30, 31 21: 25								20: 30, 31, 21: 25
	16: 20										

THOMSON.				TISCHENDORF.							
Matth.	Mark.	Luke.	John.	Matth.	Ma k.	Luke.	John	Matth.	Mark.	Luke.	John.
			19 : 31-37				19 : 31-37				19 : 31-37
27 : 57-61	15 : 42-47	23 : 50-56	19 : 38-42	27 : 57-61	15 : 42-47	23 : 50-56	19 : 38-42	27 : 57-61	15 : 42-47	23 : 50-56	19 : 38-42
27 : 62-66				27 : 62-66				27 : 62-66			
28 : 11-15											
28 : 1-8	16 : 1-8	24 : 1-8	20 : 1, 2	28 : 1-8	16 : 1-8	24 : 1-11	20 : 1, 2	28 : 1-8	16 : 1-8	24 : 1-8	20 : 1, 2
						24 : 12	20 : 3-10			24 : 12	20 : 3-10
28 : 9, 10	16 : 9-11	24 : 9-12	20 : 3-10, 11-18	28 : 9, 10	16 : 9-11		20 : 11-18		16 : 9-11		20 : 11-18
				28 : 11-15				28 : 9-10		24 : 9-11	
								28 : 11-15			
	16 : 12, 13	24 : 13-35			16 : 12, 13	24 : 13-35			16 : 12, 13	24 : 13-35	
	16 : 14-18	24 : 36-49	20 : 19-29		16 : 14	24 : 36-43	20 : 19-29		16 : 14	24 : 36-43	20 : 19-29
			21 : 1-23				21 : 1-24	28 : 16			21 : 1-24
28 : 16-20				28 : 16-20	16 : 15-18			28 : 16-20	16 : 15-18		
			20 : 30, 31, 21 : 24, 25			24 : 44-49				24 : 44-49	
	16 : 19, 20	24 : 50-53			16 : 19, 20	24 : 50-53	(Acts 1 : 3-12) 20 : 30, 31, 21 : 25		16 : 19, 20	24 : 50-53	(Acts 1 : 3-12) 20 : 30, 31, 21 : 25

ABBREVIATIONS,

AND

OTHER SIGNS USED IN THE MARGIN.

G. signifies Griesbach in his edition of 1805.

G.⁺⁺, a reading considered by Griesbach hardly inferior, or equal, or even preferable to that retained in the text.

G.⁺, a less probable reading.

G.^{oo}, words probably to be omitted, yet retained by G in the text.

G.^o, a less probable omission.

L., Lachmann, edition 1842-50.

T., Tregelles, Gospels, 1857-61.

[L.], [T.], or [L. T.] signifies that one or both of these critics enclose the words in brackets.

Square brackets are affixed in the text to passages so marked by Tischendorf in his eighth edition, or altogether rejected by him.

Om., omit.

A. or Alex. in quotations from the Old Testament, indicates the reading of the Alexandrine recension of the Septuagint.

Theod. Aq. Sym. (which are seldom used) signify the translations respectively of Theodotion, Aquila, and Symmachus of the Old Testament.

ⲁ stands for the Codex Sinaiticus, and the usual letters are used to designate the other uncial manuscripts, and the usual figures for the cursive. The usual abbreviations are used for the ancient Versions and for the Fathers.

Pref. stands for a prefix, and add. for an addition to a verse.

The references to the Old Testament are to the chapters and verses of the Septuagint; when other figures are added in brackets, it is to the numbers of the Hebrew or of the English when there is a variation.

Variations from the *textus receptus* in the order of the words are not noted except in special cases, nor is notice generally taken of the following variations: the omission of *v* epenthetic; the final *ς* of *οὕτως*; the aspirate on the pronoun *αὐτός* or *αὐρός*; the spelling of proper names, as *Μωϋσῆς*; the spelling of such forms as *λήμψομαι*, *συνμαρτυρέω*, *ἐγκαίνια*, and the elision of the final *α* in *ἄλλα* before a vowel. Only very important differences of punctuation are noted in the margin.

[Great pains have been taken to ensure the utmost accuracy in this volume; but there may be errors which have escaped all vigilance. Any student detecting these will confer a favor by communicating them either to the author or the publisher, that they may be corrected in future issues.]

INTRODUCTORY NOTE TO PART I.

§ 8. THE mention of the governorship of Cyrenius in Lk. ii. 2, has been considered as involving difficulty, and has led to a variety of hypotheses and interpretations. Happily the learned and ingenious researches of A. W. Zumpt, have been so far successful that it is no longer necessary to consider the older methods of removing the difficulty. Cyrenius, or as the name reads in the Latin records, Publius Sulpicius Quirinus, under whom St. Luke says the enrolment took place, was made governor of Syria after the banishment of Archelaus, in A.D. 6 (Joseph. *Ant.* xvii. [xv.] 13, § 5 ; xviii. 1, § 1); thus apparently showing an anachronism of some ten years. The researches of Zumpt, however, have made it highly probable that Cyrenius was *twice* governor of Syria, and that his first governorship extended from about B.C. 4 to B.C. 1. Quintilius Varus, the former governor, B.C. 6–4, was indeed still employed in subduing a revolt of the Jews (Tac. *Hist.* v. 9 ; Joseph. *Ant.* xvii. 10) some time after the death of Herod, while our Lord's birth was before that event ; but this may possibly have been merely to close a business already begun during his governorship, or for some other especial reason of which we have no record.

§ 9. The Genealogies. I. Some points require to be noted, especially concerning the genealogy given by St. Matthew, before comparing this with the one given by St. Luke. 1. The first division ends with David, including him in the number 14 ; the second division begins with David, including him also in the second 14. This is in accordance with usage, but shows that the statement in Matt. i. 17, as to the number of the generations is meant to apply only to the list given, and not to the number which had actually existed. 2. The same thing appears from the fact that in v. 8, three names of Jewish kings are omitted between Joram and Ozias (Uzziah), viz. : Ahaziah, Joash, and Amaziah (2 Kings viii. 25, and 2 Chron. xxii. 1 ; 2 Kings xi. 2, 21, and 2 Chron. xxii. 11 ; 2 Kings xii. 21 ; xiv. 1, and 2 Chron. xxiv. 27). Also, between Josiah and Jechoniah in v. 11, the name of Jehoiakim is omitted (2 Kings xxiii. 34 ; 2 Chron. xxxvi. 4 ; Cf. 1 Chron. iii. 15, 16). Of the existence of these intermediate generations St. Matthew, regarded simply as a pious Jew, could not have been ignorant. Such omissions in genealogies abound in Scripture. Thus, Ezra (vii. 1–5), in recording his own genealogy, omits six or seven of the names given in 1 Chron. vi. 3–15. (Cf. also, 1 Chron. iv. 1, with ii. 50, etc.). The descent of David as given by St. Matthew (5, 6), is identical with that in Ruth, iv. 20–22, and in 1 Chron. ii. 10–12 ; but the Salmon mentioned in all was contemporary with Joshua and married Rahab. Three names only are given between him and David, which, in view of the time embraced, implies that as many more must have been omitted.

Again, from David at the time of Solomon's birth, to Christ, was above a thousand years, giving, according to St. Matthew's genealogy, about thirty-six years to a generation; but the same period in St. Luke has forty-three generations, or fifteen more, making less than twenty-four years to a generation. It is hardly possible that in two parallel lines there could have been so great a difference in the average time of a generation. It is apparent therefore, that St. Matthew has given simply a copy of the official register, without alteration, as was plainly required in a Gospel designed to show the Jews that Jesus was the Messiah.

II. We come now to the comparison of this genealogy with that of St. Luke. Before David they differ only in going back to different starting-points, in accordance with the different objects of the writers; but after David the two lines part, and it is plain that they can never come together again simply by natural descent. They can only unite by a constructive or legal sonship in one or the other. Again: both are in form the genealogies of Joseph; but as he could not have had two natural fathers, this must be a case of *legal* in contradistinction to natural paternity, or else of double names. The latter hypothesis may be at once set aside as involving a complicated series of suppositions applying not merely to the father, but also to the ancestors, of Joseph for many generations. Since, then, the parted lines can come together only by a case of legal paternity; since they do come together in Joseph; and since there must be a legal paternity in his case, it is obvious that the simplest possible supposition is that the lines are distinct to that point, and then unite by a legal or constructive sonship.

Assuming that one of the genealogies is intended to give the descent of Joseph from the official record, there can be little difficulty in determining that this has been done by St. Matthew. Moreover, it is noticeable that while he concurs with the Old Testament genealogies until after the captivity, and afterwards uses the same phrase, *ἐγέννησε*, as far as Joseph, he then changes it in the most marked way. It is no longer Joseph who "begat;" but Joseph "the husband of Mary, of whom was born Jesus." It is unnecessary to pursue the point; there is a general agreement in considering the genealogy given by St. Matthew to be that of Joseph.

2. Is that of St. Luke the same? Some writers have so supposed, and a variety of learned and ingenious, but for the most part, cumbrous suppositions have been made to sustain this view. The student is referred to the article *Genealogy*, in Smith's Bible Dictionary, for one of the latest arguments (by Lord A. C. Hervey), in favor of this theory. But if St. Matthew has given the official descent of Joseph, why should St. Luke have traced another descent through an inferior line? The only assignable reason would be to furnish the *actual* in contradistinction to the *official* descent of Christ; but for this purpose the actual descent of Joseph would have been of no use whatever, inasmuch as Jesus was only legally his son. On the supposition, however, that St. Luke gives the genealogy of Mary, all becomes clear. The lines parting from David, do not need to be again joined, except officially in Joseph; and a sufficient reason appears for St. Luke's choice of a different line.

To this hypothesis there is but one objection, and it requires but one unproved assumption. The objection is, that the names of Salathiel and Zorobabel as father and son, occur in both genealogies, and may be supposed to belong to the same persons. This, however, is by no means necessary. Similar names are common in different genealogies, as may be seen even from the first in Gen. iv. and v.;¹ and when it is remembered that in St. Matthew's genealogy there are but fourteen names between David and Salathiel, while in St. Luke's there are twenty, it seems probable that these names belong to different persons. The unproved assumption is, that Joseph by his marriage to Mary, became the heir, and therefore legally the son of Heli. And this, though not positively proved, is rendered probable by a variety of circumstances. The language of the angel in Lk. i. 32, implies that Mary was herself of the lineage of David; and the words of Lk. ii. 5, ἀπογράψασθαι σὺν Μαρίας κ.τ.λ. seem to indicate that Mary was to be enrolled with Joseph, — a circumstance most readily explained on the supposition that she also represented a family of the descendants of David. There is no allusion in the New Testament to her having had brothers; and as St. Luke, in his diligent inquiries, must have derived his account of the circumstances connected with the birth of Jesus directly or indirectly from the Virgin Mary, it seems altogether likely that he would at the same time have obtained this, her private genealogical tree.

There is no earlier patristic explanation of the difference between the genealogies than that of Julius Africanus (preserved by Eusebius *Hist. Eccl.* i. 7), in which he expressly disclaims any "testimony" in its support. Later fathers give more or less varying explanations.

There is still another explanation quite worthy of consideration. The words of St. Luke admit perfectly well of being read — "being (as was supposed son of Joseph), son of Eli"; i.e. he was supposed to be the son of Joseph, but was really the son (grandson) of Eli. In this case the whole clause ὡν υἱὸς ὡς ἐνομί-ζετο Ἰωσήφ is parenthetical, and the grandfather's name is given because, there being no natural father, he was the nearest male progenitor. This view is ably defended by Andrews (*Life of our Lord*, 4th ed., pp. 57-59) and is that of Lightfoot and many others. Lightfoot refers to a similar instance in Gen. xxxvi. 2, "Aholibamah the daughter of Anah the daughter of Libeon." As it appears from vv. 24, 25, that Anah was a man and the father of children, it is evident that the second daughter must be connected, like the first, with Aholibamah and must mean grand-daughter. Lightfoot has also referred (Hor. Heb. in Luke iii. 23, τοῦ Ἠλὶ III.) to what he considers proof in Jewish tradition that Mary was the daughter of Heli. His reference is to Hierosol, Chagigah. fol. 774. *Vidit Mariam, filiam Heli, in umbris, R. Lazar bar Josah dixit, suspensam per glandulas mammarum, etc.*

¹ In this very genealogy (Lk. iii. 24, 30), there are two Matthaths, both sons of Levi; there are four Josephs; two Mattathias; two Melchis, and three Judahs. In the case in question, "the very celebrity of the names may have furnished the occasion of the repetition, since Zerubbabel the son of Salathiel was the great prince of the restored captivity."

PART I.

THE INCARNATION, BIRTH, AND CHILDHOOD OF OUR LORD.

§ 1. Preface to St. John's Gospel.

ST. JOHN I. 1-18.

¹ Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος
² ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ
³ ἓν ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἔστιν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς
ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
⁴ Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν
εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
⁵ οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ἦν τὸ φῶς τὸ ἀληθινόν,
⁶ ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος
⁷ δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν
⁸ οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι,
⁹ τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, ὅτι οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς
¹⁰ οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. καὶ ὁ λόγος σὰρξ ἐγένετο
καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ
πατρός, πλήρης χάριτος καὶ ἀληθείας.
¹¹ Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· Οὗτος ἦν ὃν εἶπον· Ὁ ὀπίσω
¹² μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. ~~ἔτι~~ ἐκ τοῦ πληρώματος
¹³ αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως
¹⁴ ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. θεὸν οὐδεὶς ἑώρακεν
πώποτε· ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

§ 2. Preface to St. Luke's Gospel.

ST. LUKE I. 1-4.

¹ Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων
² ἐν ἡμῖν πραγμάτων, ὡς καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται
³ γενόμενοι τοῦ λόγου, ἔδοξε κάμωι παρηκολουθηκῶτι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς
⁴ σοι γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

* Cf. Matt. xvii. 1-8; Mar. ix. 2-8; Lk. ix. 28-36.

§ 1. 4. ἦν G. T. 16. καί. 18. Note: for ὁ μονογενὴς υἱὸς the following read μονογ. Θεός (om. δ) N B C* L. 33. Syr. Psch. (Syr. Harel. marg. but text υἱός) Clem. Theod. Epiph. Did. Cyr. Al. Sic T. Both readings occur in Orig. Nyss. Bas.; but υἱός is supported by the great majority of mss., versions, and fathers.

§ 3. Gabriel announces to Zacharias the birth of John. — *Jerusalem.*

ST. LUKE I. 5-25.

⁵ Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεῖς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν
⁷ πάσαις ταῖς ἐντολαῖς καὶ δικαιομασιν τοῦ κυρίου ἀμεμπτοι. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

⁸ Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ
⁹ θεοῦ, ἡ κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ
¹⁰ κυρίου, καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἕως τῇ ὥρᾳ τοῦ θυμᾶματος.
¹¹ ὦφθῃ δὲ αὐτῷ ἄγγελος κυρίου ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμᾶματος.
¹² καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. εἶπεν δὲ πρὸς αὐτόν ὁ
¹³ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου
¹⁴ Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην· καὶ ἔσται χαρὰ
¹⁵ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. ἔσται γὰρ μέγας
¹⁶ ἐνώπιον κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ πνεύματος ἁγίου πλησθήσεται
¹⁷ ἐτι ἐκ κοιλίας μητρὸς αὐτοῦ, καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον
¹⁸ τὸν θεὸν αὐτῶν· καὶ αὐτὸς προλεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει
¹⁹ Ἡλεία, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων,
²⁰ ἔτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.^b καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον·
²¹ Κατὰ τί γινώσκωμαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν
²² ταῖς ἡμέραις αὐτῆς. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριὴλ ὁ
²³ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελίσασθαί
²⁴ σοι ταῦτα· καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἥς ἡμέρας γένηται
²⁵ ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν
²⁶ αὐτῶν. καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν

^a Exod. xxx. 6-8.^b Comp. Mal. iii. 1, 23 sq. [iv. 5-6].

§ 3. 5. τοῦ βασιλ. G. L. ἡ γυν. αὐτοῦ G. 6. ἐνώπιον G. L. 15. τοῦ Κυρ. L. [T]
 17. Ἡλίου G. Ἡλίου L. T.

§ 3. Much effort has been made, but hitherto in vain, to fix the time of the service of Zacharias. As he was not high-priest, there is no ground for the assumption that it was on the great day of Atonement, the tenth of the seventh month. Neither is it possible to argue from the original appointment of the courses of the priests by David (1 Chron. xxiv. 7-18) and Solomon (2 Chron. viii. 14), on account of the subsequent disorders of the times and consequent changes in those courses. In Neh. xii. 1-7 there are twenty-two courses, of which Abia is the twelfth; in 12-21 there are twenty-one courses, of which Abia is the eleventh. What arrangement was made at the purification of the temple after its defilement by Antiochus, is unknown. Cf. Jarvis, *Introd. to Hist. of the Ch. Pt. II. ch. x.* pp. 556-560. The same irregularities and uncertainties vitiate the calculation often based upon the statement of Josephus, that the first course — which was that of Jehoiarib — had just entered on its service when the temple was destroyed by Titus, Aug. 5th. No reliance can be placed on any calculation of this kind.

ST. LUKE I.

- 22 ἐν τῷ ναφ. ἐξελθὼν δὲ οὐκ ἔδυνάτο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπασίαν
 23 εἴωρακεν ἐν τῷ ναφ. καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός.
 24 Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν
 25 οἶκον αὐτοῦ. μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ
 26 περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα ἴδιον οὕτως μοι πεποιήκεν κύριος ἐν ἡμέραις
 αἷς ἐπέιδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.

§ 4. Gabriel announces to the Virgin Mary that Jesus shall be born of her.
Nazareth.

ST. LUKE I. 26-38.

- 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς
 27 Γαλιλαίας ἣ ὄνομα Ναζαρέθ, πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ,
 28 ἐξ οἴκου Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. καὶ εἰσελθὼν πρὸς αὐτὴν ὁ
 29 ἄγγελος εἶπεν· Χαίρε κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. ἡ δὲ ἐπὶ τῷ λόγῳ διετα-
 30 ράχθη, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. καὶ εἶπεν ὁ ἄγγελος αὐτῇ·
 31 Μὴ φοβοῦ, Μαριάμ· εἶρες γὰρ χάριν παρὰ τῷ θεῷ. καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ
 32 καὶ τέξῃ υἱόν,^a καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. οὗτος ἔσται μέγας καὶ υἱὸς
 33 υἱίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυεὶδ τοῦ πατρὸς
 34 αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ
 35 οὐκ ἔσται τέλος.^b εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα
 36 οὐ γινώσκω; καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ
 37 σέ, καὶ δύναμις υἱίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γυνώμενον ἅγιον κληθήσεται
 38 υἱὸς θεοῦ. καὶ ἰδοὺ Ἑλισάβετ ἡ συγγενὴς σου καὶ αὕτη συνεληφύα υἱὸν ἐν γήρῃ
 39 αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρῃ. ὅτι οὐκ ἀδυνατήσει
 40 παρὰ τοῦ θεοῦ πᾶν ῥήμα. εἶπεν δὲ Μαριάμ· Ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι
 κατὰ τὸ ῥήμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

§ 5. Mary visits Elizabeth.— *Hill Country of Judea.*

ST. LUKE I. 39-56.

- 39 Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρειν ὅρειν μετὰ
 40 σπουδῆς εἰς πόλιν Ἰούδα,^c καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο

^a Isa. vii. 14.^b Dan. ii. 44; Jno. xii. 34.^c Josh. xxi. 9-11.

§ 3. 22. ἡδύνατο G. 25. ὁ Κύρ. G. τὸ ἄνειδ. G. L.

§ 4. 26. ὑπό G. L. 27. μεμνηστευμένην G. 28. add ἐλογημένη σὺ ἐν γυναιξίν G. °L. [T.]
 A C D X Γ Δ Λ Π al. pl. It. Vg. Syr. Æth. etc. om. °B L etc. 29. ἡ δὲ ἰδοῦσα L. λόγῳ
 αὐτοῦ L. 36. συγγενὴς G. T. γήρα 37. παρὰ τῷ Θεῷ G. L.

§ 5. The conjecture of Reland (Palæst. p. 870) adopted by Robinson (Harm. in loco, p. 180) that Ἰούδα is a softened form for Ἰούτα, a city of the priests in the mountains of Judah, south of Hebron (Cf. Josh. xv. 55; xxi. 16) which still exists under the same name, although worthy of consideration, lacks any positive evidence in its favor. It is against such a supposition that there is no tradition of its being the birth-place of John among the inhabitants, nor are there any local memorials. See Andrews's *Life of our Lord*, 4th ed. p. 46.

ST. LUKE I.

α1 τὴν Ἑλισάβετ. καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἑλισάβετ,
 ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἑλισάβετ,
 α2 'καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν· Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογη-
 α3 μένος ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου
 α4 μου πρὸς ἐμέ; ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὠτά μου,
 α5 ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύουσα
 ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.
 α6 Καὶ εἶπεν Μαριάμ·* Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, 'καὶ ἠγαλλίασεν τὸ πνεῦμά
 α7 μου ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου, 'ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ.
 α8 ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί, 'ὅτι ἐποίησέν μοι μεγάλα ὁ
 α9 δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ, 'καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς
 α10 φοβουμένοις αὐτόν. ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους
 α11 διανοία καρδίας αὐτῶν· καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινοὺς,
 α12 'πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. ἀντελάβετο
 α13 Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἑλέους, 'καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,
 α14 τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.^β
 α5 Ἐμμεῖν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

§ 6. Birth of John the Baptist.—*Hill Country of Judea.*

ST. LUKE I. 57-80.

α7 Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. καὶ
 α8 ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ
 μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.
 α9 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον,^γ καὶ ἐκάλουν αὐτὸ ἐπὶ
 α10 τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· Οὐχί,
 α11 ἀλλὰ κληθήσεται Ἰωάννης. καὶ εἶπαν πρὸς αὐτήν ὅτι οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας
 α12 σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι
 α13 καλεῖσθαι αὐτό. καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν τὸ ὄνομα
 α14 αὐτοῦ. καὶ ἐθαύμασαν πάντες. ἠνεψύχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ
 α15 γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς
 α16 περιουκοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὄρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα
 α17 ταῦτα, 'καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα το
 α18 παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.
 α19 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφῆτευσεν λέγων·
 α20 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ
 α21 αὐτοῦ, 'καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυεὶδ παιδὸς αὐτοῦ, 'καθὼς ἐλάλησεν
 α22 διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ, 'σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ

* 1 Sam. ii. 1.

β Gen. xxii. 16 ss.

γ Gen. xvii. 12; Lev. xii. 3.

§ 5. 42. φωνῇ G. L. 43. με G. L. T. 49. μεγαλεία G. 50. γενεῶν G. L. (εἰς γενεὰς
 καὶ γενεὰν G. ++, γενεὰς καὶ γενεὰς G. +). 56. ὥσεί G.

§ 6. 59. τῇ ὀγδόῃ ἡμέρᾳ G. ++ 61. εἶπον G. L. ἐν τῇ συγγενείᾳ G. + 62. αὐτόν G.
 66. om. γάρ G. 67. προεφῆτευσεν G. 69. ἐν τῷ οἴκ. Δαβ. τοῦ παιδ. G. 70. ἀγ. τῶν
 ἀπ' αἰ. G. L.

ST. LUKE I.

72 ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ
 73 μνησθῆναι διαθήκης ἀγίας αὐτοῦ, ὅρκον δὲ ὥμοσεν πρὸς Ἀβραὰμ^a τὸν πατέρα ἡμῶν,
 74 τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ ἐν ὁσιότητι καὶ
 75 δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. καὶ σὺ δὲ παιδίον προφήτης
 76 ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἐτοιμάσαι ὁδὸς αὐτοῦ,^b
 77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν ἰδιὰ σπλάγχνα
 78 ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους ἐπιφάναι τοῖς ἐν σκότει
 79 καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.
 80 Τὸ δὲ παιδίον ᾗξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας
 ἀναδείξως αὐτοῦ πρὸς τὸν Ἰσραὴλ.

§ 7. An Angel appears to Joseph in a dream.—*Nazareth.*ST. MATT. I. 18–25.^a

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας
 τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὗρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.
 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα
 20 ἀπολῦσαι αὐτήν.^c ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ
 21 ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν· τὴν
 22 γυναικά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου. τέξεται δὲ υἱόν,
 23 καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν
 24 ἁμαρτιῶν αὐτῶν. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ
 25 προφήτου λέγοντος.^d Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν
 26 τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνεύμενον μεθ' ἡμῶν ὁ θεός. ἐγερθεὶς
 27 δὲ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου, καὶ παρέλα-
 28 βεν τὴν γυναῖκα αὐτοῦ· καὶ οὐκ ἐγένωσκεν αὐτήν ἕως οὗ [ἔτεκεν υἱόν] —

§ 8. Jesus is born.—*Bethlehem.*ST. MATT. I. 25.^b

ST. LUKE II. 1–7.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα
 παρὰ Καίσαρος Αὐγούστου ἀπογραφεσθαι πᾶσαν τὴν

^a Gen. xxii. 16 ss. ^b Isa. xl. 3; Mal iii. 1. ^c Deut. xxiv. 1. ^d Isa. vii. 14. Ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται (ἢ ἔξει) καὶ τέξεται υἱόν, καὶ καλέσεις (ἢ καλεσεῖ) τὸ ὄνομα αὐτοῦ Ἐμμανουήλ. Heb. for παρθένος is פִּרְוֶה which occurs elsewhere only Gen. xxiv. 43; Exod. ii. 8; Ps. lxxviii. 25 (26); Prov. xxx. 19; Cant. i. 3; vi. 8.

§ 6. 74. χειρ. τῶν ἐχθ. ἡμῶν G. [ἡμῶν L.]. 75. ἡμέρας τῆς ζωῆς. 76. om. δέ G. L.
 § 7. 18. γέννησις μνηστ. γάρ τ. G. 19 παραδειγματίσαι G + 22. ὑπὸ τοῦ K. G.
 24. διεγερθεὶς G. δ' Ἰωσ. G. L. T. 25. τὸν υἱὸν αὐτῆς τὸν πρωτότοκον G. CDEKLMSUVΓΔΠ
 al. pl. Syr. utr. Arm. Æth. etc. Athan. Epiph. etc. As in text L. T. sBZ l. 33. etc. Syr. Curet.
 Ambr. etc.

§ 8. The question of the date of the birth of Christ cannot be here discussed. A large collection of authorities on the subject may be found in Jarvis's *Introd. to the Hist. of the Ch.* The most commonly accepted date is B.C. 4, some scholars placing it a year or two earlier,

ST. MATT. I.

ST. LUKE II.

- 2 οἰκουμένην. αὕτη ἀπογραφὴ ἐγένετο πρώτη ἡγεμο-
 3 νέοντος τῆς Συρίας Κυρηνίου. καὶ ἐπορεύοντο πάντες
 4 ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. ἀνέβη
 δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ
 εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἥτις καλεῖται
 Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς
 5 Δαυεὶδ, ἀπογράψασθαι σὺν Μαρίας τῇ ἐμνηστευμένῃ
 αὐτῷ, οὕση ἐγκύψ.
 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ
 7 ἡμέραι τοῦ τεκεῖν αὐτήν, καὶ ἔτεκεν τὸν υἱὸν αὐτῆς
 τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν
 αὐτὸν ἐν φάτνῃ, ὅτι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ
 καταλύματι.
- π^ο — ἔτεκεν υἱόν, καὶ ἐκάλεσεν
 τὸ ὄνομα αὐτοῦ Ἰησοῦν.

§ 9. The Genealogies.

ST. MATT. I. 1-17.

ST. LUKE III. 23-38 (inverted).

- 1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ
 υἱοῦ Ἀβραάμ.

28 Τοῦ Θεοῦ τοῦ Ἀδάμ τοῦ Σὴθ

§ 8. 2. ἡ ἀπογρ. G.
φάτ. G.^o

3. ἰδίαν πόλ. G.

5. ἐμνηστευμένη αὐτῷ γυναῖκί G.

7. τῇ

others a little later. The present era was fixed by Dionysius Exiguus in the sixth century, and first used in history by Bede early in the eighth, and soon after introduced into public transactions by Pepin and Charlemagne.

Discussions have been almost endless also in regard to the time of the year of our Lord's birth; and the subject must be passed by with the same general reference. Meantime there seems no sufficient reason for giving up the date, Dec. 25th, so long and so generally observed, and which agrees well with such indications as we have of the time, even though it be now impossible to decide positively upon its accuracy on other than traditional grounds. It appears from St. Augustine (Quæst. in Exod. xxiii. 19; Enar. in Ps. cxxxii; liber de diver. quæst. 83, quæst. 56; de Trin. iv. 5, etc.) that this day was observed in the West in his time as an ancient custom; and from St. Chrysostom (in diem natalem D. N. J. Christi, op. ed. Montf. tom. ii. pp. 354-358) — who glowingly advocates the accuracy of the date — that it was introduced into the East from the West about A.D. 376 and its observance spread rapidly and widely. Some evidence in its favor may be found collected in Selden's very learned work, "A Tract proving the Nativity of our Savior to be on the 25th of December."

The clause in Luke ii. 2 αὕτη ἀπογραφὴ πρώτη ἐγένετο, κ.τ.λ. has also occasioned discussion. Suffice it here to say that ἀπογράφεσθαι and ἀπογραφὴ may, and probably must, mean *enrolment*, with a view to taxation. See J. Von Gumpach's "The Gospel Narrative vindicated, or the Roman Census, Lk. ii. 1-5, explained, etc." (London: S. Bagster and Sons). He argues that by a collation of several statements of ancient authors, the fact of such an enrolment at this very time is proved. He also notes that the census being Roman, yet carried into effect under Herod, was necessarily marked by both Roman and Jewish characteristics; the former in the registration of women and children, the latter in obliging each one to be registered "in his own city."

In regard to the governorship of Cyrenius, see Introductory note, p. 1.

§ 9. For remarks on these Genealogies see Introductory note to Part I. pp. 1-3.

ST. MATT. I.

ST. LUKE III.

3 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν
 4 Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ, Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρῶμ, Ἑσρῶμ δὲ
 5 ἐγέννησεν τὸν Ἀράμ, Ἀράμ δὲ ἐγέννησεν τὸν Ἀμναδάβ, Ἀμναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, Σαλμών δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥαχάβ, Βοὲς δὲ ἐγέννησεν τὸν Ἰωβῆδ ἐκ τῆς Ῥούθ, Ἰωβῆδ δὲ ἐγέννησεν τὸν Ἰεσσαί, Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα.* Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζείαν, Ὀζείας δὲ ἐγέννησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἀχαζ, Ἀχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσειαν, Ἰωσειας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ, Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ, Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχείμ δὲ ἐγέννησεν τὸν Ἐλιοὺδ, Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν, Μαθθάν δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν

27 τοῦ Ἑνὼς τοῦ Καϊνὰμ τοῦ Μαλελεήλ τοῦ Ἰάρετ τοῦ Ἑνὼχ τοῦ Μαθουσαλὰ τοῦ Λάμεχ τοῦ Νῶε τοῦ Σῆμ τοῦ Ἀρφαξὰδ τοῦ Κὰν Ἰνὰμ τοῦ Σαλὰ τοῦ Ἑβερ τοῦ Φαλὲκ τοῦ Ραγαὺ τοῦ Σεροὺχ τοῦ Ναχώρ τοῦ Θάρα τοῦ Ἀβραάμ τοῦ Ἰσαὰκ τοῦ Ἰακώβ τοῦ Ἰοὺδα τοῦ Φαρὲς τοῦ

Ἑσρῶμ τοῦ Ἀρνὰ τοῦ Ἀδμεὶν τοῦ Ἀμναδάβ

28 τοῦ Ναασσὸν τοῦ Σαλὰ τοῦ Βοὸς τοῦ Ἰωβῆδ

29 τοῦ Ἰεσσαὶ τοῦ Δαυεὶδ

* 3-6. Cf. Ruth iv. 18-22; 1 Chron. ii. 3-15.

§ MATT. 6. Δαβὶδ δὲ ὁ βασιλεὺς ἐγέν. G. 32. Σαλμών G.L.T.

LE. 33. Ἀράμ G.L.T. as in text NBLXΓ etc.

ST. MATT. I.

ST. LUKE III.

τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη
 17 Ἰησοῦς ὁ λεγόμενος Χριστός. πᾶσαι οὖν αἱ
 γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυεὶδ γενεαὶ δεκα-
 τέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας
 Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς
 μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ
 δεκατέσσαρες.

τοῦ Ναθάμ τοῦ Ματθαῖα τοῦ
 20 Μεννά τοῦ Μελεὰ τοῦ Ἐλιακείμ
 τοῦ Ἰωνάμ τοῦ Ἰωσήφ τοῦ Ἰούδα
 22 τοῦ Συμεὼν τοῦ Λευεὶ τοῦ Μαθ-
 θᾶθ τοῦ Ἰωρεὶμ τοῦ Ἐλιέζερ τοῦ
 23 Ἰησοῦ τοῦ Ἡρ τοῦ Ἐλμαδάμ
 τοῦ Κωσάμ τοῦ Ἀδδὲ τοῦ Μελχει
 24 τοῦ Νηρεὶ τοῦ Σαλαθιήλ τοῦ
 Ζοροβάβελ τοῦ Ῥησᾶ τοῦ Ἰω-
 25 ανὰν τοῦ Ἰωδὰ τοῦ Ἰωσήφ τοῦ
 Σεμεὶν τοῦ Ματθαίου τοῦ Μαᾶθ
 26 τοῦ Ναγκαὶ τοῦ Ἑσλεί τοῦ
 Ναοῦμ τοῦ Ἀμὼς τοῦ Ματθαίου
 27 τοῦ Ἰωσήφ τοῦ Ἰανναὶ τοῦ Μελχει
 28 τοῦ Λευεὶ τοῦ Μαθθᾶθ τοῦ Ἡλεὶ
 29 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμε-
 νος ὥστε ἐτῶν τριάκοντα, ἔν νῆες,
 ὡς ἐνομίζετο, Ἰωσήφ,

§ 10. An Angel announces the Birth to the Shepherds. — *Near Bethlehem.*

ST. LUKE II. 8-20.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς
 9 τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα
 10 κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. καὶ εἶπεν αὐτοῖς ὁ
 11 ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται
 12 Δαυεὶδ. καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον ἐν φάτῃ.
 13 καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανόυ αἰνούντων τὸν θεὸν
 14 καὶ λεγόντων· Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας.
 15 καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν
 16 πρὸς ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός
 17 ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. καὶ ἦλθαν σπεύσαντες καὶ ἀνεύραν τὴν τε Μαρίαν καὶ
 18 τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτῃ· ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ
 19 ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες οἱ ἀκούσαντες

§ 9. LK. 23. δ' Ἰης. G. L. ὡς ὡς ἐνομίζ. νῆες G. L. ΑΧΓΔΔΠ, etc., as in text NBL, 1, 118, etc. Great variety of spelling in this section is passed over.

§ 10. 9. καὶ ἰδοὺ ἄγγ. G. L. [T.] 12. κείμενον ἐν τῇ φάτ. (κείμενον ἐν φάτ. G. L. T. καὶ κείμ. T. [L.]). 14. εὐδοκία G. T. N³B³LPΓΔ Syr. etc., as text NABD It. Vg. etc. 15. καὶ οἱ ἐκθρονοί, οἱ ποιμ. G. [L. T.]. εἶπον G. L. T. 16. ἦλθον G. L. ἀνεύρον G. L. 17. διεγνώρισαν G.

ST. LUKE II.

19 ἰθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς· ἡ δὲ Μαρία πάντα
20 συνετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. καὶ ὑπῴστροψαν οἱ
ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ ὡς καθὼς
ἐλαλήθη πρὸς αὐτούς.

§ 11. The Circumcision and Presentation in the Temple.

Bethlehem and Jerusalem.

ST. LUKE II. 21-38.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα
αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.
22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαιρισμοῦ αὐτῶν,* κατὰ τὸν νόμον Μωϋσέως,
23 ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ, ὡς γέγραπται ἐν νόμῳ
24 κυρίου^β ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται, καὶ τοῦ δοῦναι
θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου,^γ ζεύγος τρυγῶνων ἢ δύο νοσσοὺς
περιστερῶν.
25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ, ^δ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος
δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν ἅγιον
26 ἐπ' αὐτόν· καὶ ἦν αὐτῷ κεκηρυγμένος ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν
27 θάνατον πρὶν ἢ ἔν ἰδῇ τὸν Χριστὸν κυρίου. καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν·
καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ
28 εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ
29 εὐλόγησεν τὸν θεὸν καὶ εἶπεν· Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ
30 ῥημά σου ἐν εἰρήνῃ, ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ
31 πρόσωπον πάντων τῶν λαῶν, ὥς εἰς ἀποκάλυψιν ἐθνῶν^δ καὶ δόξαν λαοῦ σου
32 Ἰσραὴλ. καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις
34 περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα
αὐτοῦ· Ἰδοὺ οὗτος κείμενος εἰς πῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς
36 σημεῖον ἀντιλεγόμενον· (καὶ σοὶ δὲ αὐτῆς τὴν ψυχὴν διελείσεται ῥομφαία,) ὥπως ἂν
ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
38 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσὴρ· αὕτη προβεβηκυῖα
37 ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἕτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, καὶ
αὕτη χήρα ἔως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείας καὶ
38 δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν. καὶ αὕτη τῇ ὥρᾳ ἐπιστᾶσα ἀνωμολογεῖτο
τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ.

§ 11. Cf. Gal. iv. 4. * Lev. xii. 4-6. καὶ τριάκοντα καὶ τρεῖς ἡμέρας καθήσεται ἐν αἵματι
ἀκαθάρτῳ αὐτῆς καὶ ἔσται ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς

^β Ex. xiii. 2. ἀγλασὸν μοι πᾶν πρωτότοκον πρωτογενὲς διανοίγον πᾶσαν μήτραν ἐν τοῖς υἱοῖς Ἰσραὴλ
ἀπὸ ἀνθρώπου ἕως κτήνους, ἐμοὶ ἐστίν. Cf. ver. 12, ss.; xxxiv. 19; Num. iii. 12, 13; viii. 16, 17, etc.

^γ Lev. xii. 8. ἐὰν δὲ μὴ εὗρίσκῃ ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἁμνόν, καὶ λήψεται δύο τρυγῶνας
ἢ δύο νοσσοὺς περιστερῶν. ^δ Cf. Isa. xlix. 6; Acts xiii. 47.

§ 10. 20. ἐπέστρεψαν εἶδον G. L. T.

§ 11. 21. τὸ παιδίον. 24. om. τῷ G. 26. om. ἂν G. L. (om. ἡ T). 28. ἀγκάλ. αὐτοῦ
(αὐτ. G.) [L. T.] 33. Ἰωσήφ καὶ ἡ μήτ. L. (om. sec. αὐτοῦ G. T.) as text **ABDL** etc. 37. ὡς G.
ἀπὸ τοῦ ἱερ. G. L. 38. καὶ αὕτη, αὐτῇ G. τῷ Κυρίῳ G. ἐν Ἱερους. G. +

§ 12. Visit of the Magi. — *Jerusalem, Bethlehem.*

ST. MATT. II. 1-12.

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασι-
 2 λέως, ἰδρὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα λέγοντες· Ποῦ ἐστὶν ὁ
 3 τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ
 4 ἦλθομεν προσκυνῆσαι αὐτῷ. ἀκούσας δὲ ὁ βασιλεὺς Ἡρῶδης ἐταράχθη, καὶ πάντα
 5 Ἱεροσόλυμα μετ' αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ
 6 λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. οἱ δὲ εἶπαν αὐτῷ· Ἐν
 7 Βηθλεὲμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·^a 'Καὶ σὺ Βηθλεὲμ
 8 γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν ταῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται
 9 ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ. τότε Ἡρῶδης λάθρα καλέσας
 10 τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας
 11 αὐτοὺς εἰς Βηθλεὲμ εἶπεν· Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὶ
 12 δὲ εὐρητε, ἀπαγγεिलाτέ μοι, ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ.
 13 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνα-
 14 τολῇ, προῆγεν αὐτοὺς ἕως ἐλθὼν ἰσθᾶθι ἐπάνω οὗ ἦν τὸ παιδίον. ἰδόντες δὲ τὸν
 15 ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παι-
 16 διον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες
 17 τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ
 18 χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῶδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν
 19 εἰς τὴν χώραν αὐτῶν.

§ 13. The Flight into Egypt: Herod's Cruelty.

ST. MATT. II. 13-18.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ
 λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον,
 καὶ ἔσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρῶδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι
 14 αὐτό. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ
 15 ἀνεχώρησεν εἰς Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῶδου· ἵνα πληρωθῇ τὸ
 16 ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·^b Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

^a Mic. v. 2 (1) καὶ σὺ βεθλὲμ οἶκος Ἐφραθᾶ, ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιᾷσιν Ἰούδα· ἐκ σοῦ μοι ἐξελεύσεται [Alex. ἡγούμενος] τοῦ εἶναι εἰς ἄρχοντα τοῦ Ἰσραὴλ.

^b Hosea xi. 1. "Οτι νήπιος Ἰσραὴλ, καὶ ἐγὼ ἠγάπησα αὐτόν, καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ [ἀπὸ Αἴγ. ἐκάλεσα τὸν υἱόν μου Aquila. ἐξ Αἴγ. κεκλήται υἱός μου Symm. ἐκάλεσα υἱόν μου ἐξ Αἴγ. Theod.].

§ 12. 5. εἶπον G. L. T.

9. ἔστη G.++

11. εἶπον

§ 13. 15. ὑπὸ τοῦ Κυρ. G.°

§ 12. The presentation (§ 11) is placed before the visit of the Magi, because it could hardly have taken place after the events connected with that visit. St. Luke passes over all that occurred between the presentation and the return to Nazareth; but it would be an excessive precision which should consider the *ὥς* in v. 39 as precluding those occurrences. As Bethlehem was but a couple of hours walk from Jerusalem, a departure from the one is much the same as from the other in view of a more distant journey. A comparison of both narratives is very necessary to a full knowledge of the events. Each is the complement of the other.

ST. MATT. II.

16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας
ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διαιτοῦς
17 καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. τότε ἐπληρώθη τὸ
18 ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος·^a Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς
καὶ ὀδυρμὸς πολὺς, Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι,
ὅτι οὐκ εἰσίν.

§ 14. The Return, and Settlement at Nazareth.

ST. MATT. II. 19–23.

ST. LUKE II. 39–40.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ ἄγγελος
κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ
20 λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν
μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνή-
κασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.
21 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα
22 αὐτοῦ, καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ. ἀκούσας δὲ
ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ
πατρὸς αὐτοῦ Ἡρώδου, ἐφοβίθη ἐκεῖ ἀπελθεῖν·
χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη
23 τῆς Γαλιλαίας. καὶ ἔλθων κατώκησεν εἰς πόλιν
λεγομένην Ναζαρέθ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ
τῶν^b προφητῶν ὅτι Ναζωραῖος κληθήσεται.

39 Καὶ ὡς ἐτέλεσαν πάντα
κατὰ τὸν νόμον κυρίου,

ἐπέστρεψαν εἰς τὴν Γαλιλαίαν
εἰς πόλιν ἐαυτῶν Ναζαρέθ.

40 τὸ δὲ παιδίον ἤρξανεν καὶ ἐκρα-
ταιοῦτο πληρούμενον σοφίας,
καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

§ 15. Jesus in the Temple when twelve years old.

ST. LUKE II. 41–52.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.
42 καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς, καὶ
43 τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοὺς ὁ παῖς ἐν

^a Jer. xxxviii. (Heb. xxxi.) 15. Φωνὴ ἐν Ῥαμὰ ἠκούσθη θρήνον καὶ κλαυθμοῦ καὶ ὀδυρμοῦ·
Ῥαχὴλ ἀποκλαυμένη οὐκ ἤθελε παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.

^b Cf. Isa. liii. 1, 2, etc.

§ 13. MATT. 17. ὑπὸ Ἱερ. G.+ 18. θρήνος καὶ κλαυθ. G.^{oo}

§ 14. MATT. 21. ἦλθεν G. 22. ἐπὶ τῆς Ἰουδ. G.^o [T]. LK. 39. ἅπαντα τὰ G. L.
ἐπέστρεψαν G. L. T. τὴν πόλιν αὐτῶν G. 40. ἐκρ. πνεύματι G.^{oo}

§ 15. 42. ἀναβάντων G. αὐτ. εἰς Ἱεροσόλυμα κ. τ. ξθ. L. G.^{oo} [T]. 43. ἔγνω Ἰωσήφ καὶ
ἡ μήτηρ G.+

ST. LUKE II.

- 44 Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ
 συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσιν καὶ τοῖς γνωστοῖς,
 45 καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀναζητοῦντες αὐτόν.
 46 Καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ
 47 τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· ἐξίσταντο δὲ πάντες
 48 οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. καὶ ἰδόντες αὐτὸν
 49 ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ· Τέκνον, τί ἐποίησας ἡμῖν οὕτως;
 50 ἰδοὺ ὁ πατήρ σου καγὼ ὁδυνώμενοι ἐζητοῦμέν σε. καὶ εἶπεν πρὸς αὐτούς· Τί ὅτι
 51 ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; καὶ αὐτοὶ οὐ
 52 συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ,
 καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ
 καρδίᾳ αὐτῆς.
- 52 Καὶ Ἰησοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώπων.

§ 15. 44. καὶ ἐν τοῖς γνωσ. 45. εὐρόντες αὐτόν [L]. ζητοῦντες G.++ 51. ῥήματα
 ταῦτα G. T. [L]. 52. om. ἐν τῇ G. L. T.

PART II.

FROM THE BEGINNING OF JOHN THE BAPTIST'S MINISTRY TO OUR LORD'S FIRST PASSOVER.

§ 16. The Ministry of John the Baptist. — *The Desert. The Jordan.*

ST. MATT. III. 1-12.

ST. MARK I. 1-8.

ST. LUKE III. 1-18.

1 Ἀρχὴ τοῦ εὐαγγελίου
Ἰησοῦ Χριστοῦ

1 Ἐν ἔτει δὲ πεντεκαίδε-
κάτῃ τῆς ἡγεμονίας Τιβε-
ρίου Καίσαρος, ἡγεμονεύ-
οντος Ποντίου Πειλάτου
τῆς Ἰουδαίας, καὶ τετρααρ-
χοῦντος τῆς Γαλιλαίας
Ἡρώδου, Φιλίππου δὲ τοῦ
ἀδελφοῦ αὐτοῦ τετρααρ-
χοῦντος τῆς Ἰτουραίας καὶ
Τραχωνίτιδος χώρας, καὶ
Λυσανίου τῆς Ἀβιληνῆς
2 τετρααρχοῦντος, ἐπὶ ἀρ-
χιερέως Ἄννα καὶ Καϊάφα,
ἐγένετο ῥῆμα θεοῦ ἐπὶ
Ἰωάννῃ τὸν Ζαχαρίου
υἱὸν ἐν τῇ ἐρήμῳ.

1 Ἐν δὲ ταῖς ἡμέραις
ἐκείναις παραγίνεται Ἰω-
άννης ὁ βαπτιστὴς κη-
ρύσσων ἐν τῇ ἐρήμῳ τῆς
Ἰουδαίας, λέγων· Μετα-
νοεῖτε· ἤγγικεν γὰρ ἡ
βασιλεία τῶν οὐρανῶν.
3 οὗτος γάρ ἐστιν ὁ ῥηθεὶς

4 ἐγένετο Ἰωάννης ὁ βαπ-
τίζων ἐν τῇ ἐρήμῳ καὶ
κηρύσσων βάπτισμα με-
τανοίας εἰς ἄφεσιν ἁμαρ-
τιῶν.

2 καθὼς γέγραπται ἐν τῷ

3 Καὶ ἦλθεν εἰς πᾶσαν
τὴν περίχωρον τοῦ Ἰορ-
δάνου κηρύσσων βάπτισ-
μα μετανοίας εἰς ἄφεσιν
ἁμαρτιῶν,
4 ὡς γέγραπται ἐν βίβλῳ

§ 16. MATT. 2. καὶ λέγ. G. [T.]. MAR. 1. Ἰησ. Χρ. υἱοῦ τοῦ Θεοῦ G. L. T. (but om. τοῦ L. T.). 2. ὡς G. 4. om. ὁ G. L. LK. 2. ἐπ' ἀρχιερέων. τ. τοῦ Ζαχ.

§ 16. For the time of the beginning of John's ministry reference must again be made to the numerous works which treat of the subject. It is placed by Jarvis and others in September, A.D. 24.

ST. MATT. III.

διὰ Ἡσαίου τοῦ προφή-
του λέγοντος·

^b Φωνὴ βοῶντος ἐν τῇ
ἐρήμῳ· Ἑτοιμάσατε τὴν
ὁδὸν κυρίου, εὐθείας ποι-
εῖτε τὰς τρίβους αὐτοῦ.

- ^a αὐτὸς δὲ ὁ Ἰωάννης εἶχεν
τὸ ἔνδυμα αὐτοῦ ἀπὸ τρι-
χῶν καμήλου καὶ ζώην
δερματίνην περὶ τὴν ὁσ-
φὺν αὐτοῦ· ^c ἡ δὲ τροφή
ἦν αὐτοῦ ἀκρίδες καὶ μέλι
ἄγριον.
- ^b Τότε ἐξεπορεύετο πρὸς
αὐτὸν Ἱεροσόλυμα καὶ
πᾶσα ἡ Ἰουδαία καὶ πᾶσα
ἡ περὶχωρος τοῦ Ἰορδά-
^c νου, καὶ ἐβαπτίζοντο ἐν
τῷ Ἰορδάνῃ ποταμῷ ὑπ'
αὐτοῦ ἐξομολογούμενοι
- ^d τὰς ἁμαρτίας αὐτῶν· ἰδὼν
δὲ πολλοὺς τῶν Φαρι-
σαίων καὶ Σαδδουκαίων
ἐρχομένους ἐπὶ τὸ βάπτ-

ST. MARK I.

Ἡσαία τῷ προφῆτῃ· ^a Ἴδου
ἐγὼ ἀποστέλλω τὸν ἄγγε-
λόν μου πρὸ προσώπου
σου, ὃς κατασκευάσει τὴν
ὁδόν σου. ^b Φωνὴ βοῶντος
ἐν τῇ ἐρήμῳ· Ἑτοιμάσατε
τὴν ὁδὸν κυρίου, εὐθείας
ποιεῖτε τὰς τρίβους αὐτοῦ.

- ^a καὶ ἦν ὁ Ἰωάννης ἐνδεδυ-
μένος τρίχας καμήλου
καὶ ζώην δερματίνην πε-
ρὶ τὴν ὁσφὺν αὐτοῦ, ^c καὶ
ἔσθων ἀκρίδας καὶ μέλι
ἄγριον.
- ^b Καὶ ἐξεπορεύετο πρὸς
αὐτὸν πᾶσα ἡ Ἰουδαία
χώρα καὶ οἱ Ἱεροσολυμί-
ται πάντες καὶ ἐβαπτί-
ζοντο ὑπ' αὐτοῦ ἐν τῷ
Ἰορδάνῃ ποταμῷ ἐξομο-
λογούμενοι τὰς ἁμαρτίας
αὐτῶν.

ST. LUKE III.

λόγων Ἡσαίου τοῦ προ-
φήτου·

^b Φωνὴ βοῶντος ἐν τῇ
ἐρήμῳ· Ἑτοιμάσατε τὴν
ὁδὸν κυρίου, εὐθείας ποι-
εῖτε τὰς τρίβους αὐτοῦ·
^c πᾶσα φάραγξ· πληρωθή-
σεται καὶ πᾶν ὄρος καὶ
βουνὸς· ταπεινωθήσεται,
καὶ ἔσται τὰ σκολιὰ εἰς
εὐθείας καὶ αἱ τραχεῖαι εἰς
^d ὁδοὺς λείας, καὶ ὄψεται
πᾶσα σὰρξ τὸ σωτήριον
τοῦ θεοῦ.

- ^e Ἐλεγε γὰρ οὖν τοῖς ἐκπορευο-
μένοις ὄχλοις βαπτισθῆναι

^a Mal. iii. 1 (cf. Matt. xi. 10; Lk. vii. 27) Ἴδου ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ἰδὼν πρὸ προσώπου μου.

^b Isa. xl. 3-5 (cf. Jno. i. 23) Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιήτε τὰς τρίβους τοῦ Θεοῦ ἡμῶν (Heb. ^{הַדִּבְרִים}). πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν, καὶ ἡ τραχεῖα εἰς πεδία, καὶ ὁψήσεται ἡ δόξα κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ. Cf. Acts xiii. 24; xix. 4.

^c Cf. 2 Kings i. 8.

§ 16. MATT. 3. ὑπὸ G.⁺ 6. om. ποταμῷ G. 7. βάπτ. αὐτοῦ G. [T.] MAR. 2. ἐν τοῖς
προφήταις (om. first τῷ G. [T.]). add ἐμπροσθέν σου. 6. ἦν δὲ G. (om. δ L.). ἐσθίων
G. L. 5. Ἱεροσολυμείται· καὶ ἐβαπτ. πάντες. Lk. 4. προφ. λέγοντος G.^{oo} 5. εὐθείαν G.

ST. MATT. III.

τισμα εἶπεν αὐτοῖς· Γεν-
νήματα ἐχιδνῶν, τίς ὑπέ-
δειξεν ὑμῖν φυγεῖν ἀπὸ
τῆς μελλούσης ὀργῆς;
8 ποιήσατε οὖν καρπὸν ἁγίον
9 τῆς μετανοίας, ἵνα καὶ μὴ
δόξητε λέγειν ἐν ἑαυτοῖς·
Πατέρα ἔχομεν τὸν Ἀβ-
ραάμ· λέγω γὰρ ὑμῖν
ὅτι δύναται ὁ θεὸς ἐκ
τῶν λίθων τούτων ἐγεῖραι
10 τέκνα τῷ Ἀβραάμ· ἤδη
δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν
τῶν δένδρων κεῖται· πᾶν
οὖν δένδρον μὴ ποιοῦν
καρπὸν καλὸν ἐκκόπτεται
καὶ εἰς πῦρ βάλλεται.

ST. MARK I.

ST. LUKE III.

ὑπ' αὐτοῦ· Γεννήματα ἐχ-
ιδνῶν, τίς ὑπέδειξεν ὑμῖν
φυγεῖν ἀπὸ τῆς μελλού-
8 σης ὀργῆς; ποιήσατε οὖν
καρποὺς ἁγίους τῆς μετα-
νοίας, καὶ μὴ ἄρξῃσθε
λέγειν ἐν ἑαυτοῖς· Πατέρα
ἔχομεν τὸν Ἀβραάμ·
λέγω γὰρ ὑμῖν ὅτι δύναται
3 θεὸς ἐκ τῶν λίθων τού-
των ἐγεῖραι τέκνα τῷ
9 Ἀβραάμ· ἤδη δὲ καὶ ἡ
ἀξίνη πρὸς τὴν ῥίζαν τῶν
δένδρων κεῖται· πᾶν οὖν
δένδρον μὴ ποιοῦν καρπὸν
καλὸν ἐκκόπτεται καὶ εἰς
10 πῦρ βάλλεται· καὶ ἐπη-
ρώτων αὐτὸν οἱ ὄχλοι λέ-
γοντες· Τί οὖν ποιήσωμεν;
11 ἀποκριθεὶς δὲ ἔλεγεν αὐ-
τοῖς· Ὁ ἔχων δύο χιτῶνας
μεταδότω τῷ μὴ ἔχοντι,
καὶ ὁ ἔχων βρώματα ὁμοί-
12 ως ποιεῖτω· ἦλθον δὲ
καὶ τελῶναι βαπτισθῆναι
καὶ εἶπαν πρὸς αὐτόν·
Διδάσκαλε, τί ποιήσωμεν;
13 ὁ δὲ εἶπεν πρὸς αὐτούς·
Μηδὲν πλέον παρὰ τὸ
διατεταγμένον ὑμῖν πράσ-
14 σετε· ἐπηρώτων δὲ αὐτὸν
καὶ στρατευόμενοι λέγον-
τες· Τί ποιήσωμεν καὶ
ἡμεῖς; καὶ εἶπεν πρὸς αὐ-
τούς· Μηδένα διασεύσητε,
μηδένα συκοφαντήσητε,
καὶ ἀρκεῖσθε τοῖς ὀψω-
νίοις ὑμῶν.
15 Προσδοκῶντος δὲ τοῦ
λαοῦ καὶ διαλογιζομένων

§ 16. ΜΑΤΤ. 8. καρποὺς ἁγίους.

(10. G.+) 11. λέγει G.

ποιήσωμεν G. L. T. μηδέ G. L. T.

10. ἤδη δὲ καὶ G.°

12. εἶπον G.

Lk. (10. (and 12.) ποιήσωμεν G.

14. λέγοντ. καὶ ἡμεῖς, τί G. L. T.

ST. MATT. III.

ST. MARK I.

ST. LUKE III.

11 Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, *οὐδ' οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

12 οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἄσβεστον.

7 Καὶ ἐκήρυσσεν λέγων· Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, *οὐδ' οὐκ εἰμὶ ἱκανὸς κύψας λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, ἡπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, *οὐδ' οὐκ εἰμὶ ἱκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

17 οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθαῖραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἄσβεστον.

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελλίζετο τὸν λαόν.

§ 17. The Baptism of our Lord.— *The Jordan.*

ST. MATT. III. 13–17.

ST. MARK I. 9–11.

ST. LUKE III. 21, 22.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέθ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν καὶ Ἰησοῦ βαπτισθέντος, —

* Cf. Jno, i. 27.

§ 16. MAR. 8. ἐγὼ μὲν ἐβάπτ. G. [L.]
G. L. T. 17. καὶ διακαθαριεῖ G. L. T.

ὁ μ. ἐν ὕδατ. G. L. [T.]
συνάξει G. L. T.

LK. 16. ἅπασι λέγων

§ 17. There is a difference of opinion as to the time of our Lord's baptism. All probabilities concur in pointing to the early part of January. That there is no difficulty from the temperature of the air and the water at that season, is abundantly shown by Andrews, *Life of our Lord*, pp. 33–35 (4th ed.). The traditional day (January 6th) seems quite as likely as any other suggested. The difference in the record of the words pronounced by the heavenly voice in Matt. iii. 17, as compared with the parallel places, seems almost too slight to require notice. It is, however, made the occasion, by Robinson, for the following excellent note which is

ST. MATT. III.

ST. MARK I.

ST. LUKE III.

14 ὁ δὲ διεκώλυνεν αὐτὸν
λέγων· Ἐγὼ χρεῖαν ἔχω
ὑπὸ σοῦ βαπτισθῆναι, καὶ
15 σὺ ἔρχῃ πρὸς μέ; ἀποκρι-
θεις δὲ ὁ Ἰησοῦς εἶπεν
πρὸς αὐτόν· Ἀφες ἄρτι·
οὕτως γὰρ πρέπον ἐστὶν
ἡμῖν πληρῶσαι πᾶσαν
δικαιοσύνην. τότε ἀφίη-
16 σιν αὐτόν. βαπτισθεὶς
δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη
ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ
ἀνεψύχθησαν οἱ οὐρανοί,
καὶ εἶδεν πνεῦμα θεοῦ
καταβαῖνον ὡσεὶ περιστε-
ράν, ἐρχόμενον ἐπ' αὐτόν.
17 καὶ ἰδοὺ φωνὴ ἐκ τῶν
οὐρανῶν λέγουσα· Οὗτός
ἐστιν ὁ υἱός μου ὁ ἀγαπη-
τός, ἐν ᾧ ἡδόκησα.

10 καὶ εὐθὺς ἀναβαίνων ἐκ
τοῦ ὕδατος εἶδεν σχιζομέ-
νους τοὺς οὐρανοὺς καὶ τὸ
πνεῦμα ὡς περιστερὰν κα-
11 ταβαῖνον εἰς αὐτόν. καὶ
φωνὴ ἐκ τῶν οὐρανῶν·
Σὺ εἶ ὁ υἱός μου ὁ ἀγαπη-
τός, ἐν σοὶ εὐδόκησα.

καὶ προσευχομένου ἀνεψύ-
22 χθῆναι τὸν οὐρανόν, καὶ
καταβῆναι τὸ πνεῦμα τὸ
ἅγιον σωματικῶς εἶδει ὡς
περιστερὰν ἐπ' αὐτόν,
καὶ φωνὴν ἐξ οὐρανοῦ
γενέσθαι· Σὺ εἶ ὁ υἱός
μου ὁ ἀγαπητός, ἐν σοὶ
εὐδόκησα.

§ 18. The Temptation. — *Desert of Judæa.*

ST. MATT. IV. 1-11.

ST. MARK I. 12-13.

ST. LUKE IV. 1-13.

1 Τότε ὁ Ἰησοῦς ἀνήχθη
εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύ-

12 Καὶ εὐθὺς τὸ πνεύ-
μα αὐτὸν ἐκβάλλει
13 εἰς τὴν ἔρημον. καὶ

1 Ἰησοῦς δὲ πλήρης πνεύ-
ματος ἁγίου ὑπέστρεψεν ἀπὸ
τοῦ Ἰορδάνου, καὶ ἦγετο ἐν

§ 17. MATT. 14. ὁ δὲ Ἰωάννης G. [T.] 16. καὶ βαπτ. G. ἀνεψύχ. αὐτῷ G. [L.] T. τὸ
πνεῦμα τοῦ G. L. T. καὶ ἐρχόμε. G. [T.] 17. εὐδόκησα G. L. T. MAR. 10. εὐθέως G. L.
ἀπὸ G.++ ὡσεὶ ἐπ' G. 11. φων. ἐγένετο G. L. T. ἐν ᾧ G.+ LK. 22. ὡσεὶ G.
γενέσ. λέγουσαν G.^{oo} ἡδόκησα G.

quoted from his Harmony (p. 187) : " A like difference is seen in the four copies of the title on the cross, Matt. xxvii. 37; Mar. xv. 26; Lk. xxiii. 38; Jno. xix. 19. And still more, in the solemn words of our Lord at the institution of the cup, Matt. xxvi. 28; Mar. xiv. 24; Lk. xxii. 20; 1 Cor. xi. 25. Similar varieties of expression in the different reports of the same language are found in the following passages, as well as very many others: Matt. iii. 11 = Mar. i. 7 = Lk. iii. 16 = Jno. i. 27. Matt. ix. 11 = Mar. v. 16 = Lk. v. 30. Matt. xv. 27 = Mar. vii. 28. Matt. xvi. 6-9 = Mar. viii. 17-19. Matt. xx. 33 = Mar. x. 51 = Lk. xviii. 41. Matt. xxi. 9 = Mar. xi. 9 = Lk. xix. 38. Matt. xxvi. 39 = Mar. xiv. 36 = Lk. xxii. 42. Matt. xxviii. 5, 6 = Mar. xvi. 6 = Lk. xxiv. 5, 6. All these examples go only to show that when the Evangelists profess to record the expressions used by our Lord and others, they usually give them according to the *sense*, and not according to the letter. As Le Clerc expresses it: 'Apostoli magis sententiam, quam locutiones, exprimere volunt,' Harm. p. 518." Of course some allowance is to be made for the transfer of the original expressions into Greek; but an examination of the above passages abundantly shows that this alone will not fully explain the facts.

ST. MATT. IV.

ματος, πειρασθῆναι ὑπὸ τοῦ
3 διαβόλου. καὶ νηστεύσας
ἡμέρας τεσσαράκοντα καὶ
τεσσαράκοντα νύκτας, ὥστε-
ρον ἐπείνασεν.

4 καὶ προσ-
ελθὼν ὁ πειράζων εἶπεν αὐ-
τῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ
ἵνα οἱ λίθοι οὗτοι ἄρτοι
5 γένωνται. ὁ δὲ ἀποκριθεὶς
εἶπεν· Γέγραπται· *Οὐκ ἐπ'
ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρω-
πος, ἀλλ' ἐπὶ παντὶ ῥήματι
ἐκπορευομένῳ διὰ στόματος
6 θεοῦ. τότε παραλαμβάνει
αὐτὸν ὁ διάβολος εἰς τὴν
ἀγίαν πόλιν, καὶ ἔστησεν αὐ-
τὸν ἐπὶ τὸ πτερύγιον τοῦ
7 ἱεροῦ, καὶ λέγει αὐτῷ· Εἰ
υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυ-
τὸν κάτω· γέγραπται γὰρ
8 *Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐν-
τελεῖται περὶ σοῦ καὶ ἐπὶ
χειρῶν ἀρουσίῃ σε, μήποτε
προσκόψῃς πρὸς λίθον τὸν
9 πόδα σου. ἔφη αὐτῷ ὁ
Ἰησοῦς· Πάλιν γέγραπται·

* Οὐκ ἐκπειράσεις κύριον τὸν
θεόν σου.

10 πάλιν παραλαμ-

ST. MARK I.

ἦν ἐν τῇ ἐρήμῳ τεσ-
σεράκοντα ἡμέρας
πειραζόμενος ὑπὸ τοῦ
σατανᾶ, καὶ ἦν μετὰ
τῶν θηρίων,

ST. LUKE IV.

τῷ πνεύματι ἐν τῇ ἐρήμῳ
2 ἡμέρας τεσσαράκοντα πει-
ραζόμενος ὑπὸ τοῦ διαβόλου.
καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς
ἡμέραις ἐκείναις, καὶ συντε-
λεσθευσὼν αὐτῶν ἐπείνασεν.
3 εἶπεν δὲ αὐτῷ ὁ διάβολος·
Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ
τῷ λίθῳ τούτῳ ἵνα γένηται
4 ἄρτος. καὶ ἀπεκρίθη πρὸς
αὐτὸν ὁ Ἰησοῦς· Γέγρα-
πται *Ὅτι οὐκ ἐπ' ἄρτῳ
μόνῳ ζήσεται ὁ ἄνθρωπος.

5 ἤγα-
γεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ
καὶ ἔστησεν ἐπὶ τὸ πτερύγιον
τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ·
Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε
6 σεαυτὸν ἐντεῦθεν κάτω· γέ-
γραπται γὰρ 7 *Ὅτι τοῖς ἀγ-
γέλοις αὐτοῦ ἐντελεῖται περὶ
8 σοῦ τοῦ διαφυλάξαι σε, καὶ
9 ὅτι ἐπὶ χειρῶν ἀρουσίῃ σε,
μήποτε προσκόψῃς πρὸς
10 λίθον τὸν πόδα σου. καὶ
ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰη-
σοῦς ὅτι εἴρηται· 11 * Οὐκ
ἐκπειράσεις κύριον τὸν θεόν
σου.

12 καὶ ἀναγαγὼν αὐτὸν ἔδειξεν

* Deut. viii. 3. οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ
διὰ στόματος Θεοῦ ζήσεται ὁ ἄνθρωπος. ^b Ps. xc. (xci.) 11. ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται
περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις τοῖς ὁδοῖς σου· ἐπὶ χειρῶν ἀρουσίῃ σε, μήποτε προσκόψῃς πρὸς
λίθον τὸν πόδα σου. ^c Deut. vi. 16. οὐκ ἐκπειράσεις κύριον τὸν Θεόν σου.

§ 18. MATT. 4. om. ὁ G.⁺ 5. ἔστησιν G.⁺ MAR. 13. ἐκεῖ ἐν τῇ ἐρ. LK. 1. εἰς τὴν
ἐρημὸν G.⁺⁺ 2. ὥστερον ἐπείν. G.^{oo} 3. καὶ εἶπ. G. 4. om. ὁ G. Ἰησ. λέγων G. L.
add ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ G. L. [T.] 9. καὶ ἤγαγ. G. L. ἔστησ. αὐτόν G. L. [T.] εἰ δὲ υἱ.
5. ἀναγ. αὐτ. ὁ διαβόλος G.^{oo} L. εἰς ὕψος ὑψηλόν G. [L]

§ 18. The occurrence of the temptation immediately after the baptism seems indicated by
the narrative, Jno. i. 29-44, as well as by the *εὐθὺς* of St. Mark. The difference in the order
of the temptations in St. Matthew and St. Luke is perhaps designed to show that these are but
instances of the multitude of temptations with which Jesus was assailed.

ST. MATT. IV.

ST. MARK I.

ST. LUKE IV.

βάνει αὐτὸν ὁ διάβολος εἰς
ὅρος ὑψηλὸν λίαν καὶ δείκνυ-
σιν αὐτῷ πάσας τὰς βασι-
λείας τοῦ κόσμου καὶ τὴν
9 δόξαν αὐτῶν, καὶ εἶπεν αὐτῷ·
Ταῦτά σοι πάντα δώσω, ἔαν

πεσὼν προσκυνήσῃς μοι.
10 τότε λέγει αὐτῷ ὁ Ἰησοῦς·
Ὑπαγε σατανᾶ· γέγραπται
γάρ· Ὁ Κύριον τὸν θεόν σου
προσκυνήσεις καὶ αὐτῷ μόνῳ
λατρεύσεις.

11 τότε ἀφίησιν αὐτὸν ὁ διά-
βολος,
καὶ ἰδοὺ ἄγγελοι προσήλθον
καὶ διηκόνουν αὐτῷ.

καὶ οἱ ἄγγελοι διη-
κόνουν αὐτῷ.

αὐτῷ πάσας τὰς βασιλείας
τῆς οἰκουμένης ἐν στιγμή
6 χρόνου. καὶ εἶπεν αὐτῷ ὁ
διάβολος· Σοὶ δώσω τὴν
ἐξουσίαν ταύτην ἅπασαν καὶ
τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ
παραδέδοται καὶ ᾧ ἔαν θέλω
7 δίδωμι αὐτήν· σὺ οὖν ἔαν
προσκυνήσῃς ἐνώπιον ἐμοῦ,
8 ἔσται σοῦ πάντα. καὶ ἀπο-
κριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ·
γέγραπται· Ὁ προσκυνήσεις
κύριον τὸν θεόν σου καὶ
αὐτῷ μόνῳ λατρεύσεις.
12 καὶ συντελέσας πάντα πει-
ρασμὸν ὁ διάβολος ἀπέστη
ἀπ' αὐτοῦ ἄχρι καιροῦ.

§ 19. Testimony of John the Baptist. — *Bethany beyond Jordan.*

ST. JOHN I. 19-34.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσο-
20 λύμων ἱερεῖς καὶ Λευεΐτας ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; καὶ ὠμολόγησεν καὶ
21 οὐκ ἠνέησατο, καὶ ὠμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ Χριστός. καὶ ἠρώτησαν αὐτόν·
Τί οὖν; ^b Ἠλείας εἶ; λέγει· Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· Οὐ.
22 εἶπαν οὖν αὐτῷ· Τίς εἶ; ἵνα ἀποκρισὶν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ
23 σεαυτοῦ; ἔφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς
24 εἶπεν Ἡσαΐας ὁ προφήτης· ^c καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων, καὶ ἠρώτησαν
αὐτὸν καὶ εἶπαν αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἠλείας οὐδὲ ὁ
25 προφήτης; ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν
27 στήκει, ὃν ὑμεῖς οὐκ οἴδατε, ὃ ἐπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω
28 αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος· ^d ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου,
ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

^a Deut. vi. 13. κύριον τὸν θεόν σου φοβηθήσῃ (Heb. יְיָ יָרֵא) καὶ αὐτῷ μόνῳ λατρεύσεις. Cf. x. 20.

^b Cf. Lk. i. 17; Matt. xi. 14; xvii. 11-13. ^c Isa. xl. 3. ^d Cf. Acts xiii. 25.

§ 18. MATT. 9. λέγει G. LK. 7. μου G. πάντα 8. ὑπαγε ὅπισω μου σατανᾶ· γέγρ. [L.]
γέγρ. γάρ.

§ 19. 21. Ἠλ. εἶ σύ, G. L. σὺ Ἠλ. εἶ T. καὶ λέγ. G. L. T. 22 and 25. εἶπον G.
24. κ. οἱ ἀπεστ. G. L. 25. οὐτε bis. G. 26. μέσος δέ G. L. ἔστηκεν G. L. 27. αὐτός
ἐστιν ὁ ὀπίσ. μ. ἐρχ., ὃς ἐμπροσθέν μου γέγονεν [L.] 28. Βηθαβαρῆ. om. ὁ G.

ST. JOHN I.

30 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ ἄμνός
 30 τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.^a οὗτός ἐστιν ἡπὲρ οὐ ἐγὼ εἶπον· Ὅπισω
 31 μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. καὶ γὰρ οὐκ ᾔδειν
 32 αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. καὶ
 33 ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ
 33 οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν
 34 αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. καὶ γὰρ εἶδρακα, καὶ μεμαρτύρηκα
 ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

§ 20. Interview of John's Disciples with our Lord. — *The Jordan.*

ST. JOHN I. 35-43.

35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, καὶ
 36 ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· Ἴδε ὁ ἄμνός τοῦ θεοῦ. Ἰηκουσαν οἱ δύο
 38 μαθηταὶ αὐτοῦ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. Ἰσραφελῖς ὁ Ἰησοῦς καὶ
 39 θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ·
 40 Ῥαββί, ὃ λέγεται ἐρμηνεύμενον Διδάσκαλε, ποῦ μένεις; λέγει αὐτοῖς· Ἐρχεσθε
 καὶ ὁψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην·
 41 ὥρα ἦν ὡς δεκάτῃ. ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν
 42 ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ· εὗρίσκει οὗτος πρῶτος τὸν
 43 ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· Εὗρήκαμεν τὸν Μεσσίαν, ὃ ἐστιν μεθερ-
 43 μηνεύμενον Χριστός. ἦγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς
 εἶπεν· Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος.

§ 21. Jesus going into Galilee, takes with him Philip. Interview with Nathanael.

ST. JOHN I. 44-52.

44 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὗρίσκει Φίλιππον. καὶ
 45 λέγει αὐτῷ Ἰησοῦς· Ἀκολούθει μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως
 46 Ἀνδρέου καὶ Πέτρου. εὗρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· Ὁν ἔγραψεν
 47 Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὗρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ
 47 Ναζαρέτ. εἶπεν αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει

^a Ga. liii. 11. καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει.

§ 19. 29. βλέπει ὁ Ἰωάννης.	30. περί G.	31. ἐν τῷ 58. G. ^o	32. ὥσεί
§ 20. 37. καὶ ἤκουσ. G. L. T.	38. στραφ. δέ G. L. T.	39. εἶπον G.	40. Ἰδετε G. + L.
ἦλθον (om. οὖν) G. [οὖν] L.	εἶδον G.	ᾤρ. δὲ ἦν.	42. ὁ Χρ.
ἐμβλ. δέ L.	Ἰωαν̄ G.		43. καὶ ἡγ. G. [L.]
§ 21. 44. ἠθέλ. ὁ Ἰησοῦς	om. Ἰησοῦς.	46. τὸν υἱ τ. Ἰωσ. G. [T.]	47. pref. καὶ G. L. T.

§ 19. ver. 33. The Baptist's saying that he "knew not Jesus" must be taken, consistently with Matt. iii. 14 (§ 17), to mean that he did not *officially* know him so that he could declare him to be the one whose way he had come to prepare.

ST. JOHN I.

αὐτῷ Φίλιππος· Ἐρχου καὶ ἴδε. εἶδεν Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν
καὶ λέγει περὶ αὐτοῦ· Ἴδε ἀληθῶς Ἰσραηλείτης, ἐν ᾧ δόλος οὐκ ἔστιν. λέγει αὐτῷ
Ναθαναὴλ· Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε
Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἰδόν σε. ἀπεκρίθη αὐτῷ Ναθαναὴλ· Ῥαββεί,
σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·
Ὅτι εἰπὸν σοι ὅτι εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὅψῃ. καὶ
λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνεωγμένον καὶ τοὺς ἀγγέλους
τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.*

✓ § 22. The Marriage at Cana, and Departure to Capernaum.

ST. JOHN II. 1-12.

Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ
Ἰησοῦ ἐκεῖ· ἔκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ οἶνον
οὐκ εἶχον, ὅτι συνετελέσθη ὁ οἶνος τοῦ γάμου. εἰτα λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς
αὐτόν· Οἶνος οὐκ ἔστιν. λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει
ἡ ὥρα μου. λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε.
ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι
ἀνὰ μετρητὰς δύο ἢ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος.
καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ
ἀρχιτρικλίνῳ. οἱ ἔτι ἤνεγκαν. ὥς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον
γεγενημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ,
φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος· καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν
οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν, τὸν ἐλάσσων· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως
ἄρτι. Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας καὶ
ἐφάνέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ
καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

* Cf. Gen. xxviii. 12.

§ 21. 48. ὁ Ἰησ. G. 49. ὁ Ἰησ. 50. ἀπεκρ. Ναθαν. καὶ λέγει αὐτῷ G. (ἀπεκ. [αὐτῷ] N. [καὶ
λέγει] L.) ὁ βασιλ. G. L. 51. om. 2d ὅτι G. ὅψει 52. ἀπ' ἄρτι ὅψεσθε G.^{oo}

§ 22. 3. ὑστερήσαντος οἶνου G. L. T. οἶνον οὐκ ἔχουσι G. L. T. 8. καὶ ἤνεγκ. G. L.
10. τότε τ. ἐλάσ. G. [L. T.] 11. τὴν ἀρχ. G.

§ 22. The *third day* may refer back to i. 44, as two days would suffice for the journey, which could not have been above fifty miles; or it may have reference to the time of his arrival in Galilee. "Cana, now *Kāna el-Jelil*, was situated about seven miles north of Nazareth, and about three miles N. by E. of Sepphoris." See Robinson's *Bibl. Res. in Palest.* III. p. 204.

PART III.

OUR LORD'S FIRST PASSOVER AND THE EVENTS UNTIL HIS SECOND.

§ 23. At the Passover Jesus purifies the Temple. — *Jerusalem.*

ST. JOHN II. 13-25.

¹³ Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. καὶ
¹⁴ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματι-
¹⁵ στὰς καθημένους, καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ
ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς
¹⁶ τραπέζας ἀνέστρεψεν, καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν,
¹⁷ μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου. ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ
ὅτι γεγραμμένον ἐστίν·* Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.
¹⁸ Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι
¹⁹ ταῦτα ποιεῖς; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν
²⁰ τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπαν οὖν οἱ Ἰουδαῖοι· Τεσσεράκοντα καὶ ἕξ ἔτεσιν
²¹ οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ἐκεῖνος δὲ ἔλεγεν
²² περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ
μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ
Ἰησοῦς.
²³ Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς
²⁴ τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει· αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν
²⁵ αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας, καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ
περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

* Ps. lxviii. 10 (lxix. 9) Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.

§ 23. 17. ἐμνήσ. δέ G. [L.]	κατέφαγε.	18. and 20. εἶπον G.	19. δ Ἰησ. G. ^{oo}
20. φικοδομήθη G: L. T.	22. ἔλεγ. αὐτοῖς φ G.	23. om. τοῖς.	24. δ Ἰησ. G. εαυτόν G.

§ 23. In Matt. iv. 12; Mar. i. 14; Lk. iv. 14 (§ 26) it is said that Jesus *returned into Galilee*, implying a previous absence. This succeeds the account of the temptation, but evidently did not immediately follow it; for the two former Gospels say expressly that it was *after* the imprisonment of John the Baptist. Now St. John tells us (§ 19) that our Lord went into Galilee on the next day after the Baptist's public testimony to him. The Baptist, therefore, had not then been imprisoned, nor was he for some time afterwards. Cf. Jno. iii. 22-24; iv. 1-3. Hence the *return* mentioned by the other evangelists refers to some subsequent return and most probably to that from the Passover of Jno. ii. 13. Thus they imply the attendance at the Passover which St. John alone mentions.

In regard to the purification of the temple here mentioned and that recorded by the other

§ 24. Interview with Nicodemus. — *Jerusalem.*

ST. JOHN III. 1-21.

- 1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἀρχων τῶν Ἰουδαίων·
 2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· Ῥαββεί, οἶδαμεν ὅτι ἀπὸ θεοῦ
 ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν
 μὴ ᾗ ὁ θεὸς μετ' αὐτοῦ.
 3 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ
 ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
 4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; μὴ
 δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν καὶ γεννηθῆναι;
 5 Ἀπεκρίθη Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύ-
 6 ματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν. τὸ γεγεννημένον ἐκ τῆς
 7 σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. μὴ θαυμάσῃς
 8 ὅτι εἰπὸν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν
 φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς
 ὁ γεγεννημένος ἐκ τοῦ πνεύματος.
 9 Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι;
 10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ
 11 γινώσκεις; ἀμὴν ἀμὴν λέγω σοι ὅτι οἶδαμεν λαλοῦμεν καὶ ὁ ἑωράκαμεν μαρτυροῦμεν,
 12 καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε,
 13 πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν
 14 εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. καὶ
 καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ,* οὕτως ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ
 15 ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον. οὕτως γὰρ ἠγάπησεν ὁ
 θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν
 17 μὴ ἀπόλῃται ἀλλ' ἔχῃ ζωὴν αἰώνιον. οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν
 18 κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. ὁ πιστεύων εἰς
 αὐτὸν οὐ κρίνεται· ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ

* Cf. Num. xxi. 8, 9.

§ 24. 2. πρ. τὸν Ἰησοῦν. 3. δ' Ἰησ. G.^{oo} 5. δ' Ἰησ. [T.] βασιλ. τοῦ θεοῦ G. L. T.
 10. δ' Ἰησ. 13. NBL 33 om. δ ὢν ἐν τῷ οὐρανῷ G.^o 15. εἰς αὐτόν G. ἐπ' αὐτόν L.
 μὴ ἀπόλῃται, ἀλλ' ἔχῃ G.^{oo} [L.] 16. and 17. υἱὸν αὐτοῦ G. L. T. (17. [T.]) 18. δ δὲ μὴ
 G. [L. T.]

Evangelists (see § 114) it must now be considered as settled by common agreement that they refer to different events. The notes of time, in either case, are sufficiently definite, this being placed by St. John near the beginning, and that by the Synoptical Evangelists at the close, of our Lord's ministry. The distinguishing circumstances are somewhat different, and there is no improbability that there should have been occasion for the repetition of such an act after so long an interval, nor that it should have been repeated. That St. John should have mentioned only one, while the earlier Evangelists mention only the other, is a natural consequence of the supplementary character of his Gospel, for the most part forbearing to repeat what has been already told by them, and calling attention to such important incidents as they had left unnoticed.

ST. JOHN III.

19 μονογενοῦς υἱοῦ τοῦ θεοῦ. αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν
κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν
20 πονηρὰ τὰ ἔργα. πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ
21 φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς,
ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

§ 25. Jesus Baptizes in the Country of Judea. Further Testimony of John,
while still Baptizing.

ST. JOHN III. 22–36.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ
23 διέτριβεν μετ' αὐτῶν καὶ ἐβαπτίζεν.^a ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς
24 τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο· οὕτω γὰρ
ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.
25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.
26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ· Ῥαββεῖ, ὃς ἦν μετὰ σοῦ πέραν τοῦ
Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει^a καὶ πάντες ἔρχονται πρὸς αὐτόν.
27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ἡ
28 δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. αὐτοὶ ἡμεῖς μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ
29 ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην
νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστὶν ὅπως καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει
30 διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. ἑκείνον δεῖ
31 αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ
32 τῆς γῆς ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἰδὲ
33 ἐώρακεν καὶ ἤκουσεν μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ὁ λαβὼν
34 αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. ὃν γὰρ ἀπέστειλεν ὁ
35 θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα. ὁ πατὴρ
36 ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν ἔχει
ζωὴν αἰώνιον· ὁ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ'
αὐτόν.

§ 26. (A) John the Baptist is seized.

ST. MATT. XIV. 3–5.

ST. MAR. VI. 17–20.

ST. LK. III. 19, 20.

8 Ὁ γὰρ Ἡρώδης κρα- 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποσ- 19 Ὁ δὲ Ἡρώδης ὁ
τήσας τὸν Ἰωάννην τείλας ἐκράτησεν τὸν Ἰωάννην τετράρχης, ἐλεγχόμε-
ἔδωκεν καὶ ἐν φυλακῇ καὶ ἔδωκεν αὐτόν ἐν φυλακῇ νος ὑπ' αὐτοῦ περὶ

^a Cf. iv. 1, 2.

§ 25. 24. ὁ Ἰωάν. G. L. [T.] 25. Ἰουδαίων. 31. add ἐπάνω πάντων ἐστὶ G.^{oo} L. T.
32. καὶ ὁ ἐφ' ὅ. G. [L.] ἡκουσ. τοῦτο μαρτ. G.^{oo} L. T. 34. διδ. ὁ Θεὸς G.^{oo} [L. T.]
36. ὁ δὲ ἀπειθ. G. L. T.

§ 26. MATT. 3. ἔδωκεν αὐτόν G. L. T. ἔθετο ἐν φυλακῇ G. ἐν τῇ φυλ. ἀπέθετο L. T.
MAR. 17. τῇ φυλ.

§ 25. After the Passover Jesus went into the country and continued there until John was seized. Then he went through Samaria (§ 27) into Galilee (§ 28).

§ 26. The seizing of John the Baptist is mentioned by St. Mark as having taken place some

ST. MATT. XIV.

ἀπέθετο διὰ Ἡρωδιάδα
τὴν γυναῖκα [Φιλίπ-
που] τοῦ ἀδελφοῦ αὐ-
τοῦ. ἔλεγεν γὰρ Ἰω-
άννης αὐτῷ· Οὐκ ἔξ-
εστὶν σοὶ ἔχειν αὐτήν.
5 καὶ θέλων αὐτὸν ἀπο-
κτείνει ἐφοβήθη τὸν
ὄχλον, ὅτι ὡς προφή-
την αὐτὸν εἶχον.

ST. MARK VI.

διὰ Ἡρωδιάδα τὴν γυναῖκα
Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
18 ὅτι αὐτὴν ἐγάμησεν· ἔλεγεν
γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι
οὐκ ἔξεστὶν σοὶ ἔχειν τὴν
γυναῖκα τοῦ ἀδελφοῦ σου.
19 ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ
καὶ ᾔθελεν αὐτὸν ἀποκτείνειν,
20 καὶ οὐκ ἠδύνατο· ὁ γὰρ Ἡρώδης
ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς
αὐτὸν ἄνδρα δίκαιον καὶ ἄγιον,
καὶ συνετήρει αὐτόν, καὶ ἀκού-
σας αὐτοῦ πολλὰ ἠπόρει, καὶ
ἠδέως αὐτοῦ ᾔκουεν.

ST. LUKE III.

Ἡρωδιάδος τῆς γυναι-
κὸς τοῦ ἀδελφοῦ αὐτοῦ
καὶ περὶ πάντων ὧν
ἐποίησεν πονηρῶν ὁ
20 Ἡρώδης, προσέθηκεν
καὶ τοῦτο ἐπὶ πᾶσιν,
κατέκλεισεν τὸν Ἰω-
άννην ἐν φυλακῇ.

(B.) Our Lord afterwards departs into Galilee.

MATT. IV. 12.

MAR. I. 14.*

LK. IV. 14.*

JNO. IV. 1-3.

12 Ἀκούσας δὲ
ὅτι Ἰωάννης
παρεδόθη, ἀνε-
χώρησεν εἰς
τὴν Γαλιλαί-
αν.

14 Μετὰ δὲ τὸ
παραδοθῆναι
τὸν Ἰωάννην
ἦλθεν ὁ Ἰησοῦς
εἰς τὴν Γαλι-
λαίαν, —

14 Καὶ ὑπέ-
στρεψεν ὁ Ἰη-
σοῦς ἐν τῇ δυ-
νάμει τοῦ πνεύ-
ματος εἰς τὴν
Γαλιλαίαν· —

1 Ὡς οὖν ἔγνω ὁ Ἰησοῦς
ὅτι ἤκουσαν οἱ Φαρισαῖοι
ὅτι Ἰησοῦς πλείονας μαθη-
τὰς ποιεῖ καὶ βαπτίζει* ἢ
2 Ἰωάννης, καίτοι γε Ἰησοῦς
αὐτὸς οὐκ ἐβάπτιζεν ἀλλ'
3 οἱ μαθηταὶ αὐτοῦ, ἀφήκεν
τὴν Ἰουδαίαν καὶ ἀπῆλθεν
πάλιν εἰς τὴν Γαλιλαίαν.

§ 27. Discourse with the Woman of Samaria. Many Samaritans believe on him. — *Shechem*.

ST. JOHN IV. 4-42.

4 Ἐδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρίας. ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας
6 λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ.^b ἦν
δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθήζετο
7 οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη. ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας ἀντλήσαι ὕδωρ.
8 λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πῖν. οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν

* Cf. iii. 22, 26.

b Cf. Gen. xlviii. 22; Josh. xvii. 14-18; xxiv. 32.

§ 26. MATT. 3. Φιλίππου G. L. T.

4. δ Ἰωάν G. L. T.

iv. 12. ἀκ. δὲ ὁ Ἰησοῦς G.^{oo} L.

MAR. 20. ἐποίησεν G. L. T.

LK. 19. γυναῖκα. Φιλίππου.

20. καὶ κατέκλ. G. L. T.

τῇ φυλακῇ. G.

JNO. 1. κύριος G. L. T.

§ 27. 6. ὥσεί G.

7. πῖν G. L.

time before. The account is placed here because of its parallelism with the other Evangelists; but, of course, this is not to be considered as any real exception to the accuracy of chronological sequence preserved throughout by St. Mark.

ST. JOHN IV.

- 9 πόλιν, ἵνα τροφὰς ἀγοράσωσιν. λέγει αὐτῷ ἡ γυνή ἡ Σαμαρίτις· Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πίνει αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης ;
- 10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστιν ὁ
- 11 λέγων σοι· Δός μοι πίνειν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν-σοι ὕδωρ ζῶν. λέγει αὐτῷ ἡ γυνή· Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν ἔχεις τὸ
- 12 ὕδωρ τὸ ζῶν ; μὴ σὺ μέλλων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ ;
- 13 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει
- 14 πάλιν· ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ ἐγὼ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν
- 15 αἰώνιον. λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.
- 16 λέγει αὐτῇ· Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἔλθε ἐνθάδε. ἀπεκρίθη ἡ γυνή
- 17 καὶ εἶπεν· Ἄνδρα οὐκ ἔχω. λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπες ὅτι ἄνδρα οὐκ ἔχω.
- 18 πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ. τοῦτο ἀληθὲς
- 19 εἶρηκας. λέγει αὐτῷ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. οἱ πατέρες ἡμῶν
- 20 ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.
- 21 λέγει αὐτῇ ὁ Ἰησοῦς· Πιστενέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει
- 22 τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. ὑμεῖς προσκυνεῖτε ὃ οὐκ
- 23 οἴδατε, ἡμεῖς προσκυνούμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν· ἀλλὰ
- 24 ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῆται προσκυνήσουσιν τῷ πατρὶ ἐν
- 25 πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν.
- 26 πνεῦμα ὁ θεός, καὶ τοὺς προσκυνούντας ἐν πνεύματι καὶ ἀληθείᾳ προσκυνεῖν δεῖ.
- 27 λέγει αὐτῷ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.
- 28 λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι, ὁ λαλῶν σοι. καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ
- 29 αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν· Τί ζητεῖς ἢ τί
- 30 λαλεῖς μετ' αὐτῆς ; ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν,
- 31 καὶ λέγει τοῖς ἀνθρώποις· Δεῦτε ἴδετε ἄνθρωπον ὃς· εἶπέν μοι πάντα ἃ ἐποίησα·
- 32 μῆτι οὗτός ἐστιν ὁ Χριστός ; ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.
- 33 Ἐν τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· Ῥαββεί, φάγε· ἰὸ δὲ εἶπεν
- 34 αὐτοῖς· Ἐγὼ βρώσις ἔχω φαγεῖν ἢ ὑμεῖς οὐκ οἴδατε. ἔλεγον οὖν οἱ μαθηταὶ πρὸς
- 35 ἀλλήλους· Μή τις ἠνεγκεν αὐτῷ φαγεῖν ; λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρώμᾳ
- 36 ἐστὶν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. οὐχ

§ 27. 9. λέγ. οὖν G. L. T. πίνειν G. πίν L. add οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. G. L. T. NBCL. etc. etc. cf. 2 Kings xvii. 24. 10. πίνειν. 11. πόθ. οὖν G. L. T. 13. ὁ Ἰησ. 14. om. 2d ἐγὼ G. L. T. 15. ἔρχομαι G. L. ἔρχομαι T. 16. λέγ. αὐτ. ὁ Ἰησοῦς G. [T.] (Ἰησοῦς [L.]). 17. εἶπας G. L. T. 21. γίναι πιστευσόν μοι G. 24. τ. προσκ. αὐτόν G. L. T. 25. πάντα G. L. 27. ἦλθον G. L. ἐθαύμασαν. 29. ὅσα G. L. T. 30. ἐξῆλ. οὖν. 31. ἐν δέ G.^o [L.]

§ 27. ver. 35. This gives an important, though not very precise, indication of the time. The first-fruits of the harvest were by the law (Lev. xxiii. 5, 10, 11, etc.) to be offered on the

ST. JOHN IV.

ὁμοῖς λέγετε ὅτι ἐτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς θερισμόν. 36 ἥδη ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ 37 σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινός, ὅτι 38 ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. ἐγὼ ἀπέσταλκα ὑμᾶς θερίσειν ὁ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. 39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν 40 λόγον τῆς γυναικὸς μαρτυρούσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα. ὥς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριταῖ, ἡρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, ἵτι τε γυναικὶ ἔλεγον ὅτι οὐκ ἐτι 42 διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

§ 28. Jesus teaches publicly in Galilee.

MATT. IV. 17.

MAR. I. [14] 15.

LK. IV. [14] 15.

JNO. IV. 43-45.

12 (Ἀκούσας δὲ ὅτι Ἰωάννης πα-
ρεδόθη, ἀνεχώρη-
σεν εἰς τὴν Γα-
17 λιλαιάν.) Ἀπὸ
τότε ἤρξατο ὁ
Ἰησοῦς κηρύσ-
σεν καὶ λέγειν·
Μετανοεῖτε·
ἡγγικεν γὰρ ἡ
βασιλεία τῶν
οὐρανῶν.

14 (Μετὰ δὲ τὸ
παραδοθῆναι τὸν
Ἰωάννην ἦλθεν
ὁ Ἰησοῦς εἰς τὴν
Γαλιλαίαν,) κη-
ρύσσω τὸ εὐαγ-
γέλιον τοῦ θεοῦ,
15 ὅτι πεπλήρωται
ὁ καιρὸς καὶ
ἡγγικεν ἡ βα-
σιλεία τοῦ θεοῦ·
μετανοεῖτε καὶ
πιστεῦετε ἐν τῷ
εὐαγγελίῳ.

14 (Καὶ ὑπέστρε-
ψεν ὁ Ἰησοῦς ἐν
τῇ δυνάμει τοῦ
πνεύματος εἰς
τὴν Γαλιλαίαν·)
καὶ φήμῃ ἐξῆλ-
θεν καθ' ὅλην
τῆς περιχώρου
15 περὶ αὐτοῦ. καὶ
αὐτὸς ἐδίδασκεν
ἐν ταῖς συναγω-
γαῖς αὐτῶν, δοξ-
αζόμενος ὑπὸ
πάντων.

43 Μετὰ δὲ τὰς δύο
ἡμέρας ἐξῆλθεν ἐκεῖ-
θεν εἰς τὴν Γαλιλαίαν.
44 αὐτὸς γὰρ Ἰησοῦς
ἐμαρτύρησεν^a ὅτι προ-
φήτης ἐν τῇ ἰδίᾳ πα-
τρίδι τιμὴν οὐκ ἔχει.
45 ὥς οὖν ἦλθεν εἰς τὴν
Γαλιλαίαν, ἐδέξαντο
αὐτὸν οἱ Γαλιλαῖοι,
πάντα ἑωρακότες ἃ
ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ·
καὶ αὐτοὶ γὰρ ἦλθον
εἰς τὴν ἑορτήν.

^a Matt. xiii. 57; Mar. vi. 4; Lk. iv. 24.

§ 27. 35. τετράμηνον. 36. καὶ ὁ θερίζ. [L.] 37. ἐστ. ὁ ἀληθ. G.^o L. 38. ἀπέστειλα G. L. T. 39. ὅσα G. L. 42. add ὁ Χριστός G.^{oo}

§ 28. MAR. 14. εὐαγ. τῆς βασιλείας τοῦ G.^{oo} [L.] 15. καὶ λέγων· ὅτι G. L. T. (καὶ) G.^{oo} JNO. 43. ἐκ. καὶ ἀπῆλθεν εἰς G.^o [L.] 44 ὁ Ἰησ. 45. ὅτε G. L. T.

morrow after the paschal Sabbath. This is said to refer to the barley harvest (Robinson, Bibl. Res. in Palest. II. p. 99 sq.), the wheat harvest being two or three weeks later. The reference here must be to the earlier harvest, the harvest, of which mention is made in Leviticus. Hence this journey, four months before, took place somewhere about the beginning of December. This gives a probable duration of a year and six months to the ministry of John before his imprisonment.

§ 28. On the parallelism of the three Synoptical Gospels with Jno. iv. 43-45 there is a difference of opinion, not without its bearing on the question of the length of our Lord's

✓ § 29. At Cana Jesus heals the Son of a Nobleman of Capernaum.

ST. JOHN IV. 46-54.

46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον.*
 47 Ἦν δέ τις βασιλικός, οὗ ὁ υἱὸς ἡσθέnei, ἐν Καφαρναούμ· οὗτος ἀκούσας ὅτι
 Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπήλθεν πρὸς αὐτὸν καὶ ἡρώτα ἵνα
 48 καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλεν γὰρ ἀποθνήσκειν. εἶπεν οὖν ὁ Ἰησοῦς
 49 πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. λέγει πρὸς αὐτόν
 50 ὁ βασιλικός· Κύριε, κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. λέγει αὐτῷ ὁ Ἰησοῦς·
 Πορεύου· ὁ υἱός σου ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς,
 51 καὶ ἐπορεύετο. ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι ὑπῆντησαν αὐτῷ καὶ ἔγγειλαν
 52 ὅτι ὁ παῖς αὐτοῦ ζῇ. ἐπέθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν·
 53 εἶπον οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἐβδομὴν ἀφήκεν αὐτόν ὁ πυρετός. ἔγνω οὖν ὁ πατήρ
 ὅτι ἐκείνη τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτός
 54 καὶ ἡ οἰκία αὐτοῦ ὅλη. τοῦτο πάλιν δεῦτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ
 τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

§ 30. Jesus Teaches at Nazareth, and is rejected.

ST. LUKE IV. 16-30.

16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν ἀνατεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ
 17 ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. καὶ ἐπεδόθη
 αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου, καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τόπον οὗ ἦν
 18 γεγραμμένον·^b Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ ἕνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
 19 ἀπέσταλκέν με ἰκρυῖσαι αἰχμαλώτους ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστείλαι
 20 τεθραυσμένους ἐν ἀφέσει, κηρύξαι ἐνιαυτὸν κυρίου δεκτόν. καὶ πτύξας τὸ βιβλίον
 ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενί-

* Chap. ii. 1-11.

^b Isa. lxi. 1, 2 (cf. lviii. 6) Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ ἕνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς
 (καὶ ταπεινοῖς), ἀπέσταλκέν με ἰδῆσθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν
 καὶ τυφλοῖς ἀνάβλεψιν, καλέσαι ἐνιαυτὸν κυρίου δεκτόν καὶ ἡμέραν ἀνταποδόσεως (καὶ ἀνταποδόσεων).

§ 29. 46. ἦλθ. οὖν ὁ Ἰησοῦς G. L. T. καὶ ἦν τις G. L. T. 47. ἦρ. αὐτόν, ἵνα G. [L.]
 50. καὶ ἐπίστ. G.° [L. T.] φ εἶπ. αὐτ. Ἰησ. G. (ὁ Ἰησ. G.+) 51. δοῦλ. αὐτοῦ G. L. T.
 ἀπήντησαν G. ἀπήγγειλαν λέγοντες G. L. T. (καὶ ἀπήγ. [T.]) π. σου G. 52. καὶ εἶπ.
 αὐτ. G. L. χθές G. 53. ἐν ἐκείν. G. L. [T.] 54. οὗ υἱός σου G.°

§ 30. 16. εἰς τὴν Ναζαρ. G. τεθραμμένος G. L. T. 17. τὸν τόπον G. L. T. 18. ἕνεκεν
 ἔχρ. με εὐαγγελίσασθαι. add ἰδῆσθαι τοὺς συντετριμμένους τὴν καρδίαν [L.]

ministry. The arrangement of Robinson and Thomson is here followed in opposition to that of Tischendorf, inasmuch as all the accounts seem to present this as the entrance, in Galilee, of our Lord upon his public work of preaching, and it seems more natural to place this before the miracle mentioned in § 29.

§ 30. This visit to Nazareth was before our Lord's taking up his abode at Capernaum (Matt. iv. 13; Lk. iv. 31). In Matt. xiii. 54-58; Mar. vi. 1-6 (§ 58) we have the record of a subsequent visit, and repeated rejection. It is very noticeable that this is the first record of any open opposition to our Lord, and that it occurred in the town in which he had been brought up. Hitherto, whatever dislike had been felt to his teaching, there had been no public manifestation of it.

ST. LUKE IV.

21 ζοντες αὐτῷ. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὡσὶν ὑμῶν.

22 Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος;

28 ἰκαὶ εἶπεν πρὸς αὐτοὺς· Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Ἰατροί, θεράπευσεν
σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ, ποιήσον καὶ ὧδε ἐν τῇ

24 πατριδί σου. ἔειπεν δέ· Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ
25 πατριδί ἑαυτοῦ. ἐπ' ἀληθείας δὲ λέγω ὑμῖν ὅτι πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις

28 Ἡλείου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ,^a ὡς ἐγένετο
 λυμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλείας εἰ μὴ

ⲉ εἰς Σάρεπτα^β τῆς Σιδωνίας πρὸς γυναῖκα χήραν. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ
Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ^γ Ναμὴαν

ὁ Σύρος.

28 Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, ἰκαὶ ἀναστάντες
29 ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύων τοῦ ὄρους ἐφ' οὗ ἡ

80 πόλις ὑκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.^d

§ 31. Leaving Nazareth, He fixes his Abode at Capernaum.

ST. MATT. IV. 13-16.

ST. LUKE IV. 31.

18 Καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατώκησεν εἰς 31 Καὶ κατῆλθεν εἰς
Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Καφαρναοὺμ πόλιν

14 Νεφθαλείμ, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἑσαΐου τοῦ τῆς Γαλιλαίας, —
15 προφήτου λέγοντος· Ὁ γὰρ Ζαβουλὼν καὶ γῆ Νεφθαλείμ,

16 ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς

καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

✓ § 32. The Call of Peter and Andrew, of James and John, with the miraculous Draught of Fishes. — *Near Capernaum.*

ST. MATT. IV. 18-22.

ST. MARK I. 16-20.

ST. LUKE v. 1-11.

Ι Ἐγένετο δὲ ἐν τῷ τὸν
ὄχλον ἐπικεῖσθαι αὐτῷ καὶ

* 1 Kings xvii. 1.

b 1 Kings xvii. 9.

• 2 Kings v.

^d cf. Jno. viii. 59 ; x. 39.

• Isa. ix. 1, 2. Τούτο πρῶτον πίε, ταχὺ ποιεῖ χώρα Ζαβουλὼν, ἡ γῆ Νεφθαλίμ, (A. adds ὁδὸν θαλάσσης) καὶ οἱ λοιποὶ οἱ τὴν παραλίαν (παράλιον κατοικοῦντες) καὶ πέραν τοῦ Ὑρδάνου, Γαλιλαία τῶν ἐθνῶν. (B adds τα μερὴ της Ιουδας.) ὁ λαὸς ὁ πορευόμενος (καθήμενος) ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρα σκιά θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.

(viii. 23, ix. 1) **כִּי לֹא מִיִּזְקָה לְאִשֶּׁר מִיִּזְקָק לֵה עֵצַת חֲרָאִשׁוֹן חֲסַל אֶרֶצָה וְכִלּוֹן יִאֲרֶצֶת נַפְחִלִי**

וְתִצְחָדְקוֹן חֲכָמִיד דְּרָה חֵסֵד עֲבָר תִּיבְרֶנָּה גְּלִיל תְּנֻזִּים: חֲזַס תְּהַלְכִּים בְּחֻשָּׁה רְאִי אֹר גְּדוֹל יִשְׁבִּיר
בְּאֵר צִלְמִית אֹר נְגַה צִלְחָם:

§ 30. 22. οὐχ οὐτ. ἐστ. ὁ υἱ. Ἰωσ G. L. T. (οὐχί L. T. δ [T.]). 23. ἐν τῇ (ἐἰς sine τήν G. L. T.)

24. αὐτοῦ G. L. T. 25. om. ὅτι G. L. T. 29. ἕως τῆς ὁφρ. L. πάλ. αὐτῶν ῥκοδ. G. L. T.

εἰς τὸ κατακρ.

ST. MATT. IV

ST. MARK I.

ST. LUKE V.

ἀκούειν τὸν λόγον τοῦ θεοῦ,
καὶ αὐτὸς ἦν ἐστὼς παρὰ
τὴν λίμνην Γεννησαρέτ, καὶ
εἶδεν δύο πλοῖα ἐστῶτα
παρὰ τὴν λίμνην· οἱ δὲ
ἀλεεῖς ἀπ' αὐτῶν ἀποβάντες
ἐπλυναν τὰ δίκτυα. ἐμβὰς
δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν
Σίμωνος,* ἠρώτησεν αὐτὸν
ἀπὸ τῆς γῆς ἐπαναγαγεῖν
ὀλίγον· καθίσας δὲ ἐν τῷ
πλοίῳ ἐδίδασκεν τοὺς ὄχ-
λους.
Ὡς δὲ ἐπαύσατο λαλῶν,
εἶπεν πρὸς τὸν Σίμωνα·
Ἐπανάγαγε εἰς τὸ βάθος,
καὶ χαλάσατε τὰ δίκτυα
ὑμῶν εἰς ἄγραν. καὶ
ἀποκριθεὶς Σίμων εἶπεν·
Ἐπιστάτα, δι' ὅλης νυκτὸς
κοπιῶσάντες οὐδὲν ἐλάβο-
μεν· ἐπὶ δὲ τῷ ῥήματί σου
χαλάσω τὰ δίκτυα. καὶ
τοῦτο ποιήσαντες συνέκλει-
σαν πλῆθος ἰχθύων πολὺ·
διεμήρυστο δὲ τὰ δίκτυα

* Cf. Jno. i. 40-42.

§ 32. LK. 1. τοῦ ἀκού. G. L. 2. εἶδεν G. L. T. πλοῖα G. L. T. ἀπέπλυναν G.+ ἐπλυνον
L. T. 3. ἦν τοῦ Σ. G. καὶ καθίσας ἐδίδ. ἐκ τοῦ πλοίου G. L. T. 5. ὁ Σιμ. G. L.
εἶπ. αὐτῷ G. L. T. 8λ. τῆς νυκ. G. (and 6) τὸ δίκτυον G. L. 6. διεμήρηνυτο G. L.

§ 32. How long subsequent this primary call of the four apostles was to the interview with three of them mentioned in Jno. i. 40-42, it would be difficult to determine with precision, as well as how long it preceded the final definite choice of the twelve from among the whole number of the disciples (Matt. x. 2-4; Mar. iii. 13-19; vi. 12-19), because data are wanting for the exact determination of the time of the events in this section. It is evident, however, that this was not our Lord's first meeting with these disciples, and it may very naturally have happened that they had had many other interviews with him besides the one recorded by St. John.

There must probably have been a peculiar intimacy between those thus for a time associated with Jesus before others were called (with which also their natural relationship to each other harmonized) and a peculiar relation to their Lord. Accordingly it is found in many of the subsequent events that three of them, Peter, James, and John, were singled out from among the rest of the Apostles to stand especially near to Jesus.

On the differences in this narrative between St. Luke and the other Evangelists, the remark here quoted by Robinson from Spanheim (Dubia Evang. Tom. III. Dub. 72. vii.) is excellent:

ST. MATT. IV.

ST. MARK I.

ST. LUKE V.

18 Περιπατῶν δὲ παρὰ
τὴν θάλασσαν τῆς Γαλι-
λαίας εἶδεν δύο ἀδελφούς,
Σίμωνα τὸν λεγόμενον
Πέτρον^a καὶ Ἀνδρέαν
τὸν ἀδελφὸν αὐτοῦ, βάλ-
λοντας ἀμφίβληστρον
εἰς τὴν θάλασσαν· ἦσαν
19 γὰρ ἀλεεῖς. καὶ λέγει
αὐτοῖς· Δεῦτε ὀπίσω
μου, καὶ ποιήσω ὑμᾶς
20 ἀλεεῖς ἀνθρώπων. οἱ δὲ
ἀφέντες τὰ δίκτυα
21 ἠκολούθησαν αὐτῷ. καὶ
προβὰς ἐκεῖθεν εἶδεν ἄλ-
λους δύο ἀδελφούς, Ἰά-
κωβον τὸν τοῦ Ζεβεδαίου
καὶ Ἰωάννην τὸν ἀδελφὸν
αὐτοῦ, ἐν τῷ πλοίῳ μετὰ

18 Καὶ παράγων παρὰ
τὴν θάλασσαν τῆς Γαλι-
λαίας εἶδεν Σίμωνα καὶ
Ἀνδρέαν^a τὸν ἀδελφὸν
Σίμωνος ἀμφιβάλλοντας
ἐν τῇ θαλάσῃ· ἦσαν
19 γὰρ ἀλεεῖς. καὶ εἶπεν
αὐτοῖς ὁ Ἰησοῦς· Δεῦτε
ὀπίσω μου, καὶ ποιήσω
ὑμᾶς γενέσθαι ἀλεεῖς
20 ἀνθρώπων. καὶ εὐθὺς
ἀφέντες τὰ δίκτυα ἠκο-
21 λούθησαν αὐτῷ. καὶ
προβὰς ὀλίγον εἶδεν Ἰά-
κωβον τὸν τοῦ Ζεβεδαίου
καὶ Ἰωάννην τὸν ἀδελφὸν
αὐτοῦ, καὶ αὐτοὺς ἐν τῷ
πλοίῳ καταρτίζοντας τὰ
20 δίκτυα, καὶ εὐθὺς ἐκάλε-

7 αὐτῶν. καὶ κατένευσαν
τοῖς μετόχοις ἐν τῷ ἐτέρῳ
πλοίῳ τοῦ ἐλθόντος συλλα-
βέσθαι αὐτοῖς· καὶ ἦλθαν,
καὶ ἐπλησαν ἀμφοτέρω τὰ
πλοῖα, ὥστε βυθίζεσθαι
8 αὐτά. ἰδὼν δὲ Σίμων
Πέτρος προσέειπεν τοῖς
γόνασιν Ἰησοῦ λέγων·
Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ
ἁμαρτωλὸς εἰμι, κύριε.
9 θάμβος γὰρ περιέσχεν
αὐτὸν καὶ πάντας τοὺς σὺν
αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν
10 ἰχθύων ἢ συνέλαβον, ὁμοί-
ως δὲ καὶ Ἰάκωβον καὶ
Ἰωάννην υἱοὺς Ζεβεδαίου,
οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι.

καὶ εἶπεν πρὸς τὸν Σίμωνα
ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ
τοῦ νῦν ἀνθρώπους ἔσθ
ζωγῶν.

^a Cf. Jno. i. 40-42.

§ 32. MATT. 18. περιπατ. δὲ ὁ Ἰησοῦς. MAR. 16. περιπατῶν δὲ G.++ αὐτοῦ (τοῦ Σ.
G.++ L) βάλλοντας ἀμφίβληστρον ἐν τ. θ. (ἀμφιβάλλ. ἀμφίβλ. G. L.) 18. and 20. εὐθέως
G. L. T. (20. txt T.) δίκτ. αὐτῶν G.^{9a} 19. προβ. ἐκεῖθεν G.^{9o} [L.] LK. 7. τ. μετόχ.
τοῖς G. [L.] ἦλθον G. L. T. 8. τοῦ Ἰησ. G.

“Quæ narrantur a Luca, illa non negantur a Matthæo, sed prætermittuntur tantum. Nihil vero frequentius, quam quædam prætermitti ab his, suppleri ab aliis; ne vel scriptores sacri ex compacto scripsisse viderentur, vel lectores uni ex illis reliquis spretis hærerent.”

ST. MATT. IV.

ST. MARK I.

ST. LUKE V.

Ζεβεδαίου τοῦ πατρὸς
αὐτῶν καταρτίζοντας τὰ
δίκτυα αὐτῶν· καὶ ἐκά-
22 λεσεν αὐτούς. οἱ δὲ
εὐθέως ἀφέντες τὸ πλοῖον
καὶ τὸν πατέρα αὐτῶν
ἠκολούθησαν αὐτῷ.

σεν αὐτούς· καὶ ἀφέντες
τὸν πατέρα αὐτῶν Ζεβε-
δαῖον ἐν τῷ πλοίῳ μετὰ
τῶν μισθωτῶν ἀπῆλθον
ὀπίσω αὐτοῦ.

11 καὶ καταγαγόντες τὰ πλοῖα
ἐπὶ τὴν γῆν, ἀφέντες πάντα
ἠκολούθησαν αὐτῷ.

✓ § 33. The healing of a Demoniac in the Synagogue. — *Capernaum*.

ST. MARK I. 21–28.

ST. LUKE IV. 31–37.

21 Καὶ εἰσπορεύονται εἰς Καφαρναοὺμ·
καὶ εὐθὺς τοῖς σάββασιν ἐδίδασκεν εἰς
22 τὴν συναγωγὴν· καὶ ἐξεπλήρσοντο ἐπὶ
τῇ διδασκῇ· αὐτοῦ· ἦν γὰρ διδάσκων αὐ-
τούς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ
23 γραμματεῖς· καὶ εὐθὺς ἦν ἐν τῇ συνα-
γωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκα-
24 θάρτῳ, καὶ ἀνέκραξεν ἰλέγων· Τί ἡμῖν
καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἥλθες ἀπο-
λέσαι ἡμᾶς; οἶδαμέν σε τίς εἶ, ὁ ἅγιος
25 τοῦ θεοῦ· καὶ ἐπετίμησεν αὐτῷ ὁ Ἰη-
σοῦς· Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ.
26 καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκά-
θαρτον καὶ φωνήσαν φωνῇ μεγάλῃ
27 ἐξῆλθεν ἐξ αὐτοῦ· καὶ ἐθαμβήθησαν
ἅπαντες, ὥστε συνζητεῖν αὐτοῖς λέγον-
τας· Τί ἐστὶν τοῦτο; διδασκῇ καὶ κατ'
ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκα-
θάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν
28 αὐτῷ· καὶ ἐξῆλθεν ἡ ἀκοή αὐτοῦ εὐθὺς
πανταχοῦ εἰς ὅλην τὴν περιχώρον τῆς
Γαλιλαίας.

31 (Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν
τῆς Γαλιλαίας,) καὶ ἦν διδάσκων αὐτούς
32 ἐν τοῖς σάββασιν· καὶ ἐξεπλήρσοντο
ἐπὶ τῇ διδασκῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν
33 ὁ λόγος αὐτοῦ· καὶ ἐν τῇ συναγωγῇ ἦν
ἄνθρωπος ἔχων πνεῦμα δαμονίου ἀκα-
θάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ·
34 Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;
ἥλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ
35 ἅγιος τοῦ θεοῦ· καὶ ἐπετίμησεν αὐτῷ
ὁ Ἰησοῦς λέγων· Φιμώθητι καὶ ἔξελθε
ἐπ' αὐτοῦ· καὶ ῥῦψαν αὐτὸν τὸ δαίμονιον
36 εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν
βλάψαν αὐτόν· καὶ ἐγένετο θάμβος
ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλή-
λους λέγοντες· Τίς ὁ λόγος οὗτος, ὅτι
ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς
ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται;
37 καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς
πάντα τόπον τῆς περιχώρου.

✓ § 34. The healing of Peter's Wife's Mother, and of many others. — *Capernaum*.

ST. MATT. VIII. 14–17.

ST. MARK I. 29–34.

ST. LUKE IV. 38–41.

14 Καὶ ἔλθων ὁ Ἰησοῦς
εἰς τὴν οἰκίαν Πέτρου εἰ-

29 Καὶ εὐθὺς ἐκ τῆς
συναγωγῆς ἐξελθόντες

38 Ἀναστὰς δὲ ἀπὸ τῆς
συναγωγῆς εἰσῆλθεν εἰς

§ 32. LK. 11. ἅπαντα G.

§ 33. MAR. 21. εὐθέως G. L. T.

εἰσελθὼν ἐ.τ.σ. ἐδίδ. G.^{oo} L. [T.]

23. om. εὐθὺς G. L. T.

24. λέγ. ἔα G.^o οἶδα G. L. T.

25. ὁ Ἰησ. λέγων. G. L. T.

26. κράξαν G. L.

27. πάντες G. L. πρὸς αὐτούς G. (ἐαυτ. L. T.)

τίς ἡ διδ. ἡ καὶν. αὐτη, ὅτι κατ. G. (var.

puuct.) 28. ἐξῆλ. δέ G.

om. πανταχοῦ G. L. [T.]

LK. 34. λέγων· ἔα G. L. [T.]

35. ἐξ αὐτ. G. ++

§ 34. MAR. 29. εὐθέως G.

LK. 38. ἐκ G. ++ L.

ST. MATT. VIII.

ST. MARK I.

ST. LUKE IV.

δεν τὴν πενθερὰν αὐτοῦ
βεβλημένην καὶ πυρέσ-
15 σουσαν. καὶ ἤψατο τῆς
χειρὸς αὐτῆς, καὶ ἀφῆκεν
αὐτὴν ὁ πυρετός· καὶ
ἠγέρθη, καὶ διηκόνει
αὐτῷ.
16 Ὁψίας δὲ γενομένης
προσῆνεγκαν αὐτῷ δαι-
μονιζομένους πολλούς·
καὶ ἐξέβαλεν τὰ πνεύ-
ματα λόγῳ, καὶ πάντας
τοὺς κακῶς ἔχοντας ἐθε-
17 ράπευσεν, ὅπως πληρωθῇ
τὸ ῥηθὲν διὰ Ἡσαίου
τοῦ προφήτου λέγοντος·
Αὐτὸς τὰς ἀσθενείας
ἡμῶν ἔλαβεν καὶ τὰς
νόσους ἐβάστασεν.

ἦλθον εἰς τὴν οἰκίαν
Σίμωνος καὶ Ἀνδρέου
μετὰ Ἰακώβου καὶ Ἰω-
30 ἀννου. ἡ δὲ πενθερὰ
Σίμωνος κατέκειτο πυ-
ρέσσουσα, καὶ εὐθὺς λέ-
γουσιν αὐτῷ περὶ αὐτῆς.
31 καὶ προσελθὼν ἤγειρεν
αὐτὴν κρατήσας τῆς χει-
ρὸς· καὶ ἀφῆκεν αὐτὴν
ὁ πυρετός, καὶ διηκόνει
αὐτοῖς.
32 Ὁψίας δὲ γενομένης,
ὅτε ἔδν ὁ ἥλιος, ἔφερον
πρὸς αὐτὸν πάντας τοὺς
κακῶς ἔχοντας καὶ τοὺς
33 δαιμονιζομένους· καὶ
ἦν ὅλη ἡ πόλις ἐπισυν-
γμένη πρὸς τὴν θύραν.
34 καὶ ἐθεράπευσεν πολλοὺς
κακῶς ἔχοντας ποικίλαις
νόσοις, καὶ δαιμόνια
πολλὰ ἐξέβαλεν, καὶ οὐκ
ἤφειεν λαλεῖν τὰ δαιμόνια,
ὅτι ᾔδεισαν αὐτόν.

τὴν οἰκίαν Σίμωνος. πεν-
θερὰ δὲ τοῦ Σίμωνος ἦν
συνεχομένη πυρετῷ μεγάλῳ,
καὶ ἠρώτησαν αὐτὸν περὶ
39 αὐτῆς. καὶ ἐπιστὰς ἐπάνω
αὐτῆς ἐπετίμησεν τῷ πυ-
ρετῷ, καὶ ἀφῆκεν αὐτήν·
παραχρῆμα δὲ ἀναστὰσα
διηκόνει αὐτοῖς.
40 Δύνοντος δὲ τοῦ ἡλίου
πάντες ὅσοι εἶχον ἀσθε-
νοῦντας νόσοις ποικίλαις
ἤγαγον αὐτοὺς πρὸς αὐτόν·
ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς
χείρας ἐπιτιθεὶς ἐθεράπευεν
41 αὐτούς. ἐξήρχοντο δὲ καὶ
δαιμόνια ἀπὸ πολλῶν,
κραυγάζοντα καὶ λέγοντα
ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.
καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ
λαλεῖν, ὅτι ᾔδεισαν τὸν
Χριστὸν αὐτὸν εἶναι.

✓ § 35. Our Lord preaches and heals throughout Galilee; particularly, He
heals a Leper.

MATT. IV. 23, VIII. 2-4.

MAR. I. 35-45.

LUKE IV. 42-44, V. 12-16.

35 Καὶ πρῶτ' ἐννυχα λίαν
ἀναστὰς ἐξῆλθεν καὶ
ἀπῆλθεν εἰς ἔρημον τό-
πον, κάκεῖ προσήρχετο.
36 καὶ κατεδίωξεν αὐτὸν Σί-
μων καὶ οἱ μετ' αὐτοῦ,
37 καὶ εὗρον αὐτὸν καὶ λέ-

42 Γενομένης δὲ ἡμέρας
ἐξελθὼν ἐπορεύθη εἰς ἔρη-
μον τόπον, καὶ οἱ ὄχλοι
ἐπεζήτουν αὐτόν· καὶ ἦλθον
ἕως αὐτοῦ, καὶ κατεῖχον
αὐτὸν τοῦ μὴ πορεύεσθαι
43 ἀπ' αὐτῶν. ὁ δὲ εἶπεν

* Isa. liii. 4 (cf. 12) οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾷται. נָשָׂא אֶת־עֲוֲנוֹתֵינוּ וְעַל־מַעֲשֵׂינוּ יִדְּוֶנָּה

§ 34. MATT. 15. αὐτοῖς G.+
εὐθέως G. L. LK. 38. ἡ πενθ.

MAR. 30. εὐθέως G. 40. ἐπιτιθεὶς G.
G. L. T. κράζοντα G. T. εἰ ὁ Χριστὸς ὁ υἱ.

31. χειρ. αὐτῆς G. [T.] πυρετ.
ἐθεράπευσεν G. L. 41. ἐξήρχετο

§ 35. MAR. 35. ἐννυχον G+.
G. L. om. καὶ G. L.

36. κατεδίωξεν G. L. T. LK. 42. ἐζήτουν

δ Σίμ. G. L. [T.] 37. εὐρόντες

ST. MATT. IV.

23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

ST. MATT. VIII.

2 Καὶ ἰδοὺ λεπρός προσελθὼν προσεκύνει αὐτῷ λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.
3 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων· Θέλω, καθαρίσθητι. καὶ εὐθὺς ἐκαθερίσθη αὐτοῦ
4 ἡ λέπρα. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἰπῆς, ἀλλὰ ὕπαγε σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.*

ST. MARK I.

γουσιν αὐτῷ ὅτι πάντες
38 ζητοῦσιν σε. καὶ λέγει αὐτοῖς· Ἀγόμεν ἄλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα κακεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον.
39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαμόνια ἐκβάλλων.

ST. LUKE IV.

πρὸς αὐτοὺς ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστέλλην. καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Γαλιλαίας.

ST. LUKE V.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ γονυπετῶν, λέγων αὐτῷ ὅτι ἐὰν θέλῃς, δύνασαι με καθαρίσαι.
41 καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο καὶ λέγει· Θέλω, καθαρίσθητι. καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθερίσθη.
42 καὶ ἐμβριμῶμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν,
43 καὶ λέγει αὐτῷ· Ὅρα μηδενὶ μηδὲν εἰπῆς, ἀλλὰ ὕπαγε σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ὃ προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.*
45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον,

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν· Θέλω, καθαρίσθητι. καὶ εὐθὺς ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.
14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.* διήρκετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν· αὐτὸς δὲ

* Lev. xiv. 2 καὶ προσαχθήσεται πρὸς τὸν ἱερέα. Cf. Lk. xvii. 14.

§ 35. MATT. 23. ὅλην τὴν Γαλιλαίαν G. ὅλην τὴν Γαλιλαίαν (om. ἐν) L. δ' Ἰησοῦς, διδάσκ. G. L. [T.] viii. 2. ἐλθὼν G. + 3. αὐτ. δ' Ἰησοῦς λέγ. G. ἐκαθερίσθη G. L. T.
4. προσένεγκε G. MAR. 38. om. ἄλλαχοῦ G. L. ἐξελήλυθα G. + L. 39. ἦν κηρύσ. G. L. ἐν ταῖς συναγωγαῖς. 40. γονυκ. αὐτόν G. (καὶ γονυπετῶν αὐτόν om. L. [T.]). καὶ λέγ. G. L. T. 41. ὁ δὲ Ἰησοῦς σπλ. G. χεῖρα, ἤψ. αὐτοῦ G. λέγ. αὐτῷ G. L. T.
42. καὶ εἰπόντος αὐτοῦ εὐθ. G. εὐθὺς G. L. ἐκαθερίσθη G. L. T. 43. εὐθὺς G Lk. 43. εἰς G. ἀπέσταλμαι G. 44. ἐν ταῖς συναγωγαῖς G. L. v. 12. καὶ ἰδὼν G. L. T
15. θεραπ. ὑπ' αὐτοῦ ἀπ. G. °°

ST. MATT. VIII.

ST. MARK I.

ST. LUKE V.

ὥστε μηκέτι αὐτὸν δύ-
νασθαι εἰς πόλιν φανερώς
εἰσελθεῖν, ἀλλὰ ἔξω ἐκ'
ἐρήμοις τόποις ἦν, καὶ
ἦρχοντο πρὸς αὐτὸν πάν-
τοθεν.

ἦν ὑποχωρῶν ἐν ταῖς ἐρή-
μοις καὶ προσευχόμενος.

✓ § 36. The healing of a Paralytic. — Capernaum.

ST. MATT. IX. 1-8.

ST. MARK II. 1-12.

ST. LUKE V. 17-26.

1b — καὶ
ἦλθεν εἰς τὴν ἰδίαν
πόλιν.

1 Καὶ εἰσελθὼν πάλιν εἰς
Καφαρναοὺμ δι' ἡμερῶν,
ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν.

2 καὶ συνήχθησαν πολλοί,
ὥστε μηκέτι χωρεῖν μηδὲ
τὰ πρὸς τὴν θύραν, καὶ
ἐλάλει αὐτοῖς τὸν λόγον.

3 καὶ ἰδοὺ προσέφερον
αὐτῷ παραλυτικὸν ἐπὶ
κλίνης βεβλημένον.
καὶ ἰδὼν ὁ Ἰησοῦς τὴν
πίστιν αὐτῶν εἶπεν τῷ
παραλυτικῷ·

4 αἱ ἁμαρτίαι. καὶ ἰδοὺ
τινὲς τῶν γραμματέων
εἶπον ἐν αὐτοῖς· Οὐ-
τος βλασφημεῖ. καὶ
ἰδὼν ὁ Ἰησοῦς τὰς
ἐνθυμήσεις αὐτῶν εἶ-
πεν·

3 καὶ ἔρχονται φέροντες πρὸς
αὐτὸν παραλυτικὸν αἰρό-
μενον ὑπὸ τεσσάρων. καὶ

4 μὴ δυνάμενοι προσενέγκαι
αὐτῷ διὰ τὸν ὄχλον, ἀπεσ-
τέγασαν τὴν στέγην ὅπου
ἦν, καὶ ἐξορύξαντες χαλῶσιν
τὸν κράββατον ὅπου ὁ πα-
ραλυτικὸς κατέκειτο. καὶ

5 ἰδὼν ὁ Ἰησοῦς τὴν πίστιν
αὐτῶν λέγει τῷ παραλυτικῷ·
Τέκνον, ἀφένται σοι αἱ
ἁμαρτίαι. ἦσαν δέ τινες

6 τῶν γραμματέων ἐκεῖ καθή-

17 Καὶ ἐγένετο ἐν μιᾷ τῶν
ἡμερῶν καὶ αὐτὸς ἦν διδάσ-
κων, καὶ ἦσαν καθήμενοι
Φαρισαῖοι καὶ νομοδιδά-
σκαλοι, οἳ ἦσαν ἐλληνοῦς
ἐκ πάσης κώμης τῆς Γαλι-
λαίας καὶ Ἰουδαίας καὶ
Ἱερουσαλὴμ· καὶ δύνανται
κυρίως ἦν εἰς τὸ ἰασθαι
αὐτόν.

18 καὶ ἰδοὺ ἄνδρες φέροντες
ἐπὶ κλίνης ἄνθρωπον ὃς ἦν
παραλελυμένος, καὶ ἐξήτουν
αὐτὸν εἰσενεγκεῖν καὶ θεῖναι

19 ἐνώπιον αὐτοῦ. καὶ μὴ
εὐρόντες ποίας εἰσενέγκωσιν
αὐτὸν διὰ τὸν ὄχλον, ἀνα-
βάντες ἐπὶ τὸ δάμα διὰ
τῶν κεράμων καθήκαν αὐτόν
σὺν τῷ κλινιδίῳ εἰς τὸ
μέσον ἔμπροσθεν τοῦ Ἰη-

20 σοῦ. καὶ ἰδὼν τὴν πίστιν
αὐτῶν εἶπεν· Ἄνθρωπε,
ἀφένται σοι αἱ ἁμαρτίαι

§ 35. MAR. 45. ἐν G. L.

πανταχόθεν G.++

§ 36. MATT. I. τὸ πλοῖ. G.°

2. (and 5.) ἀφένται G.

σοι αἱ ἁμαρτ. σου G.+

4. ἰν. ὁμείς ἐνθ. G.

MAR. I. καὶ ἠκούσ. G. [L.]

eis oikon G.

2. εὐθέως συνήχθ.

G. [L. T.]

4. προσεγγίσει G. L. T.

ἐφ' ᾧ ὁ παραλ. G.+

5. ἰδὼν δέ G. L. T.

5. (and 9.) ἀφένται G.

σοι αἱ ἁμαρτ. σου L. ([σου] L.)

LK. 17. αὐτοῖς G L T.

19. διὰ ποίας.

20. εἶπ. αὐτῷ

ST. MATT. IX.

πονηρὰ ἐν ταῖς καρδίαις
ὑμῶν;

τί γάρ ἐστιν
εὐκοπώτερον, εἰπεῖν·
Ἐφίενται σου αἱ ἁμαρ-
τίαι, ἢ εἰπεῖν· Ἐγειρε
καὶ περιπάτει; ἵνα δὲ
εἰδῇτε ὅτι ἐξουσίαν
ἔχει ὁ υἱὸς τοῦ ἀνθρώ-
που ἐπὶ τῆς γῆς ἀφι-
εῖναι ἁμαρτίας, τότε
λέγει τῷ παραλυτικῷ·
Ἐγερθεὶς ἄρον σου
τὴν κλίνην καὶ ὑπαγε
εἰς τὸν οἶκόν σου. καὶ
ἐγερθεὶς ἀπῆλθεν εἰς
τὸν οἶκον αὐτοῦ. ἰδόν-
τες δὲ οἱ ὄχλοι ἐφοβή-
θησαν

καὶ ἐδόξασαν
τὸν θεὸν τὸν δόντα
ἐξουσίαν τοιαύτην τοῖς
ἀνθρώποις.

ST. MARK II.

μενοι καὶ διαλογιζόμενοι
ἐν ταῖς καρδίαις αὐτῶν. Τί
οὗτος οὕτως λαλεῖ; βλασ-
φημί· τίς δύναται ἀφίεναι
ἁμαρτίας εἰ μὴ εἰς ὁ θεός;
καὶ εὐθὺς ἐπιγινούς ὁ Ἰη-
σοῦς τῷ πνεύματι αὐτοῦ
ὅτι οὕτως διαλογίζονται ἐν
ἐαυτοῖς, λέγει αὐτοῖς· Τί
ταῦτα διαλογίζεσθε ἐν ταῖς
καρδίαις ὑμῶν; τί ἐστιν
εὐκοπώτερον, εἰπεῖν τῷ πα-
ραλυτικῷ· Ἐφίενται σου αἱ
ἁμαρτίαι, ἢ εἰπεῖν· Ἐγειρε
καὶ ἄρον τὸν κράβαττόν
σου καὶ ὑπαγε; ἵνα δὲ
εἰδῇτε ὅτι ἐξουσίαν ἔχει
ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ
τῆς γῆς ἀφίεναι ἁμαρτίας,
λέγει τῷ παραλυτικῷ· Σοὶ
λέγω, ἔγειρε ἄρον τὸν κρά-
βαττόν σου καὶ ὑπαγε εἰς
τὸν οἶκόν σου. καὶ ἠγέρθη,
καὶ εὐθὺς ἄρας τὸν κράβατ-
τον ἐξῆλθεν ἔμπροσθεν
πάντων, ὥστε ἐξίστασθαι

πάντας καὶ δοξάζειν τὸν
θεὸν λέγοντας ὅτι οὕτως
οὐδέποτε εἶδαμεν.

ST. LUKE V.

σου. καὶ ἤρξαντο διαλο-
γίσσθαι οἱ γραμματεῖς καὶ
οἱ Φαρισαῖοι λέγοντες· Τίς
ἐστὶν οὗτος δὲ λαλεῖ βλασ-
φημίας; τίς δύναται ἁμαρ-
τίας ἀφίεναι εἰ μὴ ὁ μόνος ὁ
θεός; ἐπιγινούς δὲ ὁ Ἰησοῦς
τοὺς διαλογισμοὺς αὐτῶν
ἀποκριθεὶς εἶπεν πρὸς αὐ-
τούς· Τί διαλογίζεσθε ἐν
ταῖς καρδίαις ὑμῶν; τί
ἐστὶν εὐκοπώτερον, εἰπεῖν·
Ἀφένονται σοι αἱ ἁμαρτίαι
σου, ἢ εἰπεῖν· Ἐγειρε καὶ
περιπάτει; ἵνα δὲ εἰδῇτε
ὅτι ὁ υἱὸς τοῦ ἀνθρώ-
που ἐξουσίαν ἔχει ἐπὶ
τῆς γῆς ἀφίεναι ἁμαρτίας,
εἶπεν τῷ παραλελυμένῳ·
Σοὶ λέγω, ἔγειρε καὶ ἄρας
τὸ κλινιδίόν σου πορεύου
εἰς τὸν οἶκόν σου. καὶ
παραχρῆμα ἀναστὰς ἐνώ-
πιον αὐτῶν, ἄρας ἐφ' ὃ
κατέκειτο, ἀπῆλθεν εἰς τὸν
οἶκον αὐτοῦ δοξάζων τὸν
θεόν. καὶ ἐκστασις ἔλαβεν
ἅπαντας, καὶ ἐδόξαζον τὸν
θεόν, καὶ ἐπλήσθησαν φό-
βου λέγοντες ὅτι εἶδομεν
παράδοξα σήμερον.

§ 37. The Call of Levi (Matthew), and his Feast. — Capernaum.

ST. MATT. IX. 9-13.

ST. MARK II. 13-17.

ST. LUKE V. 27-32.

13 Καὶ ἐξῆλθεν πάλιν εἰς
τὴν θάλασσαν· καὶ πᾶς
ὁ ὄχλος ἤρχετο πρὸς
αὐτόν, καὶ ἐδίδασκεν αὐ-

14 Καὶ μετὰ ταῦτα ἐξῆλθεν,

§ 36. MATT. 5. σοι αἱ ἁμαρτ. ἔγειραι G.++ 8. θαύμασαν G.++ MAR. 7. βλασφημίας G.
8. εὐθέως G. εἶπεν G. L. 9. σοι αἱ ἁμαρτ. L. (and 11.) ἔγειραι (but 9. ἐγείρου T.)
καὶ περιπάτει G. L. T. 11. ἔγειρ. καὶ ἄρ. [L.] 12. εὐθέως καὶ ἄρ. G. L. ἐναντίον G. L. T
εἶδομεν G. LK. 23 and 24. ἔγειραι. 25. φ G.++ L.

§ 37. MAR. 13. παρὰ τ. θ. G. L. T.

ST. MATT. IX.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ· Ἀκολουθε μοι. καὶ
 10 ἀναστὰς ἠκολούθη αὐτῷ. καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.
 11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δὲ ἀκούσας εἶπεν· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλὰ οἱ κακῶς
 12 ἔχοντες. πορευθέντες δὲ μάθετε τί ἐστιν· Ἐλεος θέλω καὶ οὐ θυσίαν.^a οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς.

ST. MARK II.

14 τοὺς. καὶ παράγων εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· Ἀκολουθε μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. καὶ γίνεται κατὰ κείσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ
 16 ἠκολούθουν αὐτῷ· καὶ γραμματεῖς τῶν Φαρισαίων. καὶ ἰδόντες ὅτι ἦσθιν μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει
 17 καὶ πίνει· καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλὰ οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς.

ST. LUKE V.

καὶ ἐθέασατο τελώνην ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ·
 28 Ἀκολουθε μοι. καὶ καταλιπὼν πάντα ἀναστὰς
 29 ἠκολούθη αὐτῷ. καὶ ἐπέστησεν δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολλὸς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.

καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες·

Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
 31 ἐσθίετε καὶ πίνετε; καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς· Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ ἀλλὰ οἱ κακῶς ἔχοντες·
 32 οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς εἰς μετάνοιαν.

^a Hos. vi. 6. Διότι ἔλεος θέλω ἢ (Alex. καὶ οὐ) θυσίαν. Cf. Matt. xii. 7.

§ 37. ΜΑΤΤ. 9. ἠκολούθησεν G. L. T. 10. καὶ ἰδοὺ G. L. T. 11. εἶπον G. 12. ὁ δὲ Ἰησοῦς G. [T.] εἶπ. αὐτοῖς G^o 13. ἔλεον G.+ L. T. add εἰς μετάνοιαν. MAR. 15. ἐγένετο ἐν τῷ κατακ. G. L. T. ([ἐν τῷ] T.) ἠκολούθησαν G. L. 16. οἱ γραμ. καὶ οἱ Φαρισαῖοι G. L. om. καὶ G. [L.] αὐτὸν ἐσθίοντα G. (ὅτι ἐσθίει L.) τί ὅτι μετ. G. L. 17. add εἰς μετάνοιαν. LK. 28. ἅπαντα G. ἠκολούθησεν G. 29. ὁ Λευ. 30. οἱ γραμ. αὐτ. καὶ οἱ Φαρ. G. (αὐτ. [T.] om. τῶν

§ 37. The feast of Levi is here placed next after his call (although it may not have occurred on the same day), in accordance with the order of the narrative in all three Evangelists, which order seems also in itself the most natural and probable. There is no reason to suppose that the teaching at this feast extended beyond the limits of this section; indeed the circumstances which led to the discourse on fasting render it more likely that this discourse was held on another occasion. It is accordingly placed by itself in the following section.

§ 38. Answer to Questions about Fasting. — *Galilee?*

ST. MATT. IX. 14-17.

ST. MARK. II. 18-22.

ST. LUKE V. 33-39.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες·

Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν,

οἱ δὲ μαθηταὶ σου

15 οὐ νηστεύουσιν; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφώνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος;

ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρβῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ 16 τότε νηστεύουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημα ῥάκους ἀγράφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφώνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν, νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν·

20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρβῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ 21 τῇ ἡμέρᾳ. οὐδεὶς ἐπιβλημα ῥάκους ἀγράφου ἐπιράπτει ἐπὶ ἱμῶντιν παλαιόν· εἰ δὲ μὴ, αἶρει τὸ πλήρωμα ἐκ αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνε-

38 Οἱ δὲ εἶπαν πρὸς αὐτόν· Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφώνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν, ποιῆσαι νηστεύσαι;

25 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρβῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις. 38 ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς, ὅτι οὐδεὶς ἐπιβλημα ὡς ἐπὶ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσαι καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ

§ 38. MATT. 14. νηστ. πολλά G. T. MAR. 18. οἱ τῶν Φαρισαίων L. om. sec. μαθηταὶ G. L. 19. om. sec. μετ' αὐτῶν G. (μεθ' ἐαυτῶν L.) 20. ἐκείναις ταῖς ἡμέραις 21. καὶ οὐδ. ἱματίῳ παλαιῷ G. om. ἀπ' G. T. LK. 33. εἶπον G. διὰ τί οἱ μαθ. G. L. [T.] 34. om. Ἰησοῦς G. L. νηστεύειν G. L. 36. om. ἀπὸ G.+ [L.] om. σχίσας G.+ L. σχίζει G. συμφωνεῖ G. om. τό G. L.

§ 38. The discourse concerning fasting here follows in the order in which it is placed by all the Evangelists who record it. It is, however, very difficult to determine the time when it was uttered. Were this to be decided by a reference exclusively to St. Matthew it must be placed just before the healing of the daughter of Jairus, inasmuch as he says (ix. 18) that Jairus came to him "while he spake these things." But the healing of Jairus' daughter did not take place until a long time after this, when Jesus had crossed the sea of Galilee and returned (Mar. v. 21, 22; Lk. viii. 40, 41). On the other hand, if this discourse be placed there, the order of both St. Mark and St. Luke would be disturbed; and St. Mark is always careful to observe chronological order. Perhaps the true solution is to be found in the fact that our Lord often encountered this same attempt to mingle the dead letter of the old ceremonial with the living

ST. MATT. IX.

ST. MARK II.

ST. LUKE V.

17 οὐδὲ βάλλουσιν οἶνον
νέον εἰς ἀσκοὺς παλαιούς·
εἰ δὲ μῆγε, ῥήγγνται οἱ
ἄσκοί, καὶ ὁ οἶνος ἐκχεῖ-
ται, καὶ οἱ ἄσκοι ἀπόλ-
λυνται· ἀλλὰ βάλλουσιν
οἶνον νέον εἰς ἀσκοὺς
καινοὺς, καὶ ἀμφοτέροι
συντηροῦνται.

22 ται. καὶ οὐδεὶς βάλλει
οἶνον νέον εἰς ἀσκοὺς
παλαιούς· εἰ δὲ μὴ, ῥήξει
ὁ οἶνος τοὺς ἀσκοὺς, καὶ
ὁ οἶνος ἀπόλλυται καὶ οἱ
ἄσκοί.

ἐπίβλημα τὸ ἀπὸ τοῦ
37 καινοῦ. καὶ οὐδεὶς βάλλει
οἶνον νέον εἰς ἀσκοὺς πα-
λαιούς· εἰ δὲ μῆγε, ῥήξει
ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς,
καὶ αὐτὸς ἐκχυθήσεται καὶ
38 οἱ ἄσκοι ἀπολοῦνται· ἀλλὰ

οἶνον νέον εἰς ἀσκοὺς καινοὺς
39 βλητέον. καὶ οὐδεὶς πῶν
παλαιὸν θέλει νέον· λέγει
γάρ· Ὁ παλαιὸς χρηστέ-
ς ἐστιν.

§ 38. MATT. 17. ἀπολοῦνται G. ἀμφοτέρα MAR. 22. ῥήσσει G. οἶν. ὁ νέος G.^{oo}
ἐκχεῖται, καὶ οἱ ἄσκοι ἀπολοῦνται· G. L. add ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον
G. L. [T.] LK. 37. ὁ νέος οἶνος G. 38. add καὶ ἀμφοτέροι συντηροῦνται G.^o L. [T.]
39. εὐθέως θέλ. G. L. χρηστέτερός G. L.

spirit of his Gospel, and may therefore have repeated these same comparisons more than once. St. Matthew, like the other Evangelists, has recorded them only as they were uttered in answer to the question about fasting, and then very naturally goes on to speak of what happened on occasion of a subsequent repetition of them; cf. note on § 51, 52.

It having been assumed that § 38 formed part of the same discourse with that in § 37, great difficulty has generally been felt by Harmonists. Robinson, like Newcome, postpones the feast of Levi until just before the healing of Jairus' daughter, which seems unnatural, and disturbs the order of all the Evangelists at once. Greswell (Dissert. vol. II. diss. x. p. 358-368) considers St. Matthew's narrative to relate to a different feast and different discourse from that of the other Evangelists. It is hoped the above suggestions may at least lessen the difficulty.

PART IV.

OUR LORD'S SECOND PASSOVER, AND THE EVENTS UNTIL THE THIRD.

§ 39. Jesus comes to Jerusalem at the Feast; heals an infirm man at the Pool of Bethesda; and teaches.

ST. JOHN v. 1-47.

¹ Μετὰ ταῦτα ἦν ἡ ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα. ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, τὸ λεγόμενον Ἐβραϊστὶ Βηθζαθά, πέντε στοᾶς ἔχουσα. ἐν ταύταις κατέκειτο πλήθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ· τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὲς γενέσθαι; ἁπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν παραχθῇ τὸ ὕδωρ βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγείρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει. καὶ ἐγένετο ὑγιὲς ὁ ἄνθρωπος, καὶ ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιεπάτει· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

¹⁰ Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττον. ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν· Ἄρον τὸν κράβαττόν σου καὶ περιπάτει. ἠρώτησαν αὐτόν· Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι· Ἄρον καὶ περιπάτει; ὁ δὲ ἀσθενῶν οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· Ἴδε ὑγιὲς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται.

§ 39. 1. ἦν ἑορτ. (om. ἡ) G. L. T. ABDGKSUVTA and many others. Orig. etc. ἡ ΝΕΦΗΙ(?) ΛΜΔΠ and about fifty others, Sah. Cop. Cyr. Theoph. etc. δ Ἰησ. G.^{oo}
2. ἡ ἐπιλεγομένη G. L. T. 3. πλήθ. πολὺ G.^{oo} [L.] 3. and 4. after ξηρῶν add ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν παραχὴν τοῦ ὕδατος, ὑγιὲς ἐγένετο, ᾧ δὴποτε κατείχετο νοσήματι. G.^{oo} L. AC³ EFGHIKLMUVTA, etc. om. T. NBC* D alii (C² has v. 3, and v. 4 is added in marg.). . . . ΣΑΠ etc. have the passage marked with asterisks or obeli. 5. om. καὶ [L.] T. om. αὐτοῦ G. [L.] 7. βάλλῃ 8. ἐγείραι G. 9. καὶ εὐθέως ἐγέν. G. L. T. 10. om. καὶ G. [L. T.] 12. ἡρώτ. οὖν αὐτ. G.^o [L. T.] ἄρον τὸν κράβαττόν σου G. L. [T.] 13. λαθεῖς G. + L. T.

§ 39. On the important question as to the meaning of ἡ ἑορτή of ver. 1, see the general Introduction pp. xxvii.—xxx. It is here understood of the Passover, the second since our Lord's baptism; the reasons for this will be found in the Introduction.

ST. JOHN V.

- 15 ἀπῆλθεν ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτοὶ ὑγιῆ.
 16 καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
 17 Ὁ δὲ ἀπεκρίνατο αὐτοῖς· Ὁ πατὴρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. διὰ
 18 τοῦτο μᾶλλον ἐζητούν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυνεν τὸ σάββατον,
 ἀλλὰ καὶ πατέρα ἰδίον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.
 19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται
 ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἀν μὴ τι βλέπῃ τὸν πατέρα ποιῶντα· ὃ γὰρ ἂν
 20 ἐκεῖνος ποιῇ, τούτα καὶ ὁ υἱὸς ποιεῖ ὁμοίως. ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα
 21 δείκνυσιν αὐτῷ ὃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.
 22 ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει
 23 ζωοποιεῖ. οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,
 24 ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ
 τὸν πατέρα τὸν πέμψαντα αὐτόν. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων
 καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ
 25 μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα
 καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες
 26 ζήσουσιν. ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν
 27 ἔχειν ἐν ἑαυτῷ. καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.
 28 μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς
 29 φωνῆς αὐτοῦ, ἵνα ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ
 30 φαῖλα πράξαντες εἰς ἀνάστασιν κρίσεως. οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν·
 καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν,
 31 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία
 μου οὐκ ἔστιν ἀληθής.
 32 Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἴδατε ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν
 33 μαρτυρεῖ περὶ ἐμοῦ. ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·
 34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς
 35 σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι
 36 πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖζον τοῦ Ἰωάννου· τὰ
 γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα, ἃ ποιῶ, μαρτυρεῖ
 37 περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν. καὶ ὁ πέμψας με πατὴρ, ἐκεῖνος μεμαρτύρηκεν
 38 περὶ ἐμοῦ· οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε, οὔτε εἶδος αὐτοῦ ἐωράκατε, ἵνα τὸν
 λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ
 39 πιστεύετε. ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν,
 40 καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν
 41 ἔχητε. δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω, ἁλλὰ ἔγνωκα ὑμᾶς ὅτι οὐκ ἔχετε τὴν
 42 ἀγάπην τοῦ θεοῦ ἐν ἑαυτοῖς. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ
 43 λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε. ἵπως

§ 39. 15. ἀνήγγειλε G. L. T. 16. Ἰησ. οἱ Ἰουδ. καὶ ἐζητούν αὐτὸν ἀποκτείνειν [L.] 17. ὁ δὲ
 Ἰησοῦς ἀπεκρ. G. L. T. 18. διὰ τοῦτ. οὖν G. L. T. 19. εἶπεν G. L. T. ἐὰν G. L. T.
 20. θαυμάζητε G. L. T. 25. (and 28) ἀκούσονται G. L. ζήσονται G. 27. καὶ κρίσ. G.
 29. οἱ δὲ τὰ φ. G. [L. T.] 30. ἀπὸ πατρός. 32. οἶδα G. L. T. 35. ἀγαλλιασθῆναι.
 36. ἔδωκε G. L. ἐγὼ ποιῶ G. 37. αὐτός G. L. 39. ἐρευνᾶτε G. L.

ST. JOHN V.

δίνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν
 α παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε; μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν
 α πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπικατε. εἰ γὰρ ἐπιστεύετε
 α Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. εἰ δὲ τοῖς ἐκείνου
 γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε;

§ 40. The Disciples pluck Ears of Grain on the Sabbath.

ST. MATT. XII. 1-8.

1 Ἐν ἐκείνῳ τῷ καιρῷ 2 ἔπορεύθη ὁ Ἰησοῦς τοῖς
 σάββασιν διὰ τῶν σπορί-
 μων· οἱ δὲ μαθηταὶ αὐτοῦ
 ἐπείνασαν, καὶ ἤρξαντο
 τῶν στάχυας καὶ
 3 ἐσθίειν. οἱ δὲ Φαρισαῖοι
 ἰδόντες εἶπαν αὐτῷ· Ἰδοὺ
 οἱ μαθηταὶ σου ποιοῦσιν
 ὃ οὐκ ἔξεστιν ποιεῖν ἐν
 3 σαββάτῳ. ὁ δὲ εἶπεν
 αὐτοῖς· Οὐκ ἀνέγνωτε τί
 ἐποίησεν Δαυεὶδ, ὅτε
 ἐπείνασεν καὶ οἱ μετ'
 4 αὐτοῦ, —^a πῶς εἰσῆλθεν
 εἰς τὸν οἶκον τοῦ θεοῦ καὶ
 τοὺς ἄρτους τῆς προθέ-
 σεως^b ἔφαγον, ὃ οὐκ ἐξὸν
 ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς
 μετ' αὐτοῦ, εἰ μὴ τοῖς
 5 ἱερεῦσιν μόνοις;^c ἢ οὐκ
 ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι
 τοῖς σάββασιν οἱ ἱερεῖς
 ἐν τῷ ἱερῷ τὸ σάββατον
 βεβηλοῦσιν^d καὶ ἀναί-
 6 τιοί εἰσιν; λέγω δὲ ὑμῖν
 ὅτι τοῦ ἱεροῦ μείζον ἐστίν

ST. MARK II. 23-28.

23 Καὶ ἐγένετο αὐτὸν ἐν
 τοῖς σάββασιν παραπο-
 ρεύεσθαι διὰ τῶν σπορί-
 μων, καὶ οἱ μαθηταὶ αὐ-
 τοῦ ἤρξαντο ὁδὸν ποιεῖν
 τῶν στάχυας.
 24 καὶ οἱ Φαρισαῖοι ἔλεγον
 αὐτῷ· Ἰδε τί ποιοῦσιν
 τοῖς σάββασιν ὃ οὐκ
 25 ἔξεστιν; καὶ λέγει αὐτοῖς·
 Οὐδέποτε ἀνέγνωτε τί
 ἐποίησεν Δαυεὶδ, ὅτε
 χρεῖαν ἔσχεν καὶ ἐπεί-
 νασεν αὐτὸς καὶ οἱ μετ'
 26 αὐτοῦ, —^a πῶς εἰσῆλθεν
 εἰς τὸν οἶκον τοῦ θεοῦ
 ἐπὶ Ἀβιάθαρ ἀρχιερέως
 καὶ τοὺς ἄρτους τῆς
 προθέσεως^b ἔφαγεν, οὓς
 οὐκ ἔξεστιν φαγεῖν εἰ μὴ
 τοῖς ἱερεῖς,^c καὶ ἔδωκεν
 καὶ τοῖς σὺν αὐτῷ οὔσιν;

ST. LUKE VI. 1-5.

1 Ἐγένετο δὲ ἐν σαββάτῳ
 δευτεροπρώτῳ διαπορεύ-
 εσθαι αὐτὸν διὰ σπορίμων,
 καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ
 τοὺς στάχυας καὶ ἤσθιον
 2 ψύχοντες ταῖς χερσίν. τινὲς
 δὲ τῶν Φαρισαίων εἶπον·
 Τί ποιεῖτε ὃ οὐκ ἔξεστιν
 3 ποιεῖν τοῖς σάββασιν; καὶ
 ἀποκριθεὶς ὁ Ἰησοῦς πρὸς
 αὐτοὺς εἶπεν· Οὐδὲ τοῦτο
 ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ,
 ὅποτε ἐπείνασεν αὐτὸς καὶ
 4 οἱ μετ' αὐτοῦ ὄντες, —^a ὥς
 εἰσῆλθεν εἰς τὸν οἶκον τοῦ
 θεοῦ καὶ τοὺς ἄρτους τῆς
 προθέσεως^b ἔλαβεν καὶ
 ἔφαγεν καὶ ἔδωκεν καὶ τοῖς
 μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν
 φαγεῖν εἰ μὴ μόνοις τοὺς
 ἱερεῖς.^c

^a 1 Sam. xxi. 3-6.^b Lev. xxiv. 5, 6.^c ib. 9.^d Num. xxviii. 9, 10. Cf. Jno. vii. 22.

§ 40. MATT. 2. εἶπον G. 3. ἐπείν. αὐτὸς 4. ἔφαγε G. T. οὓς G. 6. μείζων G. +
 MAR. 24. ἐν τ. σάβ. G. 25. αὐτὸς λέγ. G. [L.] ἔλεγεν G. 26. Ἀ. τοῦ
 ἀρχ. G. 26. τοῖς ἱερεῦσι G. L. T. LK. 1. διὰ τῶν σπ. G. 2. εἶπ. αὐτοῖς G. [L.]
 ἐν τ. σαβ. G.

§ 40. It is easier to decide that *δευτεροπρώτῳ* is the true reading than to determine with certainty its meaning. Probably it signifies *the first Sabbath after the second day of unleavened bread*, from which the seven Sabbaths were reckoned to Pentecost. See Lev. xxiii. 15 sq.

ST. MATT. XII.

ST. MARK II.

ST. LUKE VI.

7 ὦδε.* εἰ δὲ ἐγνώκετε τί
ἐστιν· Ἐλεος θέλω καὶ
οὐ θυσίαν,^b οὐκ ἂν κατε-
δικάσατε τοὺς ἀναντίους.

8 κύριος γάρ ἐστιν τοῦ
σαββάτου ὁ υἱὸς τοῦ
ἀνθρώπου.

7 καὶ ἔλεγεν αὐτοῖς· Τὸ
σάββατον διὰ τὸν ἄν-
θρωπον ἐγένετο, καὶ οὐχ
ὁ ἄνθρωπος διὰ τὸ σάβ-
βατον· ὥστε κύριός ἐστιν
ὁ υἱὸς τοῦ ἀνθρώπου καὶ
τοῦ σαββάτου.

5 καὶ ἔλεγεν αὐτοῖς· ὅτι
κύριός ἐστιν ὁ υἱὸς τοῦ
ἀνθρώπου καὶ τοῦ σαββά-
του.

✓ § 41. On another Sabbath the withered Hand is healed. — *Galilee.*

ST. MATT. XII. 9-14.

ST. MARK III. 1-6.

ST. LUKE VI. 6-11.

9 Καὶ μεταβὰς ἐκεῖθεν
ἦλθεν εἰς τὴν συναγωγὴν
10 αὐτῶν. καὶ ἰδοὺ ἄνθρω-
πος χεῖρα ἔχων ξηράν·
καὶ ἐπηρώτησαν αὐτὸν
λέγοντες· Εἰ ἔξεστιν
τοῖς σάββασιν θεραπεύ-
σαι; ἵνα κατηγορήσωσιν
11 αὐτοῦ. ὁ δὲ εἶπεν αὐ-
τοῖς· Τίς ἐσται ἐξ ὑμῶν
ἄνθρωπος ὃς ἔξει πρό-
βατον ἔν, καὶ ἂν ἐμπέσῃ
τοῦτο τοῖς σάββασιν εἰς
βόθυνον, οὐχὶ κρατήσῃ
12 αὐτὸ καὶ ἐγερεῖ; πόσῳ οὖν
διαφέρει ἄνθρωπος προ-
βάτου· ὥστε ἔξεστιν
τοῖς σάββασιν καλῶς

1 Καὶ εἰσῆλθεν πάλιν
εἰς συναγωγὴν· καὶ ἦν
ἐκεῖ ἄνθρωπος ἐξηρα-
μένην ἔχων τὴν χεῖρα·
2 καὶ παρετήρουν αὐτὸν εἰ
ἐν τοῖς σάββασιν θερα-
πεύει αὐτόν, ἵνα κατη-
γορήσωσιν αὐτοῦ. καὶ
λέγει τῷ ἀνθρώπῳ τῷ
τὴν ξηράν χεῖρα ἔχοντι·
4 Ἐγείρε εἰς τὸ μέσον. καὶ
λέγει αὐτοῖς· Ἐξεστιν
τοῖς σάββασιν ἀγαθὸν
ποιῆσαι ἢ κακοποιῆσαι,
ψυχὴν σῶσαι ἢ ἀποκτεῖ-
5 ναι; οἱ δὲ ἐσιώπων. καὶ
περιβλεψάμενος αὐτοὺς

6 Ἐγένετο δὲ ἐν ἐτέρῳ
σαββάτῳ εἰσελθεῖν αὐτὸν
εἰς τὴν συναγωγὴν καὶ
διδάσκειν. καὶ ἦν ἄνθρωπος
ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ
7 δεξιὰ ἦν ξηρά· παρετηροῦντο
δὲ οἱ γραμματεῖς καὶ οἱ
Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ
θεραπεύει, ἵνα εὗρωσιν κατη-
8 γορεῖν αὐτοῦ. αὐτὸς δὲ ᾗδει
τοὺς διαλογισμοὺς αὐτῶν·
εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηράν
ἔχοντι τὴν χεῖρα· Ἐγείρε
καὶ στήθι εἰς τὸ μέσον.
9 καὶ ἀναστὰς ἔστη. εἶπεν
δὲ ὁ Ἰησοῦς πρὸς αὐτούς·
Ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ
σαββάτῳ ἀγαθοποιῆσαι ἢ
κακοποιῆσαι, ψυχὴν σῶσαι
10 ἢ ἀπολέσαι. καὶ περι-
βλεψάμενος πάντας αὐτοὺς

* 2 Chron. vi. 18.

^b Hosea vi. 6 Διότι ἔλεος θέλω ἢ (Alex. καὶ οὐ) θυσίαν cf. Matt. ix. 13.

§ 40. MATT. 7. ἔλεον G. 8. ἐστ. καὶ τοῦ. MAR. 27. om. καὶ G. L.

§ 41. MATT. 10. ἄνθρ. ἦν τὴν χ. G.^o θεραπεύειν G. L. T. MAR. 1. εἰς τὴν συν. G. L. [T.]
i. om. ἐν G. L. T. θεραπεύει G. L. T. 3. ἐξηραμένην ἔχ. τὴν χεῖρ. G. ἔγειραι.
4. ἀγαθοποιῆσαι G. L. T. LK. 6. δὲ καὶ ἐν ἐτ. G. 7. παρετήρουν G.⁺⁺ δὲ αὐτὸν οἱ
γραμ. G.⁺⁺ θεραπεύει G. καταγορίαν G. L. 8. καὶ εἶπ. τ. ἀνθρώπῳ G.⁺⁺ L. (but καὶ G.)
ἔγειραι. ὁ δὲ ἀνασ. G. 9. εἶπ. οὖν G. ἐπερωτήσω G. L. δ. τί ἐξ. G. τοῖς σάββασιν G.

ST. MATT. XII.

12 ποιεῖν. τότε λέγει τῷ
ἀνθρώπῳ· Ἐκτεινόν σου
τὴν χεῖρα. καὶ ἐξέτεινεν,
καὶ ἀπεκατεστάθη ὑγιῆς
14 ὡς ἡ ἄλλη. ἐξελθόντες
δὲ οἱ Φαρισαῖοι συμβού-
λιον ἔλαβον κατ' αὐτοῦ,

ὅπως αὐτὸν ἀπολέσωσιν.

ST. MARK III.

μετ' ὀργῆς, συνλνπούμε-
νος ἐπὶ τῇ πωρώσει τῆς
καρδίας αὐτῶν, λέγει τῷ
ἀνθρώπῳ· Ἐκτεινον τὴν
χεῖρα. καὶ ἐξέτεινεν, καὶ
ἀπεκατεστάθη ἡ χεὶρ αὐ-
6 τοῦ. καὶ ἐξελθόντες οἱ
Φαρισαῖοι εὐθὺς μετὰ τῶν
Ἑρωδιανῶν συμβούλιον
ἐποίησαν κατ' αὐτοῦ, ὅπως
αὐτὸν ἀπολέσωσιν.

ST. LUKE VI.

εἶπεν αὐτῷ· Ἐκτεινον τὴν
χεῖρά σου. ὁ δὲ ἐποίησεν,
καὶ ἀπεκατεστάθη ἡ χεὶρ
11 αὐτοῦ. αὐτοὶ δὲ ἐπλήσθη-
σαν ἀνοίας, καὶ διεάλουν
πρὸς ἀλλήλους τί ἂν ποι-
ήσαιεν τῷ Ἰησοῦ.

§ 42. The Fame of Jesus is spread abroad. He performs many Cures. —
Sea of Galilee.

MATT. XII. 15–21. IV. 24, 25.

MAR. III. 7–12.

LK. VI. 17^b–19.

15 Ὁ δὲ Ἰησοῦς γνοὺς
ἀνεχώρησεν ἐκεῖθεν. καὶ
ἠκολούθησαν αὐτῷ πολ-
λοί, καὶ ἐθεράπευσεν
αὐτοὺς πάντας.

ST. MATT. IV.

24 Καὶ ἀπῆλθεν ἡ ἀκοή
αὐτοῦ εἰς ὅλην τὴν Συ-
ρίαν· καὶ προσήνεγκαν
αὐτῷ πάντας τοὺς κακῶς
ἔχοντας ποικίλαις νόσοις
καὶ βασάνοις συνεχομέ-
νους καὶ δαιμονιζομένους
καὶ σεληνιαζομένους καὶ

7 Καὶ ὁ Ἰησοῦς μετὰ
τῶν μαθητῶν αὐτοῦ ἀνε-
χώρησεν εἰς τὴν θάλασ-
σαν, καὶ πολὺ πλῆθος
ἀπὸ τῆς Γαλιλαίας, καὶ
ἀπὸ τῆς Ἰουδαίας, ἠκο-
8 λούθησαν· καὶ ἀπὸ Ἱε-
ρσολύμων καὶ ἀπὸ τῆς
Ἰδουμαίας καὶ πέραν τοῦ
Ἰορδάνου καὶ περὶ Τύρον
καὶ Σιδῶνα, πλῆθος πολὺ,
ἀκούοντες ὅσα ἐποίει,
9 ἦλθον πρὸς αὐτόν. καὶ
εἶπεν τοῖς μαθηταῖς αὐ-
τοῦ ἵνα πλοιάριον προσ-
καρτερῇ αὐτῷ διὰ τὸν
ὄχλον, ἵνα μὴ θλίβωσιν
10 αὐτόν· πολλοὺς γὰρ

11 — Καὶ ὄχλος πολλὸς μαθη-
τῶν αὐτοῦ, καὶ πλῆθος πολὺ
τοῦ λαοῦ ἀπὸ πάσης τῆς

Ἰουδαίας καὶ Ἱερουσαλὴμ
καὶ τῆς παραλίου Τύρου καὶ
Σιδῶνος, οἱ ἦλθον ἀκούσαι
αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν
18 νόσων αὐτῶν, καὶ οἱ ἐνο-
χλούμενοι ἀπὸ πνευμάτων

παρλυτικούς, καὶ ἐθε-
25 ράπευσεν αὐτούς. καὶ
ἠκολούθησαν αὐτῷ ὄχλοι

ἐθεράπευσεν, ὥστε ἐπι-
πίπτειν αὐτῷ, ἵνα αὐτοῦ
ἄψωνται, ὅσοι εἶχον μά-

ἀκαθάρτων ἐθεραπεύοντο·
19 καὶ πᾶς ὁ ὄχλος ἔζητουν
ἄπαισθαι αὐτοῦ, ὅτι δύναμις

§ 41. MATT. 13. ἀπεκατεστάθη G.

add ὑγιῆς ὡς ἡ ἄλλη.

6. εὐθέως G. L.

τῷ ἀνθρώπῳ ἐποι. οὕτω (L. οὕτως)

ἄλλη G.^{oo} [L. T.]

MAR. 5. χεῖρ. σου G. L. [T.]

ἐποίουν G. L., ἐδίδουν T.

ἀπεκατεστάθη.

add ὑγιῆς

ἀπεκατεστάθη.

LK. 10. εἰπ.

§ 42. MATT. 15. ὄχλοι πολ. G. [T.]

8. οἱ περὶ Τύρ. G. [L.]

ὑπό. καὶ ἐθερ. G.

ἀκούσαντες G.

19. ἐζήτει G. L.

MAR. 7. πρὸς T.

LK. 17. om. πολὺς G. L. T.

ἠκολ. αὐτῷ G.^{oo} [L.]

18. ὀχλούμενοι G. + L.

ST. MATT. IV.

πολλοὶ ἀπὸ τῆς Γαλι-
λαίας καὶ Δεκαπόλεως
καὶ Ἱεροσολύμων καὶ
Ἰουδαίας καὶ πέραν τοῦ
Ἰορδάνου.

ST. MARK III.

11 στιγας. καὶ τὰ πνεύματα
τὰ ἀκάθαρτα, ὅταν αὐτὸν
ἐθεώρουν, προσέπιπτον
αὐτῷ καὶ ἔκραζον λέγοντες,
ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.

ST. LUKE VI.

παρ' αὐτοῦ ἐξήρχετο καὶ
ἰᾶτο πάντας.

ST. MATT. XII.

16 Καὶ ἐπετίμησεν αὐτοῖς
ἵνα μὴ φανερόν αὐτὸν
17 ποιήσωσιν· ἵνα πληρωθῇ
τὸ ῥηθὲν διὰ Ἡσαίου
τοῦ προφήτου λέγοντος·
18 Ἰδοὺ ὁ παῖς μου ὃν
ἡρέτισα, ὃ ἀγαπητός μου
ὃν ἡυδόκησεν ἡ ψυχὴ
μου· θήσω τὸ πνεῦμά
μου ἐπ' αὐτόν, καὶ κρίσιν
τοῖς ἔθνεσιν ἀπαγγελεῖ.
19 οὐκ ἐρίσει οὐδὲ κραυγά-
σει, οὐδὲ ἀκούσει τις ἐν
ταῖς πλατείαις τὴν φωνήν
20 αὐτοῦ. κάλαμον συντε-
τριμμένον οὐ κατεάξει
καὶ λίνον τυφόμενον οὐ
σβέσει, ὥς ἂν ἐκβάλῃ
21 εἰς νίκος τὴν κρίσιν· καὶ
τῷ ὀνόματι αὐτοῦ ἔσθλη
ἐλπίουσιν.

12 καὶ πολλὰ ἐπετίμα αὐ-
τοῖς ἵνα μὴ αὐτὸν φανε-
ρὸν ποιῶσιν.

* Isa. xlii. 1-4. Ἰακώβ ὁ παῖς μου, ἀντλήφοιμα αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου· ἔδωκα τὸ πνεῦμά μου ἐν αὐτῷ, κρίσιν τοῖς ἐχθροῖσι· οὐ κεκράζεται οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ. κάλαμον τεθλασμένον οὐ συντρίψει, καὶ λίνον καμπύζομενον οὐ σβέσει, ἀλλὰ εἰς ἀθήειαν ἐξόλσει κρίσιν· ἀναλάμψει καὶ οὐ θραυσθήσεται (ὡς σβεσθησεται), ἔως ἀν θῇ ἐπὶ τῆς γῆς κρίσιν· καὶ ἐπὶ τὸ δυνάμει αὐτοῦ ἐθῆν ἐπαύσει.

הוּן עֲבָדֵי אֱתֵרֵהֶם בְּחִירֵי הָרָחֶה נִשְׁמֵי כְּחֹמֵי רִיחֵי עֵלִיד מִשְׁפֵּט לְפָנִים יוֹצֵאִים: לֹא יִצְעַק
וְלֹא יִשְׁאֵל וְלֹא יִשְׁמָע בְּחִיץ קוֹלוֹ: כִּנָּה רָצוֹן לֹא יִשְׁמֹר וּשְׂמִיחָה כְּהֵא לֹא יִכְפֹּחַ לִמְצֵת
יוֹצֵא מִשְׁפֵּט: לֹא יִכְתֹּב וְלֹא יִרְצֶה עֲדֵי־שֵׁמִים בְּאֶרֶץ מִשְׁפֵּט וּלְחֹרְתוֹ אִיִּים יִתְחַלֵּוּ:

^b Cf. Matt. iii. 17; Mar. i. 11; also Matt. xvii. 5; Mar. ix. 7; Lk. ix. 35; 2 Pet. i. 17.

§ 42. MATT. 17. *δπως* G.

εὐδόκησεν G. L.

Έκραζε G.

18. εἰς δὲ G. ἐν φ (Tischendorf in text by error, as appears).

21. ἐν τῷ ὀνόμ.

MAR. 11. εθεώρει G.

ΠΡΟΣΕΠΙΠΤΕΝ ΑΥΤ. ΚΑ'

12. ποιήσῃς G. L.

§ 43. He withdraws to the Mountain, and chooses the Twelve. —

Near Capernaum.

ST. MATT. x. 2-4.

ST. MARK III. 13-19.

ST. LUKE VI. 12-17.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλείται

13 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ 18 προσευχῇ τοῦ θεοῦ. καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,

οὓς ᾔθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ ἐποίησεν δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κη- 15 ρύσσειν ἡ καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης

16 Καὶ ἐποίησεν τοὺς δώδεκα, καὶ ἐπέθηκεν ὄνομα 17 τῷ Σίμωνι Πέτρον· καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές, ὃ ἐστιν

14 Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον

3 ὁ ἀδελφὸς αὐτοῦ, Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ

18 υἱὸς βροντῆς· καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου

15 καὶ Βαρθολομαῖον ἡ καὶ Μαθθαῖον καὶ Θωμᾶν, καὶ Ἰάκωβον Ἀλφαίου, καὶ

§ 43. MATT. 2. om. 2d καὶ G. T. MARK. 15. ἐξουσ. θεραπεύειν τὰς νόσους, καὶ ἐκβάλ. G. L. 16. om. καὶ ἐποίησεν τοὺς δώδεκα G. L. T. LK. 12. ἐξῆλθεν εἰς G.+ L. 14. bis, and 15. bis, and 16. om. καὶ G. (15. om. 2d καὶ L. T.) 15. τὸν τοῦ Ἀλφ. G. L.

§ 43. The time of the appointment of the twelve is nowhere indicated by St. Matthew, who merely mentions their names (x. 2), as of those previously chosen. The appointment is here given in the order of St. Mark, with which St. Luke substantially agrees.

Although the phrase in Matt. x. 3, "whose surname was Thaddeus," appears to be a gloss, yet NB and some others read *Thaddeus* instead of *Lebbeus* (a reading adopted by Lachmann and Tregelles), and the two names, as well as the Judas τοῦ Ἰακώβου, of the third Evangelist, plainly indicate the same person. Bartholomew is also supposed to be the same with Nathanael of Jno. xxi. 2.

The differences in the order of the names are less than might at first appear. Peter is named first by all, and the traitor last. The four first called are placed first by all, and in the

ST. MATT. X.

Ἀλφαῖον καὶ Λεββαῖος,
 4 Σίμων ὁ Καναναῖος καὶ
 Ἰούδας ὁ Ἰσκαριώτης ὁ
 καὶ παραδούς αὐτόν.

ST. MARK III.

καὶ Θαδδαῖον καὶ Σίμωνα
 19 τὸν Καναναῖον καὶ Ἰού-
 δαν Ἰσκαριώθ, ὃς καὶ
 παρέδωκεν αὐτόν.

ST. LUKE VI.

Σίμωνα τὸν καλούμενον
 18 ζηλωτήν, καὶ Ἰούδαν Ἰακώ-
 βου, καὶ Ἰούδαν Ἰσκαριώθ,
 17 ὃς ἐγένετο προδότης, καὶ
 καταβὰς μετ' αὐτῶν ἔστη
 ἐπὶ τόπου πεδινοῦ.

§ 44. The Sermon on the Mount.—*Near Capernaum.*

MATT. V. 1-24, 27—VI. 21, VII. 1-6, 12—VIII. 1. LK. VI. 20-49, XVI. 17.

1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ
 ὄρος· καὶ καθίσαντος αὐτοῦ προσήλθαν
 2 αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἀνοίξας τὸ
 στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι
 αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
 4 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομή-
 5 σουσιν τὴν γῆν.^a μακάριοι οἱ πενθοῦντες,
 6 ὅτι αὐτοὶ παρακληθήσονται. μακάριοι
 οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην,
 7 ὅτι αὐτοὶ χορτασθήσονται. μακάριοι
 οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ
 9 τὸν θεὸν ὄψονται. μακάριοι οἱ εἰρηνο-
 10 ποιοί, ὅτι υἱοὶ θεοῦ κληθήσονται. μακά-
 ριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης,^b
 ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς
 καὶ διώξωσιν καὶ εἰπωσιν πᾶν πονηρὸν
 12 καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ. χαί-

20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς
 αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν·

Μακάριοι οἱ πτωχοί, ὅτι ὁ μετρία ἐστὶν
 21 ἡ βασιλεία τοῦ θεοῦ. μακάριοι οἱ
 πεινῶντες νῦν, ὅτι χορτασθήσεσθε.
 μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

22 Μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ
 ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς
 καὶ ὀνειδίσωσιν^b καὶ ἐκβάλωσιν τὸ ὄνομα

^a Cf. Ps. xxxvii. 11, 22, 29.

^b Cf. 1 Pet. iii. 14; iv. 14.

§ 43. MATT. 3. Λεβ. ὁ ἐπικληθεὶς Θαδδαῖος G.^o (Θαδδαῖος L. T.) 4. Κανανίτης G.
 MAR. 18. Κανανίτην G. 19. Ἰσκαριώτην G. LK. 16. Ἰσκαριώτην, ὃς καὶ G. (καὶ [T.])

§ 44. MATT. 1. προσήλθον G. L. transpose verses 4 and 5 G. 9. ὅτι αὐτοὶ υἱ. G. [L. T.]
 11. π. πον. ῥῆμα κ. G.

same order, except that Andrew is placed after the three chief apostles by St. Mark, while he is very naturally mentioned next to his brother by the others. The couple, Thomas and Matthew, is placed together by all, although St. Matthew, perhaps from modesty, places his own name after that of his companion. There is no other variation except the putting of the two Judases together by St. Luke.

§ 44. The place of the delivery of the Sermon on the Mount must have been some high land in the neighborhood of Capernaum, though there is nothing to identify the precise locality nor is there any early tradition on the subject.

The question as to whether the discourse as given by St. Matthew is the same with the much shorter form contained in St. Luke, is one which, as we learn from St. Augustine, has

ST. MATT. V.

ρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν
πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ
εἰδὼσαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

ST. LUKE VI.

ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ
ἀνθρώπου. χάριτε ἐν ἐκείνῃ τῇ ἡμέρᾳ
καὶ σκιρτήσατε· ἰδοὺ γὰρ ὁ μισθὸς
ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ
αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ
πατέρες αὐτῶν. πλὴν οὐαὶ ὑμῖν τοῖς
πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν
ὑμῶν. οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν,
ὅτι πεινάσετε. οὐαὶ οἱ γελῶντες νῦν,
ὅτι πενθήσετε καὶ κλαύσετε· οὐαὶ ὅταν
καλῶς εἴπωσιν ὑμᾶς πάντες οἱ ἄνθρωποι·
κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπρο-
φήταις οἱ πατέρες αὐτῶν.

18 Ὑμεῖς ἐστὲ τὸ ἅλα τῆς γῆς· ἐὰν δὲ
τὸ ἅλα μωρανθῇ, ἐν τίνι ἀλισθήσεται;
εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω
καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.*

* Cf. Mar. ix. 50; Lk. xiv. 34, 35.

§ 44. MATT. 13. ἅλα *dis* G. L. T. Tisch. by error. βληθῆναι G. ἔξ. καὶ καταπ. G.
Lk. 23. χαίρετε (and 26) ταῦτα (ταὐτὰ G.++) 25. om. νῦν G. L. [T.] οὐαὶ ὑμῖν οἱ
γελ. G.° L. 26. οὐαὶ ὑμῖν

divided opinion from very early times. The following are briefly, some of the reasons for supposing them to be the same, as indeed they are now almost universally considered to be.

1. The choice of the twelve is expressly mentioned by St. Luke as the occasion of the discourse. St. Matthew nowhere mentions their appointment, but in v. 13, 14; vii. 6, and elsewhere the language seems to imply their previous selection.

2. The beginning and end of both discourses, the circumstances under which they were spoken, and the general course of thought, are the same.

3. The events immediately following both discourses, the entrance into Capernaum, and the healing of the centurion's servant, are the same.

St. Matthew has given a much fuller report of the discourse than St. Luke. It has been suggested that as he wrote especially for the Jews, he was particularly careful to record our Lord's exposition of the spiritual nature of his dispensation and doctrine, in opposition to the technicalities of the Scribes and Pharisees; while St. Luke, writing more particularly for the Gentiles, has mentioned only what was of more general importance to all. However this may be, few things can less need explanation than a difference in the fulness of two reports of the same discourse. There are a few parts of the discourse as it stands in St. Matthew (v. 25, 26; vi. 22-34, and vii. 7-11), which are somewhat apart, less intimately joined with the context, but which are given by St. Luke in connection with circumstances minutely detailed by him. As these circumstances are not mentioned by St. Matthew at all, it was natural that he should have added the teaching connected with them to the Sermon on the Mount, although not spoken just at that time. These passages are transferred to the connection in which they are given by St. Luke.

Putting together the two accounts, it would appear that our Lord retired to the mountain to pray, and then chose the twelve; descending with them to the plain, he performed many cures; and then the crowd pressing upon him, he again drew back to the mountain, where he uttered the discourse.

ST. MATT. V.

ST. LUKE XVI.

- 14 ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους
 15 κειμένη· οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν
 16 λυχνίαν,^a καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. οὕτως λαμψάτω τὸ φῶς ὑμῶν
 17 ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
- 17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον
 18 καταλῦσαι, ἀλλὰ πληρῶσαι. ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἵωτα ἐν ἡ μία κεραία οὐ μὴ
 19 γένηται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς
 20 δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
- 20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
- 21 Ἐκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις·
 22 Ὁὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ

11 Εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

^a Cf. Mar. iv. 21; Lk. viii. 16; xi. 33.

^b Exod. xx. 13 (15) οὐ φονεύσεις, Deut. v. 17; cf. Matt. xix. 18; Mar. x. 19; Lk. xviii. 20; Rom. xiii. 9; Jas. ii. 11 etc.

MATT. 22. ὀργίζ. τῷ ἀδελ. αὐτοῦ. εἰκὴ G. [T.]

§ 44. Lk. xvi. 17 is here widely separated from its context. The sixteenth chapter of St. Luke, with the exception of verses 16–18, is peculiar to him; the connection of the part before these verses with the parable immediately after them is very close; while the three verses interposed are not intimately connected with either what precedes or what follows, but are parallel to passages of the other Evangelists, and those passages are closely connected with a context which is nowhere given by St. Luke. Under these circumstances, while it is plain that the words contained in these verses were uttered in the connections given by the other Evangelists, it is unnecessary to suppose that they were repeated at the time when they are introduced by St. Luke. There is no other indication of such repetition, and they have altogether the air of detached utterances. St. Luke could not, of course, give them in their connection, as he does not record that connection.

ST. MATT. V.

ST. LUKE XVI.

- ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ·^a Ῥαχά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἶπῃ· Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.
- ²³ ἔαν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον ἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἅψες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου.
- ²⁷ Ἦκούσατε ὅτι ἐρρέθη·^b Οὐ μοιχεύσεις· ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι ἤδη ἔμοίχεν· σεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν·^c καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.
- ³¹ Ἐρρέθη δέ·^d Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον· ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολυμένην γαμήσῃ, μοιχᾷται. πάλιν ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐκ ἐπιωρκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου· ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ·

^a See 2 Sam. vi. 20. Heb. כִּי־יִשָּׁקוּ דָּבָר
cf. Matt. xix. 18; Mar. x. 19; Lk. xviii. 20; Rom. ii. 22; xiii. 9, etc.
8, 9; Mar. ix. 43-47. ^d Deut. xxiv. 1 (3) καὶ γράψει αὐτῇ βιβλίον ἀποστασίου καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ. Cf. Matt. xix. 7; Mar. x. 4; Lk. kvii. 18. ^c Cf. Exod. xx. 7; Lev. xix. 12.

^b Exod. xx. 13 (14) οὐ μοιχεύσεις Deut. v. 17;

^c Cf. Matt. xviii.

§ 44. ΜΑΤΤ. 27. ἐρρέθ. τοῖς ἀρχαίοις. (and 31. ἐρρήθη L.T.) 28. ἐπιθυμ. αὐτῆς G. (αὐτῇ G.++ L. T.) 30. βληθῇ εἰς γέεν. G. 31. ἐρρέθ. δὲ, ὅτι G. 32. ὃς ἂν ἀπολύσῃ G.+ μοιχᾶσθαι G.

ST. MATT. V.

ST. LUKE VI.

μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν
 τοῦ μεγάλου βασιλέως· μήτε ἐν τῇ
 κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν
 τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. ἔστω
 δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ.^a τὸ δὲ
 περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

Ἐκούσατε ὅτι ἐρρέθη.^b Ὁφθαλμὸν
 ἀντὶ ὀφθαλμοῦ καὶ ὀδὸντα ἀντὶ ὀδόντος·
 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ
 πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν
 δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν
 ἄλλην· καὶ τῷ θέλοντί σοι κριθῆναι καὶ
 τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ
 τὸ ἱμάτιον· καὶ ὅστις σε ἀγгарεύσει
 μίλιον ἔν, ὕπαγε μετ' αὐτοῦ δύο. τῷ
 αἰτοῦντί σε δός,^c καὶ τὸν θέλοντα ἀπὸ
 σοῦ δανίσασθαι μὴ ἀποστραφῆς.

Ἐκούσατε ὅτι ἐρρέθη.^d Ἀγαπήσεις
 τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν
 σου· ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς
 ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν
 διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ
 πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν
 ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ
 ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ
 ἀδίκους. ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγα-
 πῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ
 καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; καὶ
 ἐὰν ἀσπάσῃσθε τοὺς ἀδελφούς ὑμῶν
 μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ
 ἔθνηκοι τὸ αὐτὸ ποιοῦσιν; ἔσεσθε οὖν
 ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος
 τέλειός ἐστιν.

Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν·
 ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς
 ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε
 τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε
 περὶ τῶν ἐπηρεαζόντων ὑμᾶς. τῷ
 τύπτοντί σε εἰς τὴν σιαγόνα πάρεχε καὶ
 τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ
 ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς.
 παντὶ αἰτοῦντί σε δίδου,^e καὶ ἀπὸ τοῦ
 αἵροντος τὰ σὰ μὴ ἀπαίτει.

Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς,
 ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ
 ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγα-
 πῶσιν. καὶ γὰρ ἐὰν ἀγαθοποιῇτε τοὺς
 ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις
 ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.
 καὶ ἐὰν δανίσῃτε παρ' ὧν ἐλπίζετε λαβεῖν,
 ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ

^a Jas. v. 12. ^b Exod. xxi. 24. ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος Lev. xxiv. 20; Deut. xix. 21; cf. Prov. xx. 22; xxiv. 29. ^c Cf. Deut. xv. 8, 10; Acts xx. 35. ^d Cf. Lev. xix. 18 ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Cf. Matt. xix. 19; xxii. 39; Mar. xii. 31; Lk. x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8.

§ 44. MATT. 39. ῥαπίζει ἐπὶ τὴν σου σιαγ. G. σιαγ. σου L. T. 42. δίδου G. δανείσασθαι G. L. T. 44. ἐχθ. ὑμ., εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας (G. τοῖς μισοῦσιν) ὑμᾶς G.^{oo} om. NB etc. ὑπὲρ τ. ἐπηρεαζόντων ὑμᾶς καὶ G.^o 47. τελῶναι οὕτω G. 48. ὥσπερ G. ἐν τοῖς οὐρανοῖς G.+T LK. 28. καταρ. ὑμῖν, καὶ ὑπὲρ G. L. T. 29. ἐπὶ G. L. T. 30. παν. δὲ τῷ αἰτ. G. [L.] T. ([δέ] T.) 33. om. γὰρ G. L. T. καὶ γὰρ οἱ ἁμαρ. G. L. T. 34. δανείζετε G. δανείζετε G.+T T. δανείσῃτε L. ἀπολαβεῖν G. L. καὶ γὰρ G. L. [T.] οἱ ἁμαρτ. G.^{oo}

ST. MATT. VI.

ST. LUKE VI.

- 1 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν
μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς
τὸ θεαθῆναι αὐτοῖς. εἰ δὲ μήγε, μισθὸν
οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν
2 οὐρανοῖς. ὅταν οὖν ποιῇς ἐλεημοσύνην,
μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ
ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς
καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν
ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν,
3 ἀπέχουσιν τὸν μισθὸν αὐτῶν. σοὺ δὲ
ποιούντος ἐλεημοσύνην μὴ γνῶτω ἡ
4 ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ὅπως
ἡ σου ἐλεημοσύνη ἢ ἐν τῷ κρυπτῷ, καὶ
ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ
ἀποδώσει σοι.
5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς
οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς
συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν
πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως
φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω
6 ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. σὺ
δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμεῖόν
σου καὶ κλείσας τὴν θύραν σου πρόσευξαι
τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ
ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ
7 ἀποδώσει σοι. προσευχόμενοι δὲ μὴ
βαττολογήσητε* ὥσπερ οἱ ἐθνικοί·
δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν
8 εἰσακουσθήσονται. μὴ οὖν ὁμοιωθῆτε
αὐτοῖς· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὃν

- ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν
38 τὰ ἴσα. Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν
καὶ ἀγαθοποιεῖτε καὶ δανίζετε μὴδὲνα
ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν
πολύς, καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς
χρηστός ἐστίν ἐπὶ τοὺς ἀχαρίστους καὶ
39 πονηροὺς. γίνεσθε οἰκτίρμονες, καθὼς
ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.

* Cf. Eccl. v. 2.

§ 44. MATT. vi. 1. om. δέ G. L. T. ἐλεημοσύνην τῷ ἐν τοῖς οὐρ. G. L. T. 4. αὐτοῖς
(G.^o) ἀποδ. σοι ἐν τῷ φανερῷ G.^{oo} 5. προσεύχῃ; οὐκ ἔση G. ὥσπερ G. ὅπως ἐν G.
8. ἀπέχ. G. 6. add ἐν τῷ φανερῷ G. LK. 34. δανείζουσιν G. L. T. 35. δανείζετε
μὴδὲν G. L. T. υἱ. τοῦ ὑψ. 36. γίνεσ. οὖν G.^{oo} καθ. καὶ ὁ G. [L. T.]

ST. MATT. VI.

ST. LUKE VI.

- χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.
 9 οὕτως οὖν προσεύχεσθε ὑμεῖς·^a Πάτερ
 ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ
 10 ὄνομά σου· ἐλθάτω ἡ βασιλεία σου·
 γεννηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ
 11 καὶ ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιού-
 12 σιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν
 τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς
 13 ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ
 εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ
 14 ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ἐὰν γὰρ
 ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα
 αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ
 15 οὐράνιος· ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώ-
 ποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ
 παραπτώματα ὑμῶν.
 16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς
 οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσιν
 γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσιν
 τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω
 17 ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. σὺ
 δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν
 18 καὶ τὸ πρόσωπόν σου νύσαι, ὅπως μὴ
 φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ
 τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ, καὶ ὁ
 πατὴρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ
 ἀποδώσει σοι.
 19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ
 τῆς γῆς, ὅπου σῆς^b καὶ βρώσις ἀφανίζει
 καὶ ὅπου κλέπται διορύσσουσιν καὶ

^a Cf. Lk. xi. 2 ss.^b Cf. Lk. xii. 33, 34.

§ 44. MATT. 10. ἐλθέτω G. L. T. ἐπὶ τῆς γ. G. 12. ἀφίμεν G. 13. add ὅτι σοῦ
 ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. ἀμὴν. om. MBDZ and others;
 Vulg. and other ver; Orig. and other Gr. fathers; all Latin fathers. contained in Syr. Pesh.
 and Phil., Æth., Arm. Chrysos., Theoph., Euthym. and others. 15. τ. ἀνθ. τὰ παραπτώματα
 αὐτῶν G.^{oo} L. T. 16. ὡσπερ G. ὅτι ἀπέχ. G.^{oo} 18. κρυπτῷ bis G.⁺⁺ add ἐν
 τῷ φανερῷ

§ 44. vi. 9. The Lord's prayer is given here, and also again where it occurs in Lk. xi. There
 seems no reason why it may not have been repeated, especially as it is given by St. Luke in a
 somewhat shorter form, and it is in each case so intimately connected with the context as not
 to be easily separated.

For illustrations of the Lord's prayer from the Rabbinical writings (where almost every
 petition may be found in detached passages) see Lightfoot, Hor. Hebr. in loco; Gough
 New Test. Quotations, p. 287.

ST. MATT. VI.

90 κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θε-
 σαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε
 βρώσις ἀφανίζει καὶ ὅπου κλέπται οὐ
 21 διορύσσουσιν οὐδὲ κλέπτουσιν. ὅπου
 γὰρ ἐστὶν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ
 ἡ καρδιά σου.

ST. MATT. VII.

12 Μὴ κρίνετε, ἵνα μὴ κριθήτε. ἐν ᾧ
 γὰρ κρίματι κρίνετε κριθήσεσθε,

καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται
 ὑμῖν.*

3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφ-
 θαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ
 4 σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς
 ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες ἐκβάλω τὸ
 κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ
 5 ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου. ὑποκριτά,
 ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου
 τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν
 τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ
 σου.

6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μὴδὲ
 βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν
 τῶν χοίρων, μήποτε καταπατήσουσιν
 αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στρα-
 φέντες ῥήξωσιν ἡμᾶς.

12 Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν
 ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε
 αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος^b καὶ
 οἱ προφήται.

* Mar. iv. 24.

ST. LUKE VI.

37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθήτε·
 καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδι-
 κασθήτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·
 38 δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον
 καλὸν πεπιεσμένον σεσαλευμένον ὑπερ-
 εκχυννόμενον δώσουσιν εἰς τὸν κόλπον
 ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρη-
 θήσεται ὑμῖν.*

39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς. Μήτι
 δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχί
 40 ἀμφοτέροι εἰς βόθυνον ἐμπεσοῦνται; Οὐκ
 ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον·
 κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδά-
 41 σκαλος αὐτοῦ. Τί δὲ βλέπεις τὸ κάρφος
 τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν
 δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ
 42 κατανοεῖς; πῶς δύνασαι λέγειν τῷ
 ἀδελφῷ σου· Ἄδελφέ, ἄφες ἐκβάλω
 τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς
 τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων;
 ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ
 τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις
 τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελ-
 φοῦ σου ἐκβαλεῖν.

31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν
 οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς
 ὁμοίως.

^b Lev. xix. 18.

§ 44. MATT. 21. δμῶν δις G.† vii. 2. ἀντιμετρηθήσεται. 4. ἀπό G. 6. καταπατήσωσιν
 G. 12. ἔν G. L. T. LK. 37. om. 3rd. καὶ G. L. T. 38. πεπιεσ. καὶ σεσαλ. καὶ
 ὑπερεκ. G. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρ. G. 39. om. καὶ G. πεσοῦνται G.
 40. διδάσκ. αὐτοῦ· κατηρτ. G. 42. ἢ πῶς δύν. G. L. [T.]

ST. MATT. VII.

ST. LUKE VI.

- 13 Εἰσελθατε διὰ τῆς στενῆς πύλης·^a
 ὅτι πλατεία [ἡ πύλη] καὶ εὐρύχωρος ἡ
 ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
 πολλοὶ εἰσιν οἱ εἰσπερχόμενοι δι' αὐτῆς·
 14 ἔτι στενὴ [ἡ πύλη] καὶ τεθλιμμένη ἡ
 ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι
 εἰσιν οἱ εὐρίσκοντες αὐτήν.
 15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν,
 οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι
 προβάτων, ἔσωθεν δέ εἰσιν λύκοι ἄρπαγες.
 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
 αὐτούς.^b μήτι συλλέγουσιν ἀπὸ ἀκανθῶν
 17 σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; οὕτως
 πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ,
 τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς
 18 ποιεῖ. οὐ δύναται δένδρον ἀγαθὸν καρ-
 ποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον
 19 σαπρὸν καρποὺς καλοὺς ἐνεγκεῖν. πᾶν
 δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκό-
 20 πτεται καὶ εἰς πῦρ βάλλεται. ἄραγε
 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
 αὐτούς.^b
 21 Οὐ πᾶς ὁ λέγων μοι· Κύριε κύριε,
 εἰσελεύσεται εἰς τὴν βασιλείαν τῶν
 οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ
 22 πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. ὅποιοι
 ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε
 κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν,
 καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν,
 καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς
 23 ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς
 ὅτι οὐδέποτε ἔγνω ὑμᾶς, ἀποχωρεῖτε ἀπ'
 24 ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. πᾶς
 οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους
 καὶ ποιῇ αὐτοὺς ὁμοιωθήσεται ἀνδρὶ
 φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν
 25 οἰκίαν ἐπὶ τὴν πέτραν. καὶ κατέβη ἡ
 βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν

- 43 Οὐ γὰρ ἐστὶν δένδρον καλὸν ποιῶν
 καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον
 44 σαπρὸν ποιῶν καρπὸν καλόν. ἕκαστον
 γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώ-
 σκεται·^b οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν
 σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν.
 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θη-
 σαυροῦ τῆς καρδίας προσφέρει τὸ ἀγαθόν,
 καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προσφέρει
 τὸ πονηρόν· ἐκ γὰρ περισσείουματος
 καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
 46 Τί δέ με καλεῖτε, Κύριε κύριε, καὶ
 οὐ ποιεῖτε ἃ λέγω;
 47 Πᾶς ὁ ἐρχόμενος πρὸς μὲ καὶ ἀκούων
 μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑπο-
 48 δεῖξω ὑμῖν τίνι ἐστὶν ὅμοιος. ὁμοίός
 ἐστὶν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς
 ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέ-
 lion ἐπὶ τὴν πέτραν· πλημυρῆς δὲ

^a Lk. xiii. 24.^b Matt. xii. 33; cf. Jas. iii. 12.^c Cf. xxv. 11; Lk. xiii. 25-27.

§ 44. ΜΑΤΤ. 13. εἰσελθετε G. ἡ πύλη G. T. om. L. 14. τί στεν. G.+L. T.
 ἡ πύλη G. [L.] T. 15. προσέχ. δέ G. [T.] 16. σταφυλὴν G. 18. ποιεῖν bis G. L. T.
 21. om. τοῖς G. 22. προεφητεύσαμεν G. 24. ὁμοιώσω αὐτόν G. LK. 43. om. πάλιν
 G. [L. T.] 45. καρδ. αὐτοῦ προφ. G. L. T. πονηρ. ἄνθρωπος G.^{oo} [L.] πονηρ. θησαυροῦ
 τῆς καρδίας αὐτοῦ προφ. G.^{oo} [L.] τοῦ περισσ. τῆς καρδ. G.

ST. MATT. VII. VIII.

οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ,
καὶ οὐκ ἔπεσεν· τεθεμελίωτο γὰρ ἐπὶ
26 τὴν πέτραν. καὶ πᾶς ὁ ἀκούων μου
τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐ-
τοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις
27 ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν
ἄμμον. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον
οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ
προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν,
καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.
28 Καὶ ἐγένετο ὅτε ἐτέλεισεν ὁ Ἰησοῦς
τοὺς λόγους τούτους, ἐξεπλήσσαντο * οἱ
29 ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ
διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ
οὐχ ὡς οἱ γραμματεῖς αὐτῶν.
1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους,
ἡκολούθησαν αὐτῷ ὄχλοι πολλοί.

✓ § 45. The Healing of the Centurion's Servant. — *Capernaum.*

ST. MATT. VIII. 5-13.

5 Ἐισελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ,
προσῆλθεν αὐτῷ ἑκατοντάρχης παρακα-
6 λῶν αὐτὸν ἰατρῶν· Κύριε, ὁ παῖς
μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός,
7 δεινῶς βασανιζόμενος. λέγει αὐτῷ·
Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

ST. LUKE VI.

γενομένης προσέρηξεν ὁ ποταμὸς τῇ
οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευθῆαι
αὐτήν διὰ τὸ καλῶς οἰκοδομηθῆαι αὐτήν.
49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίως
ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ
τὴν γῆν χωρὶς θεμελίου, ἣ προσέρηξεν
ὁ ποταμός, καὶ εὐθὺς συνέπεσεν, καὶ ἐγέ-
νετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

ST. LUKE VII. 1-10.

1 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα
αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν
2 εἰς Καφαρναούμ. Ἐκατοντάρχου δέ
τινος δούλος κακῶς ἔχων ἡμελλεν τελευ-
3 τᾶν, ὃς ἦν αὐτῷ ἔντιμος. ἀκούσας δὲ
περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν
πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν
αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δούλον
4 αὐτοῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν

* xiii. 54; Mar. i. 22; vi. 2; Lk. iv. 32; cf. Jno. vii. 46.

§ 44. MATT. 25. προσέπεσαν G. (-παισαν L.) 28. συνετέλεισεν G. 29. om. αὐτῶν G.
(add καὶ οἱ Φαρισαῖοι L.) LK. 48. τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν G. L. As txt. NBL² etc.
49. εὐθέως G. L. ἔπεσεν G. +

§ 45. MATT. 5. εἰσελθόντι δὲ τῷ Ἰησοῦ (εἰσελ. δὲ αὐτῷ G.) ἐκατοντάρχος G. L. T.
7. καὶ λέγ. αὐτ. ὁ Ἰησοῦς G. [T.] 8. καὶ ἀποκρ. G. LK. 1. ἐπεὶ δέ G.

§ 45. The excellent note of Robinson may well be quoted here: "In Matthew the Centurion seems to come in person to Jesus, in Luke, he sends the elders of the Jews. This diversity is satisfactorily explained by the old law-maxim: *Qui facit per alium, facit per se*. Matthew narrates briefly; Luke gives the circumstances more fully. In like manner, in Jno. iv. 1, Jesus is said to baptize, when he did it by his disciples. In Jno. xix. 1, and elsewhere, Pilate is said to have scourged Jesus; certainly not with his own hands. In Mar. x. 35, James and John come to Jesus with a certain request; in Matt. xx. 20, it is their mother who prefers the request. In 2 Sam. xxix. 1, God moves David to number Israel; in 1 Chron. xxi. 1, it is Satan who provokes him."

ST. MATT. VIII.

ST. LUKE VII.

8 ἀποκριθεὶς δὲ ὁ ἑκατοντάρχης ἔφη·
Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν

στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ,
9 καὶ ἰαθήσεται ὁ παῖς μου. καὶ γὰρ ἐγὼ
ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ'
ἑμαυτὸν στρατιώτας, καὶ λέγω τούτῳ·
Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ·
Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου·
10 Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ
ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκο-

λουθοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ
11 Ἰσραὴλ τοσαύτην πίστιν εἶδον. λέγω
δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ
δυσμῶν ἤξουσιν καὶ ἀνακλιθήσονται
μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν
12 τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ
τῆς βασιλείας ἐξελεύσονται εἰς τὸ σκότος
τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
13 ὁ βρυγμὸς τῶν ὀδόντων. καὶ εἶπεν ὁ
Ἰησοῦς τῷ ἑκατοντάρχῃ· Ὑπαγε, ὡς
ἐπίστευσας γεννηθῆτω σοι. καὶ ἰάθη ὁ
παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.

Ἰησοῦν ἡρώτων αὐτὸν σπουδαίως, λέγον-
τες ὅτι ἀξίός ἐστιν ᾧ παρέξῃ τοῦτο·
5 ἀγαπᾷ. γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν
6 συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. ὁ
δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.

Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος
τῆς οἰκίας, ἐπεμψεν φίλους ὁ ἑκατοντάρ-
χης λέγων· Κύριε, μὴ σκύλλου· οὐ γὰρ
ἱκανὸς εἰμι ἵνα ὑπὸ τὴν στέγην μου
7 εἰσέλθῃς· διὼ οὐδὲ ἑμαυτὸν ἡξίωσα
πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ
8 ἰαθήτω ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρω-
πός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων
ὑπ' ἑμαυτὸν στρατιώτας, καὶ λέγω τούτῳ·
Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ·
Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου·
9 Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ
ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ
στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ
εἶπεν· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ
τοσαύτην πίστιν εἶδον.

10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ
πεμφθέντες εἶδον τὸν δούλον ὑγιαί-
νοντα.

✓ § 46. Our Lord raises the only Son of a Widow. — *Near Nain.*

ST. LUKE VII. 11-17.

11 Καὶ ἐγένετο ἐν τῇ ἐξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναὶν, καὶ συνεπορεύοντο
12 αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. ὡς δὲ ἤγγισεν τῇ πόλει τῆς πόλεως,
καὶ ἰδὼν ἐξεκομίζετο τεθνηκώς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ ἰν χήρᾳ, καὶ
13 ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτήν ὁ κύριος ἐσπλαγχνίσθη ἐπ'
14 αὐτήν καὶ εἶπεν αὐτῇ· Μὴ κλαίε. καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστά-

§ 45. ΜΑΤΤ. 8. ἑκατοντάρχος G. L. T.

λόγον

12. ἐκβληθήσονται G. L. T.

13. ἑκατοντάρχῳ

καὶ ὡς ἐπ. G. [T.]

παῖς αὐτοῦ G.

Λκ. 4. παρεκάλουν G. L. T.

παρέξει G.

6. ἀπὸ τῆς οἰκ. ἐπεμ.

πρὸς αὐτὸν ὁ ἑκατοντάρχος φίλ. λέγ. αὐτῷ G. L. T.

7. ἰαθήσεται G. L.

10. ἀσθενοῦντα δούλ. G.

§ 46. 11. ἐπορεύετο G. L. T.

12. om. first ἦν G. (2nd ἦν [T.])

13. αὐτῇ G. L. T. L.]

ST. LUKE VII.

15 ζοντες ἔστησαν, καὶ εἶπεν· Νεανίσκε, σοὶ λέγω, ἐγέρθητι. καὶ ἀνεκάθισεν ὁ νεκρὸς
 16 καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ἔλαβεν δὲ φόβος ἅπαντας,
 καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι ἐπισκέ-
 17 ψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ
 αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

§ 47. John the Baptist in Prison sends to Jesus; His Testimony concerning John.

ST. MATT. XI. 2-19.

ST. LUKE VII. 18-35, XVI. 16.

1 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμω-
 τήρῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας διὰ

3 τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Σὺ εἶ
 ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς·
 Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ
 5 ἀκούετε καὶ βλέπετε· τυφλοὶ ἀναβλέ-
 πουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ
 καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ
 νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελί-
 6 ζονται· καὶ μακάριός ἐστιν ὃς ἐὰν μὴ
 σκανδαλισθῇ ἐν ἐμοί.

7 Τούτων δὲ πορευομένων ἤρξατο ὁ
 Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου·
 Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;

18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ
 19 αὐτοῦ περὶ πάντων τούτων. καὶ προσ-
 καλεσάμενος δύο τινὰς τῶν μαθητῶν
 αὐτοῦ ὁ Ἰωάννης ἐπεμψεν πρὸς τὸν κύριον
 λέγων· Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον
 20 προσδοκῶμεν; παραγενόμενοι δὲ πρὸς
 αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ
 βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σέ
 λέγων· Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον
 21 προσδοκῶμεν; ἐν ἐκείνῃ τῇ ὥρᾳ ἐθερά-
 πυνσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων
 καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς
 22 πολλοῖς ἐχαρίσατο βλέπειν. καὶ ἀπο-
 κριθεὶς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγ-
 γεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἤκουσατε,
 ὅτι τυφλοὶ ἀναβλέπουνσιν, χωλοὶ περι-
 πατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ
 ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ
 23 εὐαγγελίζονται· καὶ μακάριός ἐστιν ὃς
 ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου
 ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ
 Ἰωάννου· Τί ἐξεληλύθατε εἰς τὴν ἔρημον
 θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλεῖν

• Isa. xxxv. 4-6; xlii. 7; lxi. 1.

§ 46. 16. ἐγγίγεται G.

17. καὶ ἐν πάσ. G. [L. T.]

§ 47. MATT. 2. δύο G. +

5. om. 3rd. καὶ G. [L.]

7. ἐξήλθετε G.

Lk. 18 and 22.

Ἰωάννῃ G. L.

19. Ἰησοῦν G. L.

20. εἶπον G.

21. αὐτῇ δέ G. L. (om. δέ L.)

τὸ βλέπ. G.^{oo}

22. ἀποκρ. ὁ Ἰησοῦς εἶπ. G. [L.]

§ 47. This narrative is plainly not in chronological order in St. Matthew. He places it after the mission of the twelve, x. 5 ss.; whereas it appears by comparing Matt. xiv. 1 and 13, with Mar. vi. 14; vii. 30, 31, that John was beheaded during their absence. The continuous order of St. Luke is therefore followed.

ST. MATT. XI.

8 κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ
τί ἐξήλθατε; ἄνθρωπον ἰδεῖν ἐν μαλακοῖς
ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φο-
ροῦντες ἐν τοῖς οἰκοῖς τῶν βασιλέων.
9 ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν; ναὶ
λέγω ὑμῖν, καὶ περισσότερον προφήτου.
10 οὗτός ἐστιν περὶ οὗ γέγραπται. ^a Ἴδου
ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
προσώπου σου, ὃς κατασκευάσει τὴν
11 ὁδὸν σου ἔμπροσθέν σου. ἀμὴν λέγω
ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν
μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ
μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
12 μείζων αὐτοῦ ἐστίν· ἀπὸ δὲ τῶν ἡμερῶν
Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ
βασιλεία τῶν οὐρανῶν βιάζεται, καὶ
13 βιασται ἀρπάζουσιν αὐτήν. πάντες γὰρ
οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου
14 ἐπροφῆτευσαν, καὶ εἰ θέλετε δεῖξασθαι,
αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι. ^b
15 ὁ ἔχων ὦτα ἀκουέτω.

16 Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;
ὁμοία ἐστὶν παιδίῳ καθημένῳ ἐν ταῖς
ἀγοραῖς, ὃ προσφωνοῦντα τοῖς ἐτέροις
17 ἑλέγουσιν· Ἠυλόησαμεν ὑμῖν, καὶ οὐκ
ὠρχήσασθε· ἐθρηνήσαμεν, καὶ οὐκ ἐκό-
18 ψασθε. ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων
μήτε πίνων, καὶ λέγουσιν· Δαιμόνιον

ST. LUKE VII.

25 ὄμενον; ἀλλὰ τί ἐξεληλύθατε ἰδεῖν;
ἄνθρωπον ἐν μαλακοῖς ἡματίοις ἡμφιε-
σμένον; ἰδοὺ οἱ ἐν ἡματισμῷ ἐνδόξῳ καὶ
26 τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις
εἰσίν. ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προ-
27 φῆτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον
προφήτου. οὗτός ἐστιν περὶ οὗ γέγρα-
πται. ^a Ἴδου ἀποστέλλω τὸν ἄγγελόν
μου πρὸ προσώπου σου, ὃς κατασκευάσει
28 τὴν ὁδὸν σου ἔμπροσθέν σου. λέγω
ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προ-
φήτης Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρό-
τερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων
αὐτοῦ ἐστίν.

ST. LUKE XVI.

16 Ὁ νόμος καὶ οἱ προφῆται μέχρι
Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ
εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.

ST. LUKE VII.

29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι
ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ
30 βάπτισμα Ἰωάννου· οἱ δὲ Φαρισαῖοι
καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ
ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες
ὑπ' αὐτοῦ.
31 Τίτι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς
γενεᾶς ταύτης, καὶ τίτι εἰσὶν ὅμοιοι;
32 ὅμοιοι εἰσὶν παιδίῳ τοῖς ἐν ἀγορᾷ καθ-
ημένοις καὶ προσφωνοῦσιν ἀλλήλοις
λέγοντες· Ἠυλόησαμεν ὑμῖν καὶ οὐκ
ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλαύ-
33 σατε. ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπ-
τιστὴς μὴ ἐσθίων ἄρτον μηδὲ πίνων οἶνον,
34 καὶ λέγετε· Δαιμόνιον ἔχει. ἐλήλυθεν

^a Mal. iii. 1. Ἴδου ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου. Cf. Mar. i. 2; Lk. i. 76. ^b Mal. iii. 23, 24 (iv. 5, 6); cf. Matt. xvii. 11-13; Mar. ix. 12, 13; Lk. i. 16, 17.

§ 47. ΜΑΤΤ. 8. ἐξήλθ. ἰδεῖν; ἄνθρ. μαλακ. ἡματίοις G. [L.] βασιλ. εἰσίν G. L. T. (βασιλείων εἰσίν G +). 8 and 9. ἐξήλθετε G. 10. οὗτ. γὰρ G. [L. T.] 13. προσεφῆτευσαν G. 15. ἀκούειν. ἀκου. G. L. [T.] 16. παιδαρίοις ἐν ἀγορ. καθημ. καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν καὶ G. (καθημ. ἐν ἀγορᾷ & προσφωνοῦντα τοῖς ἐταίροις G.++ L.) 17. ἐθρην. ὑμῖν Ḡ. Γ.κ. 27. ἰδ. ἐγὼ G. 28. λέγ γὰρ ὑμ. G. L. Ἰωάν. τοῦ βαπτιστοῦ G. ° L. om. NBLΞ etc. xvi. 16. ἕως G. L. vii. 31. pref. εἶπε δὲ ὁ κύριος. 32. καὶ λέγουσιν G. L. ἐθρην ὑμῖν G. L. 33. μήτε bis G. L. T.

ST. MATT. XI.

19 ἔχει. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων
καὶ πίνων, καὶ λέγουσιν· Ἰδοὺ ἄνθρωπος
φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ
ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία
ἀπὸ τῶν ἔργων αὐτῆς.

ST. LUKE VII.

ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
καὶ λέγετε· Ἰδοὺ ἄνθρωπος φάγος καὶ
οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.
38 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων
αὐτῆς πάντων.

§ 48. Our Lord, at meat with Simon a Pharisee, is anointed by a Woman that was a Sinner.

ST. LUKE VII. 36-50.

36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν
37 οἶκον τοῦ Φαρισαίου κατεκλίθη. καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ
ἐπιγνοῦσα ὅτι κατέκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου
38 καὶ στάσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίονσα τοῖς δάκρυσιν ἤρξαστο βρέχειν
τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν καὶ κατεφίλει τοὺς
39 πόδας αὐτοῦ καὶ ἤλειψεν τῷ μύρῳ. ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν
ἑαυτῷ λέγων· Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις
ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν.
40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ,
41 Διδάσκαλε εἰπέ, φησὶν. Δύο χρεοφειλέται ἦσαν δανιστῇ τινί· ὁ εἰς ὧφειλεν δηνάρια
42 πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. μὴ ἐχόντων αὐτῶν ἀποδοῦναι, ἀμφοτέροις
43 ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν; ἀποκριθεὶς Σίμων εἶπεν·
44 Ὑπολαμβάνω ὅτι ὃ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· Ὁρθῶς ἔκρινας. καὶ
στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν
σου εἰς τὴν οἰκίαν, ὕδωρ μου ἐπὶ τοὺς πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν
45 ἐβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν. φίλημά μοι οὐκ ἔδωκας·
46 αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διελεῖν καταφιλοῦσά μου τοὺς πόδας. ἐλαίῳ τὴν
47 κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέν μου τοὺς πόδας. οὐ χάριν, λέγω
σοι, ἀφέωνται αὐτῆς αἱ ἁμαρτίαι αἱ πολλαί, ὅτι ἡγάπησεν πολὺ· ὃ δὲ ὀλίγον ἀφίεται,
48 ὀλίγον ἀγαπᾷ. εἶπεν δὲ αὐτῇ· Ἀφέωνταί σου αἱ ἁμαρτίαι. καὶ ἤρξαντο οἱ
49 συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; εἶπεν
δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέν σε, πορεύου εἰς εἰρήνην.

§ 47. MATT. 19. τέκνων G. L.

§ 48. 36. τὴν οἰκίαν G. ἀνεκλίθη G. 37. γυν. ἦν ἐν τ. πόλ. ἥτις G. L. om. 2d καὶ G.
ἀνάκειται G. 38. ἐξέμασσε G. L. T. 42. ἐχόντ. δὲ αὐτ. G. ° [L.] αὐτ., εἶπε, πλεῖ. G. °
43. ἀποκρ. δὲ ὁ Σ G. [δὲ] L. (ἀποκ. [δ] Σ T.) 44. θριξ. τῆς κεφαλῆς αὐτ. 45. διέλιπε G. L. T.

§ 48. The anointing here recorded is obviously a different one from that recorded of Mary, the sister of Lazarus, in Jno. xii. 1-11, and which was certainly the same with that mentioned in Matt. xxvi. 6-13; Mar. xiv. 3-9. In both cases, indeed, there was an anointing while Jesus was at meat, and in both cases the name of his host was Simon; but in that case he is distinguished as Simon ὁ λεπρός (Matt. xxvi. 6; Mar. xiv. 3), in this as ὁ Φαρισαῖος. Again, in that case the woman was the sister of Lazarus, and seems to have been held in much esteem among the Jews; in this case she was ἁμαρτωλός, and it is on that ground that Simon bases his objection, while in the other instance it is the disciples who are offended, and that simply because of the waste.

The passage Matt. xi. 20-30, inserted by several harmonists before this section, is here transferred to the parallel passages in St. Luke.

§ 49. Our Lord makes another circuit of Galilee with the Twelve.

ST. LUKE VIII. 1-3.

- 1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδενεν κατὰ πόλιν καὶ κώμην κηρύσσων
 2 καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναῖκες
 3 τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ
 4 καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, καὶ Ἰωάννα γυνὴ Χουζᾶ
 5 ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν
 ὑπαρχόντων αὐταῖς.

§ 50. A Demoniac being healed, the Scribes and Pharisees blaspheme, and seek a Sign. Our Lord's Replies. — *Galilee.*

MATT. XII. 22-45. VI. 22, 23. MARK III. 19^b-30. LUKE XI. 14-36. XII. 10.

- 19 Καὶ ἔρχεται εἰς οἶκον·
 20 καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ ὅτι ἐξέστη.
 22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ; Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ^a ἄρχοντι τῶν
 23 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ^a ἔχει, καὶ
 14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι.
 15 τινὲς δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελζεβούλ^a τῷ ἄρχοντι τῶν δαιμονίων

^a Cf. Matt. ix. 32-34.

§ 49. 3. αὐτῷ G.+ ἀπὸ G.++

§ 50. MATT. 22. τὸν τυφλὸν καὶ κωφ. G. Lk. 15. om. τῷ G.+

καὶ λαλ. G.

MAR. 19. ἔρχονται G. L. T.

§ 50. The parallelism of the three Evangelists is obvious, and as neither St. Matthew nor St. Luke furnish any definite note of time, the order of St. Mark is observed. St. Mark passes over in silence all the matters which occurred between the appointment of the twelve and this miracle. What is commonly divided into two sections is here thrown into one as really forming one continuous narrative, although only the former part of it is given by St. Mark.

Two verses from the Sermon on the Mount are added at the close of this section, as being parallel to St. Luke, and not closely attached to the context in St. Matthew.

ST. MATT. XII.

15 δαμονίων. εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς·

Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημιοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ
25 σταθῆσεται. καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθῆσεται ἢ
31 βασιλεία αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται
28 ὑμῶν. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
30 ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, εἰ μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσῃ;

30 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἔστί, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

31 διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ

ST. MARK III.

ὅτι ἐν τῷ ἄρχοντι τῶν δαμονίων ἐκβάλλει
28 τὰ δαμόνια. καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται σατανᾶς σατ-

34 ανᾶν ἐκβάλλειν; καὶ εἰ μὴ βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ
28 βασιλεία ἐκείνη. καὶ εἰ μὴ οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἢ οἰκία ἐκείνη σταθῆ-
30 ναι. καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτόν, ἐμερίσθη, καὶ οὐ δύναται στήναι, ἀλλὰ
31 τέλος ἔχει. ἀλλ' οὐ

δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, εἰ μὴ πρῶτον τὸν ἰσχυρόν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

38 ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθή-

ST. LUKE XI.

ἐκβάλλει τὰ δαμόνια·
16 Ἄλλοι δὲ πειράζοντες σημεῖον^a ἐξ οὐρανοῦ ἐζήτουν
17 παρ' αὐτοῦ. Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς·

Πᾶσα βασιλεία διαμερισθεῖσα ἐφ' ἑαυτὴν ἐρημιοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει.
18 εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθῆσεται ἢ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ
19 δαμόνια. εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστιν τὰ ὑπάρχοντα αὐτοῦ·
22 ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἧς ἐπεποιθεῖ, καὶ τὰ σκεύη αὐτοῦ διαδίδωσιν.
23 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἔστί, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

^a Cf. Matt. xvi. 1; Mar. viii. 11; Jno. ii. 18.

§ 50. MATT. 25. εἰδ. δὲ ὁ Ἰησοῦς G. 29. διαρπάσαι G. διαρπάσει G. T. (ἀρπάσει L.)
MAR. 25. δύναται G. L. 26. καὶ μεμερίσται G. L. T. σταθῆναι G. L. 27. om. ἀλλ' G. L. οὐ δύν. οὐδ. τὰ σκ. τοῦ ἰσχ. εἰσελθ. εἰς τ. οἶκ. αὐτ. διαρπ. G. L. (οὐδ. δύν. om. οὐ G. T.)
Lk. 22 ὁ ἰσχυρ. G.

ST. MATT. XII.

βλασφημία ἀφεθήσεται
τοῖς ἀνθρώποις ἡ δὲ τοῦ
πνεύματος βλασφημία οὐκ
22 ἀφεθήσεται. καὶ ὃς ἐὰν
εἴπῃ λόγον κατὰ τοῦ υἱοῦ
τοῦ ἀνθρώπου, ἀφεθήσεται
αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ
τοῦ πνεύματος τοῦ ἁγίου,
οὐκ ἀφεθήσεται αὐτῷ οὔτε
ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν
τῷ μέλλοντι.

23 *Ἡ ποιήσατε τὸ δένδρον
καλὸν καὶ τὸν καρπὸν *
αὐτοῦ καλόν, ἡ ποιήσατε τὸ
δένδρον σαπρὸν καὶ τὸν
καρπὸν αὐτοῦ σαπρὸν· ἐκ
γὰρ τοῦ καρποῦ τὸ δένδρον

24 γινώσκεται. γεννήματα ἐχ-
ιδνῶν,^b πῶς δύνασθε ἀγαθὰ
λαλεῖν πονηροὶ ὄντες; ἐκ
γὰρ τοῦ περισσέυματος τῆς
καρδίας τὸ στόμα λαλεῖ.*

25 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ
ἀγαθοῦ θησαυροῦ ἐκβάλλει
τὰ ἀγαθὰ, καὶ ὁ πονηρὸς
ἄνθρωπος ἐκ τοῦ πονηροῦ
θησαυροῦ ἐκβάλλει πονηρά.

26 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα
ἀργὸν ὃ λαλήσουσιν οἱ ἄν-
θρωποι, ἀποδώσουσιν περὶ
αὐτοῦ λόγον ἐν ἡμέρᾳ κρί-
27 σεως. ἐκ γὰρ τῶν λόγων
σου δικαιοσύνη, καὶ ἐκ τῶν
λόγων σου καταδικασθήσῃ.

28 Τότε ἀπεκρίθησαν αὐτῷ
τινὲς τῶν γραμματέων καὶ

ST. MARK III.

σεται τοῖς υἱοῖς τῶν
ἀνθρώπων τὰ ἁμαρ-
τήματα καὶ αἱ βλασ-
φημῖαι, ὅσα ἂν βλασ-
29 φημήσωσιν· ὃς δ' ἂν
βλασφημήσῃ εἰς τὸ
πνεῦμα τὸ ἅγιον, οὐκ
ἔχει ἄφεσιν εἰς τὸν
αἰῶνα, ἀλλὰ ἔνοχος
ἔσται αἰωνίου ἁμαρτή-
30 ματος· ὅτι ἔλεγον·
Πνεῦμα ἀκάθαρτον
ἔχει.

ST. LUKE XII.

10 καὶ πᾶς ὃς ἐρεῖ λόγον εἰς
τὸν υἱὸν τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ· τῷ δὲ
εἰς τὸ ἅγιον πνεῦμα βλα-
σφημήσαντι οὐκ ἀφεθή-
σεται.

* Cf. Matt. vii. 17-20; Lk. vi. 43, 44.

b Cf. Matt. iii. 7; xxiii. 33.

* Cf. Lk. vi. 45.

§ 50. MATT. 31. add τοῖς ἀνθρώποις G.

36. ὃ ἐὰν λαλ. G. λαλήσωσιν G. L.

29. ἴστω G. L. T. κρίσεως G. ++

32. ἂν G.

38. om. αὐτῷ G.

35. ἀγαθ. θησαυρ. τῆς καρδίας.

MAR. 28. om. αἱ ὅσας G.

ST. MATT. XII.

ST. MARK III.

ST. LUKE XI.

Φαρισαίων λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ
 39 σημεῖον ἰδεῖν.^a ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωῆ^b τοῦ προφήτου. ὥσπερ γὰρ ἦν Ἰωῆς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας,^c οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας
 41 καὶ τρεῖς νύκτας. ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν, ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ,^d καὶ ἰδοὺ
 42 πλείον Ἰωῆ ὤδε. βασιλισσα νότου ἐγεροθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος,^e καὶ ἰδοὺ πλείον Σολομῶνος ὤδε.
 43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει.
 44 τότε λέγει· Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον. καὶ ἔλθον εὑρίσκει σχολάζοντα, καὶ σεσαρω-

29 Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν· Ἡ γενεὰ αὕτη γενεὰ πονηρὰ ἐστίν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωῆ.^b
 30 καθὼς γὰρ ἐγένετο Ἰωῆς τοῖς Νινευεῖταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

31 ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ,^d καὶ ἰδοὺ πλείον Ἰωῆ ὤδε. βασιλισσα νότου ἐγεροθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος,^e καὶ ἰδοὺ πλείον Σολομῶνος ὤδε.

32 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὑρίσκον λέγει·

Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· καὶ ἔλθον εὑρίσκει σεσαρωμέ-

^a Cf. Matt. xvi. 1; Mar. viii. 11; Jno. ii. 18.

^c Jonah ii. 1 καὶ ἦν Ἰωῆς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας. (i. 17.)

^d Jonah iii. 5-10.

^b Cf. Matt. xvi. 4.

^e 1 Kings x. 1; 2 Chron. ix. 1.

ST. MATT. XII.

μένον καὶ κεκοσμημένον.
 45 τότε πορεύεται καὶ παρα-
 λαμβάνει μεθ' ἑαυτοῦ ἑπτὰ
 ἑτερα πνεύματα πονηρότερα
 ἑαυτοῦ, καὶ εἰσελθόντα κα-
 τοικεῖ ἐκεῖ, καὶ γίγεται τὰ
 ἔσχατα τοῦ ἀνθρώπου ἐκεί-
 νου χείρονα τῶν πρώτων.
 οὕτως ἔσται καὶ τῇ γενεᾷ
 ταύτῃ τῇ πονηρᾷ.

ST. MATT. VI.

22 Ὁ λύχνος τοῦ σώματός
 ἔστιν ὁ ὀφθαλμός. ἐὰν
 ᾗ ὁ ὀφθαλμός σου ἀπλούς,
 ὅλον τὸ σῶμά σου φωτεινόν
 23 ἔσται· ἐὰν δὲ ὁ ὀφθαλμός
 σου πονηρὸς ᾗ, ὅλον τὸ
 σῶμά σου σκοτεινὸν ἔσται.
 εἰ οὖν τὸ φῶς τὸ ἐν σοὶ
 σκότος ἐστί, τὸ σκότος
 πόσον.

ST. MARK III.

ST. LUKE XI.

νον καὶ κεκοσμημένον.
 22 τότε πορεύεται καὶ παρα-
 λαμβάνει ἑτερα πνεύματα
 πονηρότερα ἑαυτοῦ ἑπτὰ,
 καὶ εἰσελθόντα κατοικεῖ
 ἐκεῖ, καὶ γίγεται τὰ ἔσχατα
 τοῦ ἀνθρώπου ἐκείνου χεί-
 ρονα τῶν πρώτων.

27 Ἐγένετο δὲ ἐν τῷ λέγειν
 αὐτὸν ταῦτα ἐπάρασά τις
 φωνὴν γυνὴ ἐκ τοῦ ὄχλου
 εἶπεν αὐτῷ· Μακαρία ἡ
 κοιλία ἡ βαστάσασά σε
 καὶ μαστοὶ οὓς ἐθήλασας.
 28 αὐτὸς δὲ εἶπεν· Μενούιν
 μακάριοι οἱ ἀκούοντες τὸν
 λόγον τοῦ θεοῦ καὶ φυλάσ-
 σοντες.

29 Οὐδὲὶς λύχνον ἄψας
 εἰς κρυπτὴν τίθησιν οὐδὲ
 ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν
 λυχνίαν,* ἵνα οἱ εἰσπορευό-
 μνοι τὸ φέγγος βλέπωσιν.
 34 ὁ λύχνος τοῦ σώματός ἐστιν
 ὁ ὀφθαλμός σου. ὅταν ὁ
 ὀφθαλμός σου ἀπλούς ᾗ,
 καὶ ὅλον τὸ σῶμά σου
 φωτεινόν ἐστιν· ἐπὰν δὲ
 πονηρὸς ᾗ, καὶ τὸ σῶμά
 35 σου σκοτεινόν. σκόπει οὖν
 μὴ τὸ φῶς τὸ ἐν σοὶ σκότος
 36 ἐστί. εἰ οὖν τὸ σῶμά
 σου ὅλον φωτεινόν, μὴ ἔχον
 τι μέρος σκοτεινόν, ἔσται
 φωτεινὸν ὅλον, ὡς ὅταν ὁ
 λύχνος τῇ ἀστραπῇ φωτίζῃ
 σε.

* Cf. Matt. v. 15; Mar. iv. 21; Lk. viii. 16.

§ 50. MATT. vi. 22. ἐὰν οὖν G. L. T.

33. οὐ. δὲ λέχ. G. L.

34. om. σου G.++

LK. 28. μενούιν G. L.

ἔταν οὖν G.°

add αὐτός

§ 51. Our Lord describes His Disciples as His true Kinsmen.

ST. MATT. XII. 46-50.

ST. MARK III. 31-35.

ST. LUKE VIII. 19-21.

46 Ἐτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰσπήκισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι. [εἶπεν δέ τις αὐτῷ· Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι.]
 47 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ· Τίς ἐστιν ἡ μήτηρ μου, καὶ τίνας εἰσὶν οἱ ἀδελφοί μου;
 48 καὶ ἐκτείνας τὴν χεῖρα ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·
 49 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε. καὶ ἀποκριθεὶς αὐτοῖς λέγει· Τίς ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου;
 34 καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει· Ἰδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.
 35 ὃς ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.
 20 ἀπηγγέλη δὲ αὐτῷ ὅτι ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν σε θέλοντες. ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς·

Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

§ 51. MATT. 46. ἔτι δέ G. 47. N*BLΓ etc. om. this ver. 48. εἰπόντι G. 49. χεῖρ. αὐτοῦ G. L. T. MAR. 31. ἔρχονται οὖν (om. καὶ) G. om. αὐτοῦ ἐστῶτες G. L. φωνοῦντες G.^o 32. εἶπον δέ G. om. καὶ αἱ ἀδελφαί σου G.+ T. om. N*BCGKLDΠ etc. . . . insert ADEFHMSUVΓ etc. 33. ἀπεκρίθη αὐτ. λέγων G. L. μου, ἡ οἱ G. 35. ὃς γὰρ ἂν G. [T.] ἀδελφὴ μου G. LK. 19. παρεγένοντο G. L. om. αὐτοῦ G. L. T. 20. καὶ ἀπηγγ. G. αὐτῷ λεγόντων G. om. 31. G. L. T. 21. add αὐτόν.

§§ 51. 52. The beginning of Matt. xii. 46 connects § 51 intimately with what precedes, and this is also in accordance with the order of St. Mark. So also the first words of Matt. xiii. give a definite note of time connecting § 52 with the previous section; and this also is the order of St. Mark. On the other hand, the observance of this order makes it necessary to defer the narrative beginning with Lk. xi. 37. That passage, however, begins with the words ἐν δὲ τῷ λαλῆσαι; and we are therefore brought to the conclusion that such expressions may be used by the Evangelist simply to designate the circumstances under which Jesus was invited by the Pharisee — that is, while he was in the midst of discoursing — without special reference to the particular discourse recorded in the preceding verses. The difficulty, though of less importance, is similar to the one already noticed in regard to the time of the healing of Jairus' daughter, and the solution is in either case substantially the same. Compare the remarks on § 38.

§ 52. The Parable of the Sower, and its Interpretation. — *The Sea of Galilee.*

MATT. XIII. 1-15, 18-23.

MARK IV. 1-25.

LUKE VIII. 4-18.

1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ
ἐξεβλῶν ὁ Ἰησοῦς ἐκ τῆς
οἰκίας ἐκάθητο παρὰ τὴν
2 θάλασσαν. καὶ συνή-
χθησαν πρὸς αὐτὸν ὄχλοι
πολλοί, ὥστε αὐτὸν εἰς
πλοῖον ἐμβάντα καθή-
σθαι, καὶ πᾶς ὁ ὄχλος
ἐπὶ τὸν αἰγιαλὸν εἰστή-
3 κει. καὶ ἐλάλησεν αὐ-
τοῖς πολλὰ ἐν παρα-
βολαῖς, λέγων·

Ἰδοὺ ἐξῆλθεν ὁ σπεί-
4 ρων τοῦ σπείρειν. καὶ
ἐν τῷ σπείρειν αὐτὸν ἃ
μὲν ἔπесен παρὰ τὴν
ὁδόν, καὶ ἦλθεν τὰ πε-
τεινὰ καὶ κατέφαγεν αὐτά·
5 ἄλλα δὲ ἔπесен ἐπὶ τὰ
πετρώδη ὅπου οὐκ εἶχεν
γῆν πολλήν, καὶ εὐθέως
ἐξανέτειλεν διὰ τὸ μὴ
6 ἔχειν βάθος γῆς, ἡλίου
δὲ ἀνατείλαντος ἐκαυμα-
τίσθη, καὶ διὰ τὸ μὴ
ἔχειν ῥίζαν ἐξηράνθη·
7 ἄλλα δὲ ἔπесен ἐπὶ τὰς
ἀκάνθας, καὶ ἀνέβησαν
αἱ ἄκανθαι καὶ ἔπνιξαν
8 αὐτά· ἄλλα δὲ ἔπесен
ἐπὶ τὴν γῆν τὴν καλὴν
καὶ ἐδίδου καρπὸν, ὃ μὲν
ἐκατόν,* ὃ δὲ ἐξήκοντα,

1 Καὶ πάλιν ἤρξατο διδά-
σκειν παρὰ τὴν θάλασσαν.

καὶ συνάγεται πρὸς αὐτὸν
ὄχλος πλείστος, ὥστε αὐτὸν
εἰς πλοῖον ἐμβάντα καθή-
σθαι ἐν τῇ θαλάσῃ, καὶ
πᾶς ὁ ὄχλος πρὸς τὴν
θάλασσαν ἐπὶ τῆς γῆς ἔσαν.

2 καὶ ἐδίδασκεν αὐτοὺς ἐν πα-
ραβολαῖς πολλὰ, καὶ ἔλεγεν
αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·

3 Ἀκούετε· ἰδοὺ ἐξῆλθεν
4 ὁ σπείρων σπείραι. καὶ
ἐγένετο ἐν τῷ σπείρειν ὃ
μὲν ἔπесен παρὰ τὴν ὁδόν,

καὶ ἦλθεν τὰ πετεινὰ καὶ
5 κατέφαγεν αὐτό· καὶ ἄλλο
ἔπесен ἐπὶ τὸ πετρώδες,
ὅπου οὐκ εἶχεν γῆν πολλήν,
καὶ εὐθέως ἐξανέτειλεν διὰ
τὸ μὴ ἔχειν βάθος γῆς,
6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος,
ἐκαυματίσθη, καὶ διὰ τὸ μὴ
7 ἔχειν ῥίζαν ἐξηράνθη· καὶ
ἄλλο ἔπесен εἰς τὰς ἀκάνθας,

καὶ ἀνέβησαν αἱ ἀκανθαι
καὶ συνέπνιξαν αὐτό, καὶ
8 καρπὸν οὐκ ἔδωκεν· καὶ
ἄλλα ἔπесен εἰς τὴν γῆν τὴν
καλὴν, καὶ ἐδίδου καρπὸν
ἀναβαίνοντα καὶ αὐξανόμε-

4 Συνιόντος δὲ ὄχλου
πολλοῦ καὶ τῶν κατὰ
πόλιν ἐπιπορευομένων

πρὸς αὐτὸν εἶπεν διὰ
παραβολῆς·

5 Ἐξῆλθεν ὁ σπείρων
τοῦ σπείραι τὸν σπόρον
αὐτοῦ. καὶ ἐν τῷ σπεί-
ρειν αὐτὸν ὃ μὲν ἔπесен
παρὰ τὴν ὁδόν, καὶ κατε-
πατήθη καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατέφαγεν
6 αὐτό· καὶ ἕτερον κατέ-
πесен ἐπὶ τὴν πέτραν,
καὶ φυὲν ἐξηράνθη διὰ
τὸ μὴ ἔχειν ἱκμάδα·

7 καὶ ἕτερον ἔπесен ἐν μέ-
σῃ τῶν ἀκανθῶν, καὶ
συνφνεῖσαι αἱ ἀκανθαι
8 ἀπέπνιξαν αὐτό· καὶ
ἕτερον ἔπесен εἰς τὴν γῆν
τὴν ἀγαθὴν, καὶ φυὲν
ἐποίησεν καρπὸν ἑκατον-

* Cf. Gen. xxvi. 12.

§ 52. MATT. 1. ἐν δὲ G. ἀπό G. (om. T.) 2. τὸ πλοῖ. G. 7. ἀπέπνιξαν G. L. T.
MARK. 1. συνήχθη G. ἔχ. πολὺς G. L. τὸ πλοῖ. G. L. ἦν G. L. 3. τοῦ σπείρ.
G. [T.] 4. τὰ πετ. τοῦ οὐρανοῦ. 5. ἄλλ. δὲ ἔπ. G. εὐθέως G. 6. ἡλίου δὲ
ἀνατείλαντος G. 8. ἄλλο G. L. T. αὐξανόμενα G. ++ LK. 6. ἔπесен G. L. 8. ἐπὶ

ST. MATT. XIII.

ST. MARK IV.

ST. LUKE VIII.

9 ὁ δὲ τριάκοντα. ὁ ἔχων ὦτα ἀκούετω.

10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· Διατί ἐν παραβολαῖς

11 λαλεῖς αὐτοῖς; ὁ δὲ ἀποκριθεὶς εἶπεν· Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ

13 οὐ δέδοται. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνι-
οῦσιν.

14 καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα·^b Ἀκοῇ ἀκού-
σετε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε

15 καὶ οὐ μὴ ἴδητε. ἐπα-
χύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐ-
τῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσονται αὐτούς.

νον, καὶ ἔφερεν εἰς τριάκοντα καὶ εἰς ἐξήκοντα καὶ εἰς ἑκατόν.^a καὶ ἔλεγεν· Ὅς ἔχει ὦτα ἀκούειν, ἀκούετω.

10 Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα

11 τὰς παραβολάς· καὶ ἔλεγεν αὐτοῖς· Ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς πάντα γίνε-

13 ται, ἵνα βλέποντες βλέ-
πωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέ-
ψωσιν καὶ ἀφελῇ α^a·····

ταπλασίονα.^a ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν ἀκούετω.

9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή.

10 ὁ δὲ εἶπεν· Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβο-
λαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούσαν-
τες μὴ συνιῶσιν.

^a Cf. Gen. xxvi. 12. ^b Isa. vi. 9, 10. Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν (ἐν οἴσιν αὐτῶν) βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς (ἐν ὧσιν αὐτῶν) ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὤσιν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν (ἐν ὧσιν αὐτῶν), καὶ ἰάσονται αὐτούς. Cf. Jno. xii. 39-41; Acts xxviii. 25-27. In Heb. vs. 10, first half, reads, וְהָיָה לְבָבָם כְּבֹרָה.

§ 52. MATT. 9. ὦτ. ἀκούειν, ἀκου. G. L. [T.] 10. εἶπον G. L. 11. εἶπ. αὐτοῖς G. L. T.
14 ἀναπλ. ἐπ' αὐτ. 15 ἰάσωμαι G.⁺ MAR. 8 ἐν ter. G. (ἐν G.⁺) L. 9. ἔλεγ. αὐτοῖς
ὁ ἔχων G. 10. ὅτε δέ G. ἠρώτησαν G. (ἠρώτων L.T.) τὴν παραβολήν G. L.
11. ὅμ. δέδοτ. γνῶναι τὸ μυστ. G.^{oo} τὰ πάντ. G. L. T. 12. add τὰ ἁμαρτήματα G.^{oo} (L.)
LK 9. μαθ. αὐτ. λέγοντες G.^o

ST. MATT. XIII.

18 Ὑμεῖς οὖν ἀκούσατε
τὴν παραβολὴν τοῦ σπει-
19 ραντος. παντὸς ἀκούον-
τος τὸν λόγον τῆς βα-
σιλείας καὶ μὴ συνιέντος,
ἔρχεται ὁ πονηρὸς καὶ
ἄρπάζει τὸ ἐσπαρμένον ἐν
τῇ καρδίᾳ αὐτοῦ· οὗτός
ἐστὶν ὁ παρὰ τὴν ὁδὸν
20 σπαρείς. ὁ δὲ ἐπὶ τὰ
πετρῶδη σπαρείς, οὗτός
ἐστὶν ὁ τὸν λόγον ἀκούων
καὶ εὐθὺς μετὰ χαρᾶς
21 λαμβάνων αὐτόν· οὐκ
ἔχει δὲ ῥίζαν ἐν ἑαυτῷ,
ἀλλὰ πρόσκαιρός ἐστιν,
γενομένης δὲ θλίψεως ἢ
δωγμοῦ διὰ τὸν λόγον
22 εὐθὺς σκανδαλίζεται. ὁ
δὲ εἰς τὰς ἀκάνθας σπα-
ρείς, οὗτός ἐστιν ὁ τὸν
λόγον ἀκούων, καὶ ἡ
μέριμνα τοῦ αἰῶνος καὶ
ἡ ἀπάτη τοῦ πλούτου
συνπνίγει τὸν λόγον, καὶ
23 ἄκαρπος γίνεται. ὁ δὲ
ἐπὶ τὴν καλὴν γῆν σπα-
ρείς, οὗτός ἐστιν ὁ τὸν
λόγον ἀκούων καὶ συνιείς,
ὃς δὴ καρποφορεῖ καὶ
ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ
ἐξήκοντα, ὁ δὲ τριάκοντα.

ST. MARK IV.

18 Καὶ λέγει αὐτοῖς· Οὐκ
οἴδατε τὴν παραβολὴν ταύ-
την, καὶ πῶς πάσας τὰς πα-
14 ραβολὰς γινώσκεισθε; ὁ σπει-
ρων τὸν λόγον σπείρει. οὗτοι
15 δὲ εἰσιν οἱ παρὰ τὴν ὁδόν,
ὅπου σπείρεται ὁ λόγος,
καὶ ὅταν ἀκούσωσιν, εὐθὺς
ἔρχεται ὁ σατανᾶς καὶ αἶρει
τὸν λόγον τὸν ἐσπαρμένον
16 ἐν αὐτοῖς. καὶ οὗτοι ὁμοί-
ως εἰσιν οἱ ἐπὶ τὰ πετρῶδη
σπειρόμενοι, οἱ ὅταν ἀκού-
σωσιν τὸν λόγον εὐθὺς μετὰ
χαρᾶς λαμβάνουσιν αὐτόν,
17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν
ἑαυτοῖς, ἀλλὰ πρόσκαιροί
εἰσιν, εἴτα γενομένης θλίψε-
ως ἢ δωγμοῦ διὰ τὸν λόγον
18 εὐθὺς σκανδαλίζονται.
18 καὶ ἄλλοι εἰσιν οἱ ἐπὶ τὰς
ἀκάνθας σπειρόμενοι· οὗτοί
εἰσιν οἱ τὸν λόγον ἀκούσαν-
19 τες, καὶ αἱ μέριμναι τοῦ
αἰῶνος καὶ ἡ ἀπάτη τοῦ
πλούτου καὶ αἱ περὶ τὰ
λοιπὰ ἐπιθυμίαι εἰσπορευ-
όμεναι συνπνίγουσιν τὸν
λόγον, καὶ ἄκαρπος γίνεται.
20 καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν
γῆν τὴν καλὴν σπαρέντες,
οἵτινες ἀκούουσιν τὸν λόγον
καὶ παραδέχονται, καὶ καρ-
ποφοροῦσιν ἐν τριάκοντα καὶ
ἐν ἐξήκοντα καὶ ἐν ἑκατόν.

ST. LUKE VIII.

11 Ἔστιν δὲ αὕτη ἡ πα-
ραβολή. ὁ σπόρος ἐστὶν
ὁ λόγος τοῦ θεοῦ.
12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν
οἱ ἀκούσαντες, εἴτα ἔρ-
χεται ὁ διάβολος καὶ
αἶρει τὸν λόγον ἀπὸ τῆς
καρδίας αὐτῶν, ἵνα μὴ
πιστεύσαντες σωθῶσιν.
13 οἱ δὲ ἐπὶ τὴν πέτραν οἱ
ὅταν ἀκούσωσιν μετὰ
χαρᾶς δέχονται τὸν λό-
γον, καὶ οὗτοι ῥίζαν οὐκ
ἔχουσιν, οἱ πρὸς καιρὸν
πιστεύουσιν καὶ ἐν καιρῷ
πειρασμοῦ ἀφίστανται.
14 τὸ δὲ εἰς τὰς ἀκάνθας
πεσόν, οὗτοί εἰσιν οἱ
ἀκούσαντες, καὶ ὑπὸ με-
ριμῶν καὶ πλούτου καὶ
ἡδονῶν τοῦ βίου πορευό-
μενοι συνπνίγονται καὶ
15 οὐ τελεσφοροῦσιν. τὸ
δὲ ἐν τῇ καλῇ γῇ, οὗτοί
εἰσιν οἵτινες ἐν καρδίᾳ
καλῇ καὶ ἀγαθῇ ἀκού-
σαντες τὸν λόγον κατέ-
χουσιν καὶ καρποφοροῦ-
σιν ἐν ὑπομονῇ.

§ 52. MATT. 18. σπειρόντος G. 22. αἰῶν. τούτου G. 23. τὴν γῆν τὴν καλὴν. G.
συνιών G. MAR. 15. and 17. εὐθέως G. L. ταῖς καρδίαις αὐτῶν G. + L. (eis αὐτοὺς T.).
16. εὐθέως G. 18. οὗτοι eis G. L. T. ἀκούοντες G. + L. 19. αἰῶν. τούτου
20. οὗτοι G. L. ἐν (thrice) G. + L. LK. 12. ἀκούοντες G. L. 13. τῆς πέτρας G. L. T.

§ 52. The sixteenth and seventeenth verses of St. Matthew are indeed appropriate in this connection; but yet not more so than to the connection in which the same language is given by St. Luke (x. 23, 24). Since therefore there is nothing here to absolutely fasten them to the context, and the language of Lk. x. 23 does not allow of their being removed thence, it has seemed better to place them in parallelism with that passage.

ST. MATT. XIII.

ST. MARK IV.

ST. LUKE VIII.

- 21 Καὶ ἔλεγεν αὐτοῖς ^{δτι} μήτι ἔρχεται ὁ λύχνος^a ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; οὐ γὰρ ἔστιν τι κρυπτόν,^b ἐὰν μὴ ἵνα φανέρωθῃ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. εἴ τις ἔχει ὅσα ἀκούειν, ἀκουέτω. καὶ ἔλεγεν αὐτοῖς· Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρω^c μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν.
- 25 ὅς γὰρ ἔχει,^d δοθήσεται αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
- 16 Οὐδεὶς δὲ λύχνον^e ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.
- 17 οὐ γὰρ ἔστιν κρυπτόν^b ὃ οὐ φανερόν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ. βλέπετε οὖν πῶς ἀκούετε.
- 18 ὅς ἂν γὰρ ἔχη^d, δοθήσεται αὐτῷ, καὶ ὅς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

§ 53. Parable of the Tares, and other Parables.

ST. MATT. XIII. 24-53.

ST. MARK IV. 26-34.

ST. LUKE XIII. 18-21.

- 24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.
- 25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἤλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπήλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἐσπείρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν

^a Matt. v. 15; Lk. xi. 33.^b Matt. x. 26; Lk. xii. 2.^c Matt. vii. 2; Lk. vi. 38.^d Matt. xxv. 29; Lk. xix. 26.

§ 52. MAR. 21. om. ^{δτι} G. L. T. ἐπιτεθῇ G. 22. δ ἐὰν μὴ G. ἐὰν μὴ οὐ εἰ μὴ ἵνα G.⁺ om. ἵνα G. T. 24. add τοῖς ἀκούουσιν 25 ὅς γ. ἂν ἔχη G. LK. 16. ἐπιτίθησιν G 17. γνωσθήσεται G.

§ 53. MATT. 24. σπείροντι. G.

25. ἐσπείρε. G.

ST. MATT. XIII.

ST. MARK IV.

ST. LUKE XIII.

26 ἔχει ζιζάνια; ὁ δὲ ἔφη
αὐτοῖς· Ἐχθρὸς ἄνθρωπος
τοῦτο ἐποίησεν. οἱ δὲ δοῦ-
λοι λέγουσιν αὐτῷ· Θέλεις
οὐκ ἀπελθόντες συλλέξωμεν
27 αὐτά; ὁ δὲ φησὶν· Οὐ, μή-
ποτε συλλέγοντες τὰ ζιζά-
νια ἐκριζώσῃτε ἅμα αὐτοῖς
28 τὸν σῖτον. ἄφετε συναυξά-
νεσθαι ἀμφότερα μέχρι τοῦ
θερισμοῦ, καὶ ἐν καιρῷ τοῦ
θερισμοῦ ἐρῶ τοῖς θερισ-
ταῖς· Συλλέξατε πρῶτον τὰ
ζιζάνια καὶ δῆσατε αὐτὰ εἰς
δεσμὰς πρὸς τὸ κατακαῦσαι
αὐτά, τὸν δὲ σῖτον συναγά-
γετε εἰς τὴν ἀποθήκην μου.

26 Καὶ ἔλεγεν· Οὕτως
ἐστὶν ἡ βασιλεία τοῦ
θεοῦ, ὡς ἄνθρωπος βάλην
τὸν σπόρον ἐπὶ τῆς γῆς,
27 καὶ καθεύδῃ καὶ ἐγείρη-
ται νύκτα καὶ ἡμέραν,
καὶ ὁ σπόρος βλαστᾷ καὶ
μηκύνεται, ὡς οὐκ οἶδεν
28 αὐτός. αὐτομάτῃ ἡ γῆ
καρποφορεῖ, πρῶτον χόρ-
τον, εἶτεν στάχυν, εἶτεν
πλήρης σίτος ἐν τῷ στά-
29 χυϊ. ὅταν δὲ παραδοῖ ὁ
καρπός, εὐθὺς ἀποστέλλει
τὸ δρέπανον, ὅτι παρ-
εστηκεν ὁ θερισμός.

31 Ἄλλην παραβολὴν παρέ-
θηκεν αὐτοῖς λέγων· Ὁμοία
ἐστὶν ἡ βασιλεία τῶν οὐρα-
νῶν κόκκῳ σινάπεως, ὃν
λαβὼν ἄνθρωπος ἔσπειρεν
32 ἐν τῷ ἀγρῷ αὐτοῦ· ὁ μι-

30 Καὶ ἔλεγεν· Πῶς
ὁμολώσωμεν τὴν βασι-
λείαν τοῦ θεοῦ, ἣ ἐν τίνι
αὐτὴν παραβολῇ θάμην;
31 ὡς κόκκῳ σινάπεως, ὃς
ὅταν σπαρῇ ἐπὶ τῆς γῆς,

18 Ἐλεγεν οὖν· Τίνι
ὁμοία ἐστὶν ἡ βασιλεία
τοῦ θεοῦ, καὶ τίνι ὁμοι-
19 ὡς αὐτήν; ὁμοία ἐστὶν
κόκκῳ σινάπεως, ὃν λα-
βὼν ἄνθρωπος ἔβαλεν

§ 53. MATT. 27. ἔχ. τὰ ζιζ.

28. εἶπον. G.

29. ὁ δὲ ἔφη. G.

30. ἐν τῷ καιρ.

MAR. 26. ὡς ἐὰν ἄνθρ. G. L.

27. βλαστάνη. G.

28. αὐτομ. γάρ. G.^o

εἴτα bis. G. L. T.

πλήρη σῖτον G.

29. παραδῶ. G.

εὐθέως G.+ L.

30. τίνι. G.+ L.

ποία παραβολή

παραβάλλωμεν αὐτήν; G.

LK. 18. ἔλεγ. δὲ G. L.

ST. MATT. XIII.

κρότερον μὲν ἐστὶν πάντων
τῶν σπερμάτων, ὅταν δὲ

αὔξηθῇ, μᾶλλον τῶν λαχάνων
ἐστὶν καὶ γίνεται δένδρον,
ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ
οὐρανοῦ καὶ κατασκηνοῦν ἐν
τοῖς κλάδοις αὐτοῦ.

33 Ἄλλην παραβολὴν ἐλά-
λησεν αὐτοῖς· Ὁμοία ἐστὶν
ἡ βασιλεία τῶν οὐρανῶν
ζύμῃ, ἣν λαβοῦσα γυνὴ
ἐνέκρυψεν εἰς ἀλεύρου σάτα
τρία, ἕως οὗ ἐξυμῶθη ὅλον.

34 Ταῦτα πάντα ἐλάλησεν
ὁ Ἰησοῦς ἐν παραβολαῖς
τοῖς ὄχλοις, καὶ χωρὶς παρα-
βολῆς οὐδὲν ἐλάλει αὐτοῖς,

35 ὅπως πληρωθῇ τὸ ῥηθὲν
διὰ Ἡσαίου τοῦ προφήτου
λέγοντος· Ἄνοιξω ἐν πα-
ραβολαῖς τὸ στόμα μου,
ἐρεῦξομαι κεκρυμμένα ἀπὸ
καταβολῆς.

36 Τότε ἀφείς τοὺς ὄχλους
ἦλθεν εἰς τὴν οἰκίαν. καὶ
προσῆλθον αὐτῷ οἱ μαθηταὶ
αὐτοῦ λέγοντες· Φράσον
ἡμῖν τὴν παραβολὴν τῶν

ST. MARK IV.

μικρότερον ἢν πάντων τῶν
σπερμάτων τῶν ἐπὶ τῆς
33 γῆς, καὶ ὅταν σπαρῇ,
ἀναβαίνει καὶ γίνεται
μᾶλλον πάντων τῶν λαχά-
νων, καὶ ποιεῖ κλάδους
μεγάλους, ὥστε δύνασθαι
ὑπὸ τὴν σκιὰν αὐτοῦ
τὰ πετεινὰ τοῦ οὐρανοῦ
κατασκηνοῦν.

35 Καὶ τοιαύταις παρα-
βολαῖς πολλαῖς ἐλάλει
αὐτοῖς τὸν λόγον, καθὼς
34 ἠδύναντο ἀκοῦειν· χωρὶς
δὲ παραβολῆς οὐκ ἐλάλει
αὐτοῖς, κατ' ἰδίαν δὲ τοῖς
ἰδίοις μαθηταῖς ἐπέλυνεν
πάντα.

ST. LUKE XIII.

εἰς κῆπον ἑαυτοῦ, καὶ

ἠῤῥησεν καὶ ἐγένετο εἰς
δένδρον, καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατεσκή-
νωσεν ἐν τοῖς κλάδοις
αὐτοῦ.

30 Καὶ πάλιν εἶπεν· Τίτι
δομῶσω τὴν βασιλείαν
31 τοῦ θεοῦ; ὁμοία ἐστὶν
ζύμῃ, ἣν λαβοῦσα γυνὴ
ἐκρύψεν εἰς ἀλεύρου σάτα
τρία, ἕως οὗ ἐξυμῶθη
ὅλον.

* Ps. lxxvii. 2. ἀνοίξω ἐν παραβολαῖς (ἢ παραβολῇ) τὸ στόμα μου, φθέγγομαι προβλήματα ἐπ' ἀρχῆς. מַבְרִיחַ בְּפִי מִשְׁפָּטִים וְיִשְׁפָּטֵם בְּפִי (lxxviii.)

§ 53. MATT. 32. κατασκηνοῦν G. 34. οὐκ G. 35. om. Ἡσαίου G. L. T. B¹BCD etc. It. Vulg. Syr. Cop. etc. . . . contained in B¹1, 13, 33 etc. add κόσμον G. 36. οἰκ. ὁ Ἰησοῦς G.¹⁰ MARK. 31. μικρότερος (om. ὅν) G.+ σπερμ. ἐστὶ G. 32. μείζων G.+ L. T. 34. μαθηταῖς αὐτοῦ G. L. T. LK. 19. δένδρ. μέγα G.⁹ [L. T.] 21. ἐνέκρυψεν G. L.

ST. MATT. XIII.

ST. MARK IV.

ST. LUKE XIII.

- 37 ζιζανίων τοῦ ἀγροῦ. ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν
 38 ὁ υἱὸς τοῦ ἀνθρώπου, ἰδὲ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζανία εἰτιν οἱ υἱοὶ
 39 τοῦ πονηροῦ, ἰδὲ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοί εἰσιν.
 40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ
 41 συντελείᾳ τοῦ αἰῶνος. ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιῶντας
 42 τὴν ἀνομίαν, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμνον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. τότε οἱ δίκαιοι ἐκλάμψουσιν ὥς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.
 44 Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἐκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
 45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι

§ 53. MATT. 37. εἶπ. αὐτοῖς G. ἀκούειν, ἀκου. G. [L. T.]

39. συντ. τοῦ αἰῶν. G.

40. add τούτου G.^o

43. 2τ

44. πάλιν ὁμοί. G. [L.]

ST. MATT. XIII.

ST. MARK IV.

ST. LUKE XIII.

46 καλοὺς μαργαρίτας· εὐρὼν
δὲ ἓνα πολύτιμον μαργα-
ρίτην ἀπελθὼν πέπρακεν
πάντα ὅσα εἶχεν καὶ ἡγό-
ρασεν αὐτόν.

47 Πάλιν ὁμοία ἐστὶν ἡ
βασιλεία τῶν οὐρανῶν σα-
γῆνῃ βληθείσῃ εἰς τὴν
θάλασσαν καὶ ἐκ παντὸς

48 γένους συναγαγούσῃ· ἦν
ὅτε ἐπληρώθη ἀναβιβά-
σαντες ἐπὶ τὸν αἰγιαλὸν
καὶ καθίσουντες συνέλεξαν
τὰ καλὰ εἰς ἀγγῆ, τὰ δὲ

49 σαπρὰ ἔξω ἔβαλον. οὕτως
ἔσται ἐν τῇ συντελείᾳ τοῦ
αἰῶνος· ἐξελεύσονται οἱ
ἄγγελοι καὶ ἀφοριοῦσιν
τοὺς πονηροὺς ἐκ μέσου
50 τῶν δικαίων, καὶ βαλοῦσιν
αὐτοὺς εἰς τὴν κάμνον τοῦ
πυρός· ἐκεῖ ἔσται ὁ κλανθ-
μὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων.

51 Συνήκατε ταῦτα πάντα;
52 λέγουσιν αὐτῷ· Ναί. ὁ δὲ
εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς
γραμματεὺς μαθητευθεὶς
τῇ βασιλείᾳ τῶν οὐρανῶν
ὁμοίός ἐστιν ἀνθρώπῳ οἰ-
κοδεσπότῃ, ὅστις ἐκβάλλει
ἐκ τοῦ θησαυροῦ αὐτοῦ
καινὰ καὶ παλαιά.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν
ὁ Ἰησοῦς τὰς παραβολὰς
ταύτας, μετήρην ἐκεῖθεν.

§ 53. MATT. 46. ὁ εὐρ. (om. 84)
G^{oo} add κύριε G^o

48. ἀγγεῖα G. L.

52. εἰς τὴν βασιλείαν (ἐν τ.β. I

51. pref. λέγει αὐτοῖς ὁ Ἰησοῦς

✓ § 54. Our Lord stills the Tempest on the Lake of Galilee.

ST. MATT. VIII. 18, 23-27.

ST. MARK IV. 35-41.

ST. LUKE VIII. 22-25.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

24 καὶ ἰδοὺ σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθειπεν· καὶ προσελθόντες ἤγειραν αὐτὸν

λέγοντες· Κύριε σῶσον, 25 ἀπολλύμεθα. καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;

25 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης·

Διέλθωμεν εἰς τὸ πέραν. 26 καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα δὲ πλοῖα ἦσαν μετ' αὐτοῦ.

27 καὶ γίνεται λαίλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε ᾗδῃ γεμίζεσθαι τὸ πλοῖον.

28 καὶ ἦν αὐτὸς ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεῖδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ·

Διδάσκαλε, οὐ μέλει σοι 29 ὅτι ἀπολλύμεθα; καὶ διε-

γερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ· Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο 30 γαλήνη μεγάλη. καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν;

31 καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα αὐτῷ ὑπακούει;

23 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· 24 καὶ ἀνήχθησαν. πλεόντων δὲ αὐτῶν ἀφύ-

πνωσεν· καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνουν. 25 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες·

Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διε-

γερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. 26 εἶπεν δὲ αὐτοῖς·

Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

§ 54. MATT. 25. προσελθ. οἱ μαθηταὶ G. [L.]

αὐτοῦ ἤγειρ.

σῶσ. ἡμᾶς G.

MAR. 36. πλοῖα ἦν G. L. T.

37. τὰ δὲ κύμ. G.

αὐτὸ ἡδ. γεμίζ. (om. τ. πλοῖ.) G. ++

38. ἐπὶ τ. πρύμ. διεγείρουσιν G. L.

41. ὑπακούουσιν αὐτ. G. L.

LK. 22. καὶ ἐγέν. G.

24. ἐγερθεὶς G. L.

25. ποῦ ἐστὶν G. °

§ 54. The story of the Scribe and of another disciple is here given by St. Matthew (19-22), but without any special note of time. It is given by St. Luke, ix. 57-62, in quite another connection, and as his account is the more full, it seems better to retain his order. See § 77.

✓ § 55. The Demoniacs of Gadara.

ST. MATT. VIII. 28—IX. 1.

ST. MARK V. 1—21.

ST. LUKE VIII. 26—40.

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινα παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασσηνῶν· καὶ ἐλθόντος αὐτοῦ ἐκ τοῦ πλοίου, εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἰδύνατο αὐτὸν δεῖσαι, ἰδιὰ τὸ αὐτὸν πολλὰς πέδαις καὶ ἀλύσεσιν δεδέναι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθῆαι, καὶ οὐδεὶς ἰσχυεῖν αὐτὸν δαμάσαι, καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ, καὶ κράξας φωνῇ μεγάλῃ λέγει· Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν θεόν, μὴ με βασανίσῃς. ἔλεγεν γὰρ αὐτῷ· Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. καὶ ἐπη-

28 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνὴρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια, καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενε, ἀλλ' ἐν τοῖς μνήμασιν.

28 ἰδὼν δὲ τὸν Ἰησοῦν, ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν· Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς. παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἀλύσειν καὶ πέδαις

§ 55. MATT. 28. ἐλθόντι αὐτῷ. G. Γεργεσηνῶν G. (Γερασσηνῶν L.) 29. σοί, Ἰησοῦ, υἱ. MAR. 1. Γαδαρηνῶν. G.++ (Γερασσηνῶν L. T.) 2. ἐξελθόντι αὐτῷ G. εὐθέως G. om. L. [εὐθύς T.] ἀπήντησεν G 3. μνημείοις οὕτε G. ἀλύσειν om. οὐκέτι G. ἠδύνατο G. 6. ἰδ. δέ G. L. 7. εἶπε G.++ LK. 26. Γαδαρηνῶν G. (Γερασσηνῶν G.++ L. T.) 27. ὑπήντησ. αὐτῷ G. L. [T.] 28. καὶ ἀνακρ. G. 29. παρήγγειλε G. ἐδεσμεῖτο G. L. ἀντιπέραν G.++ 27. ὑπήντησ. αὐτῷ G. L. [T.] 28. καὶ ἀνακρ. G. 29. παρήγγειλε G. ἐδεσμεῖτο G. L. ἱμάτιον οὐκ ἐνεδιδύσκετο G. L.

ST. MATT. VIII.

ST. MARK V.

ST. LUKE VIII.

30 ἦν δὲ μακρὰν ἀπ' αὐτῶν
 ἀγέλη χοίρων πολλῶν
 31 βοσκομένη. οἱ δὲ δαί-
 μονες παρεκάλουν αὐτὸν
 λέγοντες· Εἰ ἐκβάλλεις
 ἡμᾶς, ἀπόστειλον ἡμᾶς
 εἰς τὴν ἀγέλην τῶν χοί-
 32 ρων. καὶ εἶπεν αὐτοῖς·
 Ὑπάγετε. οἱ δὲ ἐξε-
 θίντες ἀπῆλθον εἰς τοὺς
 χοίρους· καὶ ἰδοὺ ὥρμη-
 σεν πᾶσα ἡ ἀγέλη κατὰ
 τοῦ κρημνοῦ εἰς τὴν θά-
 λασσαν, καὶ ἀπέθανον
 33 ἐν τοῖς ὕδασι. Οἱ δὲ
 βόσκοντες ἔφυγον, καὶ
 ἀπελθόντες εἰς τὴν πόλιν
 ἀπήγγειλαν πάντα καὶ
 τὰ τῶν δαιμονιζομένων.
 34 καὶ ἰδοὺ πᾶσα ἡ πόλις
 ἐξῆλθεν εἰς ὑπάντησιν
 τοῦ Ἰησοῦ, καὶ ἰδόντες

ρῶτα αὐτόν· Τί ὀνομά-
 σοι; καὶ λέγει αὐτῷ· Δε-
 γνὼν ὀνομά μοι, ὅτι πολ-
 10 λοὶ ἐσμεν. καὶ παρεκάλει
 αὐτὸν πολλὰ ἵνα μὴ αὐτὰ
 ἀποστείλῃ ἔξω τῆς χώρας.
 11 ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει
 ἀγέλη χοίρων μεγάλη
 12 βοσκομένη· καὶ παρεκά-
 λεσαν αὐτὸν λέγοντες·
 Πέμψον ἡμᾶς εἰς τοὺς
 χοίρους, ἵνα εἰς αὐτοὺς
 13 εἰσέλθωμεν. καὶ ἐπέτρε-
 ψεν αὐτοῖς. καὶ ἐξελθόντα
 τὰ πνεύματα τὰ ἀκάθαρτα
 εἰσῆλθον εἰς τοὺς χοίρους,
 καὶ ὥρμησεν ἡ ἀγέλη
 κατὰ τοῦ κρημνοῦ εἰς τὴν
 θάλασσαν, ὥς δισχίλιοι,
 καὶ ἐπνίγοντο ἐν τῇ θα-
 14 λάσῃ. Καὶ οἱ βόσκον-
 τες αὐτοὺς ἔφυγον καὶ
 ἀπήγγειλαν εἰς τὴν πόλιν
 καὶ εἰς τοὺς ἀγρούς· καὶ
 ἦλθον ἰδεῖν τί ἐστὶν τὸ γε-
 15 γονός. καὶ ἔρχονται πρὸς
 τὸν Ἰησοῦν, καὶ θεωροῦσιν
 τὸν δαιμονιζόμενον καθή-
 μενον ἱματισμένον καὶ
 σωφρονούντα, τὸν ἐσχη-
 κότα τὸν λεγιῶνα, καὶ
 16 ἐφοβήθησαν. καὶ διηγῇ-
 σαντο αὐτοῖς οἱ ἰδόντες

φυλασσόμενος, καὶ δια-
 ρήσων τὰ δεσμὰ ἡλαύ-
 νετο ὑπὸ τοῦ δαιμονίου εἰς
 30 τὰς ἐρήμους. ἐπηρώτηται
 δὲ αὐτὸν ὁ Ἰησοῦς λέγων·
 Τί σοι ὀνομά ἐστίν; ὁ δὲ
 εἶπεν· Δεγνὼν· ὅτι εἰσῆλ-
 θεν δαιμόνια πολλὰ εἰς
 31 αὐτόν. καὶ παρεκάλουν
 αὐτὸν ἵνα μὴ ἐπιτάξῃ
 αὐτοῖς εἰς τὴν ἄβυσσον
 32 ἀπελθεῖν. ἦν δὲ ἐκεῖ
 ἀγέλη χοίρων ἱκανῶν βο-
 σκομένων ἐν τῷ ὄρει, καὶ
 παρεκάλεσαν αὐτὸν ἵνα
 ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖ-
 νους εἰσελθεῖν. καὶ ἐπέ-
 33 τρεψεν αὐτοῖς. ἐξελθόντα
 δὲ τὰ δαιμόνια ἀπὸ τοῦ
 ἀνθρώπου εἰσῆλθον εἰς
 τοὺς χοίρους, καὶ ὥρμησεν
 ἡ ἀγέλη κατὰ τοῦ κρημνοῦ
 εἰς τὴν λίμνην καὶ ἀπε-
 34 πνίγη. Ἰδόντες δὲ οἱ βό-
 σκοντες τὸ γεγονός ἔφυγον
 καὶ ἀπήγγειλαν εἰς τὴν
 πόλιν καὶ εἰς τοὺς ἀγρούς.
 35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγο-
 νός, καὶ ἦλθον πρὸς τὸν
 Ἰησοῦν, καὶ εὗρον καθή-
 μενον τὸν ἄνθρωπον, ἀφ'
 οὗ τὰ δαιμόνια ἐξῆλθεν,
 ἱματισμένον καὶ σωφρο-
 νούντα παρὰ τοὺς πόδας
 τοῦ Ἰησοῦ, καὶ ἐφοβή-
 36 θησαν. ἀπήγγειλαν δὲ

§ 55. MATT. 31. ἐπίστρεψον ἡμῖν ἀπελθεῖν 32. εἰς τὴν ἀγέλην τῶν χοίρων πᾶς. ἡ ἀγ. τῶν
 χοίρων 34. συνάντησιν G. τῷ Ἰησ. G. L. T. MAR. 9. ἀπεκρίθη, λέγων, Λεγεὼν
 10. αὐτοὺς G. L. 11. τὰ ὄρη 12. αὐτ. πάντες οἱ δαίμονες λέγ. G. L. (om. πάντ. G. [L.]
 οἱ δαίμ. G.^{oo}) 13. ἐπέτρ. αὐτ. εὐθέως ὁ Ἰησοῦς G.^{oo} [L.] ἦσαν δὲ ὡς G.^{oo} [L.] 14. οἱ δὲ G.
 τοὺς χοίρους ἀνήγγειλαν ἐξῆλθον G. + 15. καθήμ. καὶ ἱμ. G.^o LK. 29. δαίμονος G.
 30. λεγεὼν G. L. 31. παρεκάλει G. + 32. παρεκάλουν G. 33. εἰσῆλθον G. +
 34. γεγεννημένον ἀπελθόντες ἀπήγγ. 35. ἐξεληλύθει G. L. T.

ST. MATT. VIII.

αὐτὸν παρεκάλεσαν ὅπως
μεταβῇ ἀπὸ τῶν ὁρίων
αὐτῶν.

ST. MARK V.

πῶς ἐγένετο τῷ δαμονιζο-
μένῳ καὶ περὶ τῶν χοίρων.
17 καὶ ἤρξαντο παρακαλεῖν
αὐτὸν ἀπελθεῖν ἀπὸ τῶν
ὁρίων αὐτῶν.

18 καὶ ἐμβαί-
νοντες αὐτοῦ εἰς τὸ πλοῖον,
παρακάλει αὐτὸν ὁ δαμο-
νισθεὶς ἵνα μετ' αὐτοῦ ᾗ.
19 καὶ οὐκ ἀφήκεν αὐτόν,
ἀλλὰ λέγει αὐτῷ· Ὑπα-
γε εἰς τὸν οἶκόν σου πρὸς
τοὺς σοὺς, καὶ ἀπάγγελον
αὐτοῖς ὅσα ὁ κύριός σοι
πεποίηκεν καὶ ἡλέησέν σε.
20 καὶ ἀπῆλθεν καὶ ἤρξατο
κηρύσσειν ἐν τῇ Δεκα-
πόλει ὅσα ἐποίησεν αὐτῷ
ὁ Ἰησοῦς, καὶ πάντες
ἐθαύμαζον.

ST. MATT. IX.

1 Καὶ ἐμβὰς εἰς πλοῖον
διεπέρασεν,—

21 Καὶ διαπεράσαντος τοῦ
Ἰησοῦ ἐν τῷ πλοίῳ εἰς
τὸ πέραν πάλιν,—

ST. LUKE VIII.

αὐτοῖς οἱ ἰδόντες πῶς
28 ἐσώθη ὁ δαμονισθεὶς. καὶ
ἠρώτησαν αὐτὸν ἅπαν τὸ
πλῆθος τῆς περιχώρου
τῶν Γεργεσηνῶν ἀπελθεῖν
ἀπ' αὐτῶν, ὅτι φόβῳ με-
γάλῳ συνείχοντο· αὐτὸς
δὲ ἐμβὰς εἰς πλοῖον ὑπέ-
38 στρεψεν. ἐδέετο δὲ αὐτοῦ
ὁ ἀνὴρ ἀφ' οὗ ἐξέληλύθει
τὰ δαμόνια, εἶναι σὺν
αὐτῷ· ἀπέλυσεν δὲ αὐτὸν
39 λέγων· Ὑπόστρεφε εἰς
τὸν οἶκόν σου, καὶ διηγοῦ
ὅσα σοι ἐποίησεν ὁ θεός.

καὶ ἀπῆλθεν, καθ' ὅλην
τὴν πόλιν κηρύσσων ὅσα
ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

40 Ἐγένετο δὲ ἐν τῷ ὑπο-
στρέφειν τὸν Ἰησοῦν—

✓ § 56. The Woman with a bloody Flux is healed, and Jairus's Daughter is raised.
Capernaum.

ST. MATT. IX. 18-26.

18 Ταῦτα αὐτοῦ λαλοῦν-

τος αὐτοῖς, ἰδοὺ ἄρχων

ST. MARK V. 21^b-43.

21 —Συνήχθη ὄχλος πολὺς
ἐπ' αὐτόν, καὶ ἦν παρὰ
22 τὴν θάλασσαν. καὶ ἔρ-
χεται εἰς τῶν ἀρχισυνα-
γῶγων, ὀνόματι Ἰαείρος,
καὶ ἰδὼν αὐτὸν πίπτει πρὸς

ST. LUKE VIII. 40^b-56.

40 —Ἀπεδέξατο αὐτὸν ὁ
ὄχλος· ἦσαν γὰρ πάντες
41 προσδοκῶντες αὐτόν. καὶ
ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα
Ἰαείρος, καὶ αὐτὸς ἄρχων
τῆς συναγωγῆς ὑπῆρχεν·

§ 55. MATT. ix. 1. τὸ πλοῖ. G.^o
(καὶ [Ἰησοῦς] L.) ἀνάγγελον G.
37. Γαδαρηνῶν G. Γερασσηνῶν L. T.
40. ὑποστρέψαι G. L. T.

MAR. 18. ἐμβάντος G.+
ἐποίησεν
εἰς τὸ πλοῖ. G.

19. ὁ δὲ Ἰησοῦς οὐκ ἀφ.
Lk. 36. αὐτ. καὶ οἱ ἰδ. G.^{oo}
38. αὐτ. ὁ Ἰησοῦς, λέγ. G.^{oo} [L.]

§ 56. MATT. 18. ἐλθὼν (εἰς ἐλθὼν G.+ T. εἰς προσελθὼν L.)
MAR. 22 καὶ ἰδοὺ ἔρχ. G.^{oo} [L.]

αὐτ. λέγ. ὅτι G. L. T.

§ 56. On the chronological position of this narrative see note on § 38, and on the ταῦτα αὐτοῦ λαλοῦντος of Matt. ix. 18 see note on §§ 51, 52.

ST. MATT. IX.

εἰσελθὼν προσεκύνη αὐ-
τῷ, λέγων· Ἡ θυγάτηρ
μου ἄρτι ἐτελεύτησεν,
ἀλλὰ ἐλθὼν ἐπίθες τὴν
χειρά σου ἐπ' αὐτήν, καὶ
19 ζήσεται. καὶ ἐγερθεὶς ὁ
Ἰησοῦς ἠκολούθει αὐτῷ
καὶ οἱ μαθηταὶ αὐτοῦ.

20 Καὶ ἰδοὺ γυνὴ αἰμορρο-
οῦσα δώδεκα ἔτη

προσ-
ελθοῦσα ὀπισθεν ἤψατο
τοῦ κρασπέδου τοῦ ἱμα-
21 τίου αὐτοῦ· Ἐλεγε γὰρ
ἐν ἑαυτῇ· Εἰάν μόνον
ἄψωμαι τοῦ ἱματίου αὐ-
τοῦ, σωθήσομαι.

ST. MARK V.

22 τοὺς πόδας αὐτοῦ, 'καὶ
παρακαλεῖ αὐτὸν πολλὰ,
λέγων ὅτι τὸ θυγάτριόν
μου ἐσχάτως ἔχει, ἵνα
ἐλθὼν ἐπιθῇς τὰς χεῖρας
αὐτῇ, ἵνα σωθῇ καὶ ζήσῃ.
24 καὶ ἀπῆλθεν μετ' αὐτοῦ,
καὶ ἠκολούθει αὐτῷ ὄχλος
πολύς, καὶ συνέθλιβον
αὐτόν.

25 Καὶ γυνὴ οὖσα ἐν ῥύσει
26 αἵματος δώδεκα ἔτη, 'καὶ
πολλὰ παθοῦσα ὑπὸ πολ-
λῶν ἰατρῶν καὶ δαπανή-
σασα τὰ παρ' ἑαυτῆς πάν-
τα, καὶ μηδὲν ὠφεληθεῖσα,
ἀλλὰ μᾶλλον εἰς τὸ χεῖ-

27 ρον ἐλθοῦσα, 'ἀκούσασα
τὰ περὶ τοῦ Ἰησοῦ, ἐλ-
θοῦσα ἐν τῷ ὄχλῳ ὀπισθεν
ἤψατο τοῦ ἱματίου αὐτοῦ·
28 Ἐλεγε γὰρ ὅτι ἐὰν ἄψωμαι
κἂν τῶν ἱματίων αὐτοῦ,

29 σωθήσομαι. καὶ εὐθὺς
ἐξηράνθη ἡ πηγὴ τοῦ
αἵματος αὐτῆς, καὶ ἔγνω
τῷ σώματι ὅτι ἵαται ἀπὸ
30 τῆς μαστίγος. καὶ εὐθὺς ὁ
Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ
τὴν ἐξ αὐτοῦ δύναμιν
ἐξελθοῦσαν, ἐπιστραφεὶς
ἐν τῷ ὄχλῳ ἔλεγε· Τίς
μου ἤψατο τῶν ἱματίων;

31 καὶ ἔλεγον αὐτῷ οἱ μαθη-
ταὶ αὐτοῦ· Βλέπεις τὸν
ὄχλον συνθλίβοντά σε,
καὶ λέγεις· Τίς μου
32 ἤψατο; καὶ περιεβλέπετο
ἰδεῖν τὴν τοῦτο ποιήσα-

ST. LUKE VIII.

καὶ πεσὼν παρὰ τοὺς
πόδας Ἰησοῦ παρεκάλει
αὐτὸν εἰσελθεῖν εἰς τὸν
42 οἶκον αὐτοῦ, ὅτι θυγάτηρ
μονογενὴς ἦν αὐτῷ ὡς
ἐτῶν δώδεκα καὶ αὕτη
ἀπέθνησκεν. ἐν δὲ τῷ
ὑπάγειν αὐτὸν οἱ ὄχλοι
συνέπνιγον αὐτόν.

43 Καὶ γυνὴ οὖσα ἐν ῥύσει
αἵματος ἀπὸ ἐτῶν δώδεκα,
ἥτις ἰατροῖς προσαναλώ-
σασα ὅλον τὸν βίον οὐκ
ἴσχυσεν ἀπ' οὐδενὸς θερα-

44 πευθῆναι, προσελθοῦσα
ὀπισθεν ἤψατο τοῦ κρα-
σπέδου τοῦ ἱματίου αὐτοῦ,

καὶ παραχρῆμα ἔστη ἡ
ῥύσις τοῦ αἵματος αὐτῆς.

45 καὶ εἶπεν ὁ Ἰησοῦς· Τίς
ὁ ἀψάμενός μου; ἀρνου-
μένων δὲ πάντων εἶπεν ὁ
Πέτρος καὶ οἱ σὺν αὐτῷ·
Ἐπιστάτα, οἱ ὄχλοι συνέ-
χουσίν σε καὶ ἐποθλί-
46 βουσιν. ὁ δὲ Ἰησοῦς
εἶπεν· Ἡψατό μου τις·
ἐγὼ γὰρ ἔγνω δύναμιν

§ 56. MATT. 19. ἠκολούθησεν G. MAR. 23. παρεκάλει G. L.
γυν. τις οὖσα. G. 27. om. τὰ G. L. T. 28. κἂν τ. ἱμ. αὐτ. ἄψ. G. L. T.
G. L. LK. 41. πόδ τοῦ Ἰησ. G. L. [T.] 43. εἰς ἱατρούς
add καὶ λέγεις, τίς ὁ ἀψάμενός μου; G.° L. [T.]

ὅπως G.++ ζήσεται G.
T. 29. and 30. εὐθέως
ὑπ' G. 45. μετ' αὐτοῦ

ST. MATT. IX.

ST. MARK V.

ST. LUKE VIII.

- 22 ὁ δὲ στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν· Θάρσει θυγάτερ, ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.
- 33 σαν. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν
- 34 ἀλήθειαν. ὁ δὲ εἶπεν αὐτῇ· Θυγάτερ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὲς ἀπὸ τῆς μᾶστιγός σου.
- 35 Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδά-
- 36 σκαλον; ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· Μὴ φοβοῦ, ὁ μόνον πίστευε. καὶ οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφόν
- 37 Ἰακώβου. καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλὰ,
- 38 καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. 40 καὶ κατεγέλων αὐτοῦ. αὐ-
- 41 ἐξηλθυῖαν ἀπ' ἐμοῦ. ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσούσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. ὁ δὲ εἶπεν αὐτῇ· Θυγάτερ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.
- 42 Ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι τέθνηκεν ἡ θυγάτηρ σου, μηκέτι σκύλλε τὸν διδάσ-
- 43 καλον. ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· Μὴ φοβοῦ· μόνον πίστευσον, καὶ σωθήσεται. 44 ἔλθων δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινὰ σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλειον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ, εἰδότες

§ 56. ΜΑΤΤ. 22. ὁ δὲ Ἰησοῦς G. L. T.

ἐπιστραφεὶς G.

23. λέγει αὐτοῖς G.†

MAR. 33. ἐπ' αὐτ. G. [L.]

36. Ἰησ. ἐυθέως G.° [L.]

ἀκούσας G. L. T.

37. αὐτῷ

G. L. om. 1st τόν G. L.

38. ἔρχεται G.

om. 3rd καὶ

Lk. 46. ἐξελθοῦσαν G. L.

47. ἀπήγγ. αὐτῷ G.°

48. θάρσει θυγ. G.°

49. λέγ. αὐτῷ ὅτι G. L. [T.]

μὴ σκύλ. G.

50. ἀπεκρ. αὐτ. λέγων G.

πίστευε G. L.

51. εἰσελθὼν

οὐδένα (om. σὺν αὐτῷ) G.

ST. MATT. IX.

ἐξεβλήθη ὁ ὄχλος, εἰς-

ελθὼν ἐκράτησεν τῆς

χειρὸς αὐτῆς, καὶ ἠγέρθη
88 τὸ κοράσιον. καὶ ἐξῆλ-θεν ἡ φήμη αὕτη εἰς
ὅλην τὴν γῆν ἐκείνην.^a

ST. MARK V.

τοὺς δὲ ἐκβαλὼν πάντας
παραλαμβάνει τὸν πατέρα
τοῦ παιδίου καὶ τὴν μη-
τέρα καὶ τοὺς μετ' αὐτοῦ,
καὶ εἰσπορεύεται ὅπου ἦν41 τὸ παιδίον. καὶ κρατήσας
τῆς χειρὸς τοῦ παιδίου
λέγει αὐτῇ· Ταλιθὰ κοῦμ,
ὃ ἐστὶν μεθερμηνευόμε-
νον· Τὸ κοράσιον, σοὶ
42 λέγω, ἔγειρε. καὶ εὐθὺς
ἀνέστη τὸ κοράσιον καὶ
περιεπάτει· ἦν γὰρ ἐτῶν
δώδεκα· καὶ ἐξέστησαν
εὐθὺς ἐκστάσει μεγάλη.
43 καὶ διεστείλατο αὐτοῖς
πολλὰ ἵνα μηδεὶς γνοί
τοῦτο, καὶ εἶπεν δοθῆναι
αὐτῇ φαγεῖν.

ST. LUKE VIII.

54 ὅτι ἀπέθανεν. αὐτὸς δὲ
κρατήσας τῆς χειρὸς αὐ-
τῆς ἐφώνησεν λέγων· Ἡ
55 παῖς, ἐγείρου. καὶ ἐπέ-
στρεφεν τὸ πνεῦμα αὐτῆς,
καὶ ἀνέστη παραχρῆμα,
καὶ διέταξεν αὐτῇ δοθῆναι
56 φαγεῖν. καὶ ἐξέστησαν
οἱ γονεῖς αὐτῆς· ὁ δὲπαρήγγελεν αὐτοῖς μη-
δεν εἰπεῖν τὸ γεγονός.

✓ § 57. Two Blind Men healed, and a Spirit cast out of one Dumb.

ST. MATT. IX. 27-34.

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες καὶ
28 λέγοντες· Ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. ἔλθόντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ
οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεῦετε ὅτι δύναμαι τοῦτο ποιῆσαι;
29 λέγουσιν αὐτῷ· Ναί, Κύριε. τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· Κατὰ τὴν
30 πίστιν ὑμῶν γενηθήτω ὑμῖν. ἰκαὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη
31 αὐτοῖς ὁ Ἰησοῦς λέγων· Ὁρᾶτε μηδεὶς γινωσκέτω. ἰοὶ δὲ ἐξελθόντες διεφύμισαν
αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαμονιζόμενον.^b
33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες·
34 Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. ἰοὶ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν
δαιμονίων ἐκβάλλει τὰ δαιμόνια.

^a Cf. Lk. vii. 17.^b Matt. xii. 22-25; Lk. xi. 14-17.

§ 56. MAR. 40. ὁ δὲ ἐκβ. G. πάντας add ἀνακείμενον[L.] 41. κοῦμ G. L. ἔγειραι
42. εὐθέως G. L. om. 2d εὐθὺς G. L. [T.] 43. γνῶ G. LK. 54. αὐτ. δὲ ἐκβαλὼν ἐξω
πάντας. καὶ κρατ. G.^o

§ 57. MATT. 27. υἱέ G.+ 30. ἐνεβριμήσατο G. 33. λέγ. δι. οὐδέπ.

§ 57. There seems no good reason for disturbing the order of St. Matthew, and the account of these miracles is therefore placed, as he has given it, immediately after the raising of Jairus'

§ 58. Our Lord, teaching at Nazareth, is again rejected.

ST. MATT. XIII. 54-58.

ST. MARK VI. 1-6.*

54 Καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ
ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,
ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν·

Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνά-
μεις; οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος
υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μα-
ριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ

55 Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; καὶ αἱ
ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς
εἰσὶν; πόθεν οὖν τούτῳ ταῦτα πάντα;
56 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰη-
σοὺς εἶπεν αὐτοῖς· Οὐκ ἔστιν προφήτης
ἄτιμος εἰ μὴ ἐν τῇ ἰδίᾳ πατρίδι καὶ ἐν
57 τῇ οἰκίᾳ αὐτοῦ. καὶ οὐκ ἐποίησεν ἐκεῖ
δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐ-
τῶν.

1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς
τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν
2 αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ γενομένου
σαββάτου ἤρξατο διδάσκειν ἐν τῇ συνα-
γωγῇ· καὶ οἱ πολλοὶ ἀκούοντες ἐξε-
πλήσσοντο λέγοντες· Πόθεν τούτῳ ταῦ-
τα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ;
3 καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν
αὐτοῦ γίνονται; οὐχ οὗτός ἐστιν ὁ
τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς
Ἰακώβου καὶ Ἰωσήφ καὶ Ἰούδα καὶ
Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ
ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν
4 αὐτῷ. καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι
οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ
πατρίδι ἑαυτοῦ καὶ ἐν τοῖς συγγενέσιν
5 αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ οὐκ
ἰδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν,
εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς
6 χεῖρας ἐθεράπευσεν. καὶ θαύμασεν διὰ
τὴν ἀπιστίαν αὐτῶν.

§ 59. A third Circuit in Galilee. The Twelve instructed and sent forth.

MATT. IX. 35-X. 1, 5-16, XI. 1. MAR. VI. 6^b-13.

LK. IX. 1-6.

35 Καὶ περιῆγεν ὁ Ἰησοῦς 6 Καὶ περιῆγεν τὰς κώ-
τὰς πόλεις πάσας καὶ τὰς μας κύκλῳ διδάσκων.
κώμας, διδάσκων ἐν ταῖς
συναγωγαῖς αὐτῶν καὶ κη-
ρύσσων τὸ εὐαγγέλιον τῆς
βασιλείας καὶ θεραπεύων
πᾶσαν νόσον καὶ πᾶσαν

§ 58. MATT. 55. οὐχί G. Ἰωσήφ. G. 57. πατρίδ. αὐτοῦ G. om. αὐτοῦ L. T.
MAR. 1. ἦλθεν G. L. 2. om. οἱ G. + L. T. αὐτῷ G. L. 3. om. τῆς
G. L. ἀδελφ. δέ G. + Ἰωσήφ G. 4. ἔλεγ. δέ G. πατρ. αὐτοῦ G. L. T.
συγγενέσι G. L. om. αὐτοῦ G. [L.] 5. ἰδύνατο G. L. 6. θαύμαζε G. L. T.

daughter. Verses 32-34 are sometimes arranged in parallelism with Lk. xi. 14-17, the incidents recorded in both being much alike; but these have been already (§ 50) given in connection with Matt. xii. 22-25, with which they still more closely correspond.

ST. MATT. IX.

86 μαλακίαν. ἰδὼν δὲ τοὺς
ὄχλους ἐσπλαγχνίσθη περὶ
αὐτῶν, ὅτι ἦσαν ἐσकुλμένοι
καὶ ἐριμμένοι ὡσεὶ πρόβατα
37 μὴ ἔχοντα ποιμένα.· τότε
λέγει τοῖς μαθηταῖς αὐτοῦ·
·Ὁ μὲν θερισμὸς πολὺς, οἱ
88 δὲ ἐργάται ὀλίγοι· δεήθητε
οὖν τοῦ κυρίου τοῦ θερισμοῦ
ὅπως ἐκβάλῃ ἐργάτας εἰς
τὸν θερισμὸν αὐτοῦ.

ST. MATT. X.

1 Καὶ προσκαλεσάμενος
τοὺς δώδεκα μαθητὰς αὐ-
τοῦ ἔδωκεν αὐτοῖς ἐξουσί-
αν πνευμάτων ἀκαθάρτων,
ὥστε ἐκβάλλειν αὐτὰ καὶ
θεραπεύειν πᾶσαν νόσον
καὶ πᾶσαν μαλακίαν.

5 Τούτους τοὺς δώδεκα
ἀπέστειλεν ὁ Ἰησοῦς πα-
ραγγείλας αὐτοῖς λέγων·
Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλ-
θῃτε, καὶ εἰς πόλιν Σα-

ST. MARK VI.

7 Καὶ προσκαλεῖται τοὺς
δώδεκα, καὶ ἤρξατο αὐ-
τοὺς ἀποστέλλειν δύο
δύο, καὶ ἐδίδου αὐτοῖς
ἐξουσίαν τῶν πνευμάτων
τῶν ἀκαθάρτων,

ST. LUKE IX.

1 Συγκαλεσάμενος δὲ
τοὺς δώδεκα ἔδωκεν αὐ-
τοῖς δύναμιν καὶ ἐξουσίαν
ἐπὶ πάντα τὰ δαιμόνια
καὶ νόσους θεραπεύειν.

2 Καὶ ἀπέστειλεν αὐτοὺς

^a Cf. Mar. vi. 34 ; 1 Pet. ii. 25.

§ 59. MATT. 35. add ἐν τῇ λαφ.

36. ἐκκελυμένοι

LK. 1. δώδεκ. μαθητὰς αὐτοῦ L.

§ 59. The charge to the Twelve, as they were sent forth two and two, is in some points much like the corresponding charge to the Seventy (Lk. x. 1-16), as they also were sent forth in like manner. Of the latter St. Luke gives the only account, and some of his language there is quite parallel to that of the Evangelists in the present passage. From a comparison, however, of Lk. ix. 4 with x. 5, it is plain that something of the same instruction, as might indeed have been expected, was given on both occasions.

On the other hand, much of the latter part of the charge, as given by St. Matthew (vs. 17-42), seems to have more distinctly in view the Apostolic work at a later period, after Christ's own ascension, inasmuch as it refers to trials and persecutions which could not have occurred at this time. St. Matthew appears therefore, to have here followed his custom of grouping like things together, without especial regard to their chronological connection, and has thus collected together in one, instructions given at different times to the Apostles. The portion of the charge indicated is therefore detached from the former part, and inserted at a later period, in accordance with the order of both St. Mark and St. Luke (§§ 90, 92, 97, and 126).

In regard to the superficial discrepancy between the language of Matt. x. 10, *μηδὲ ὑποδήματα. μηδὲ ῥάβδον* and that of Mar. vi. 8, 9 ; Lk. ix. 3, it is enough to say that the *thought* in all is identical — they should make no preparation for the journey. They were to go as they were, in the clothes and with the staff and the sandals they had with them, providing nothing further.

ST. MATT. X.

ST. MARK VI.

ST. LUKE IX.

μαριτων μὴ εισέλθῃτε·
 6 πορεύεσθε δὲ μάλλον πρὸς
 τὰ πρόβατα τὰ ἀπολωλότα
 7 οἴκου Ἰσραὴλ. πορευόμε-
 νοι δὲ κηρύσσετε λέγοντες
 ὅτι ἤγγικεν ἡ βασιλεία τῶν
 8 οὐρανῶν. ἀσθενούντας θε-
 ραπεύετε, νεκροὺς ἐγείρετε,
 λεπροὺς καθαρίζετε, δαι-
 μόνια ἐκβάλλετε· δωρεὰν
 ἐλάβετε, δωρεὰν δότε.

9 Μὴ κτήσσηθε χρυσὸν μη-
 δὲ ἄργυρον μηδὲ χαλκὸν εἰς
 10 τὰς ζώνας ὑμῶν, μὴ πήραν
 εἰς ὁδὸν μηδὲ δύο χιτῶνας
 μηδὲ ὑποδήματα μηδὲ ῥάβ-
 δον· ἀξίος γὰρ ὁ ἐργάτης
 11 τῆς τροφῆς αὐτοῦ. εἰς ἣν
 δ' ἂν πόλιν ἢ κώμην εἰσ-
 ἔλθῃτε, ἐξετάσατε τίς ἐν
 αὐτῇ ἀξίος ἐστίν, κακεῖ
 μέναιτε ἕως ἂν ἐξέλθῃτε.
 12 εἰσερχόμενοι δὲ εἰς τὴν
 οἰκίαν^a ἀσπασάσθε αὐτήν·
 13 καὶ ἐὰν μὲν ἡ ὁικία ἀξία,
 ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ'
 αὐτήν· ἐὰν δὲ μὴ ἡ ἀξία,
 ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς
 14 ἐπιστραφήτω. καὶ ὅς ἂν
 μὴ δέξῃται ὑμᾶς μηδὲ
 ἀκούσῃ τοὺς λόγους ὑμῶν,
 ἐξερχόμενοι ἔξω τῆς οἰκίας
 ἢ τῆς πόλεως ἐκείνης ἐκτι-
 νάξατε τὸν κονιορτὸν ἐκ
 15 τῶν ποδῶν ὑμῶν. ἀμὴν
 λέγω ὑμῖν,^b ἀνεκτότερον
 ἔσται γῇ Σοδόμων καὶ Γο-

κηρύσσειν τὴν βασιλείαν
 τοῦ θεοῦ καὶ ἰᾶσθαι,

8 καὶ παρήγγειλεν αὐ-
 τοῖς ἵνα μηδὲν αἴρωσιν
 εἰς ὁδὸν εἰ μὴ ῥάβδον
 μόνον, μὴ ἄρτον, μὴ
 πήραν, μὴ εἰς τὴν ζώνην
 9 χαλκόν, ἀλλὰ ὑποδεδε-
 μένους σανδάλια, καὶ μὴ
 ἐνδύσῃσθε δύο χιτῶνας.
 10 καὶ ἔλεγεν αὐτοῖς· Ὅπου
 ἐὰν εἰσέλθῃτε εἰς οἰκίαν,^a
 ἐκεῖ μένετε ἕως ἂν ἐξ-
 ἔλθῃτε ἐκεῖθεν.

8 καὶ εἶπεν πρὸς αὐτούς·
 Μηδὲν αἶρετε εἰς τὴν
 ὁδόν, μήτε ῥάβδον μήτε
 πήραν μήτε ἄρτον μήτε
 ἀργύριον, μήτε ἀνὰ δυο
 χιτῶνας ἔχειν.

4 καὶ εἰς ἣν ἂν οἰκίαν
 εἰσέλθῃτε,^a ἐκεῖ μένετε
 καὶ ἐκεῖθεν ἐξέρχεσθε.

11 καὶ ὅς ἂν τόπος μὴ δέξη-
 ται ὑμᾶς μηδὲ ἀκούσω-
 σιν ὑμῶν, ἐκπορευόμενοι
 ἐκεῖθεν ἐκτινάξατε τὸν
 χοῦν τὸν ὑποκάτω τῶν
 ποδῶν ὑμῶν εἰς μαρτύ-
 ριον αὐτοῖς.

5 καὶ ὅσοι ἂν μὴ δέχωνται
 ὑμᾶς, ἐξερχόμενοι ἀπὸ
 τῆς πόλεως ἐκείνης τὸν
 κονιορτὸν ἀπὸ τῶν ποδῶν
 ὑμῶν ἀποτινάσσετε εἰς
 μαρτύριον ἐπ' αὐτούς.

^a Cf. Lk. x. 5, 6.

^b Cf. Lk. x. 12.

§ 59. MATT. 10. add ἐστιν G. 13. ἐλθέτω G. L. 14. ἐὰν G. om. ἕξω G. om. ἐκ
 G.T. MAR. 9. ἀλλ' G. ἐνδύσασθαι 11. ὅσοι ἂν μὴ δέχωνται G. L. (ἐὰν L.) add ἀμὴν
 λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ [L.] AII
 etc. om. N^{BCD} L^Δ etc. LK. 2. add τοὺς ἀσθενούντας G. (τοὺς ἀσθενεῖς G.⁺⁺ I. [T.])
 3. ῥάβδους 5. δέχονται G.⁺⁺ ἐκεῖν. καὶ τ. κον. G. [L.] ἀποτινάξατε G. L. T.

ST. MATT. X.

μόρρων ἐν ἡμέρᾳ κρίσεως
ἢ τῇ πόλει ἐκεῖνη.

- 16 Ἴδου ἐγὼ ἀποστέλλω^a
ὑμᾶς ὡς πρόβατα ἐν μέσῳ
λύκων· γίνεσθε οὖν φρό-
νιμοι ὡς οἱ ὄφεις καὶ ἀκέ-
ραιοι ὡς αἱ περιστέραι.^b

ST. MARK VI.

13 Καὶ ἐξελθόντες ἐκ-
ρυξαν ἵνα μετανοήσιν,
13 καὶ δαιμόνια πολλὰ ἐξέ-
βαλλον, καὶ ἤλειφον
ἐλαίῳ πολλοὺς ἀρρώ-
στον καὶ ἐθεράπευν.

ST. LUKE IX.

6 Ἐξερχόμενοι δὲ διήρ-
χοντο κατὰ τὰς κώμας
εὐαγγελιζόμενοι καὶ θε-
ραπεύοντες πανταχοῦ.

ST. MATT. XI.

- 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν
ὁ Ἰησοῦς διατάσσων τοῖς
δώδεκα μαθηταῖς αὐτοῦ,
μετέβη ἐκεῖθεν τοῦ διδά-
σκειν καὶ κηρύσσειν ἐν ταῖς
πόλεσιν αὐτῶν.

§ 60. Herod believes Jesus to be John the Baptist, whom he had beheaded.

ST. MATT. XIV. 1, 2, 6-12.

ST. MARK VI. 14-16, 21-29.

ST. LUKE IX. 7-9.

- 1 Ἐν ἐκείνῳ τῷ καιρῷ 14 Καὶ ἤκουσεν ὁ βασι-
ἤκουσεν Ἡρώδης ὁ τε-
τράρχης τὴν ἀκοήν Ἰη-
2 σοῦ, καὶ εἶπεν τοῖς παι-
σὶν αὐτοῦ· Οὗτός ἐστιν
Ἰωάννης ὁ βαπτιστής·
αὐτὸς ἠγέρθη ἀπὸ τῶν
νεκρῶν, καὶ διὰ τοῦτο αἱ
δυνάμεις ἐνεργοῦσιν ἐν
αὐτῷ.

14 Καὶ ἤκουσεν ὁ βασι-
λεὺς Ἡρώδης, φανερόν
γὰρ ἐγένετο τὸ ὄνομα
αὐτοῦ, καὶ ἔλεγε ὅτι
Ἰωάννης ὁ βαπτίζων
ἐγήγερται ἐκ νεκρῶν, καὶ
διὰ τοῦτο ἐνεργοῦσιν αἱ
15 δυνάμεις ἐν αὐτῷ. ἄλλοι
δὲ ἔλεγον ὅτι Ἡλείας
ἐστίν· ἄλλοι δὲ ἔλεγον
ὅτι προφήτης ὡς εἰς τῶν
16 προφητῶν. ἀκούσας δὲ
ὁ Ἡρώδης ἔλεγε· Ὁν
ἐγὼ ἀπεκεφάλισα Ἰωάν-
νην, οὗτος ἠγέρθη.

7 Ἦκουσεν δὲ Ἡρώδης
ὁ τετράρχης τὰ γινόμενα
πάντα, καὶ διηπόρει διὰ τὸ
λέγεσθαι ὑπὸ τινων ὅτι
Ἰωάννης ἠγέρθη ἐκ νεκρῶν,
8 ὑπὸ τινων δὲ ὅτι Ἡλείας
ἐφάνη, ἄλλων δὲ ὅτι προφ-
ήτης τις τῶν ἀρχαίων ἀν-
9 ἔστη. εἶπεν δὲ Ἡρώδης·
Ἰωάννην ἐγὼ ἀπεκεφάλισα·
τίς δὲ ἐστίν οὗτος περὶ οὗ
ἀκούω τοιαῦτα; καὶ ἐζήτει
ἰδεῖν αὐτόν.

^a Cf. Lk. x. 3.

^b Cf. Rom. xvi. 19.

§ 59. MAR. 12. ἐκήρυσσον G. L. μετανοήσασιν G.

§ 60. MAR. 14. ἠγέρθη. G. 15. om. 1st δὲ G. + προφῆτ. ἐστίν G. [L.] ἢ ὡς.
16. εἶπεν G. L. ὅτι δὲ ἐγ. G. ° οὗτ. ἐστίν· αὐτὸς ἠγέρθη. [L.] add ἐκ νεκρῶν G. L. [T.]
LK. 7. γινόμε. ὑπ' αὐτοῦ πάντ. G. ° [L.] ἐγήγερται G. 8. εἰς G. L. (τίς T.). 9. καὶ εἶπ. G.
δ' Ἡρώδ. ἐγὼ ἀκού. G. L. [T.]

ST. MATT. XIV.

6 Γενεσίους δὲ γενομένοις
τοῦ Ἡρώδου ὀρχήσατο

ἡ θυγάτηρ τῆς Ἡρωδιά-
δος ἐν τῇ μέσῳ καὶ ἤρε-
1 σεν τῷ Ἡρώδῃ, ὅθεν μεθ'

ὄρκου ὡμολόγησεν αὐτῇ
δοῦναι ὃ ἐὰν αἰτήσῃται.

9 ἡ δὲ προβιβασθεῖσα ὑπὸ

τῆς μητρὸς αὐτῆς· Δός
μοι, φησὶν, ὧδε ἐπὶ πί-
νακι τὴν κεφαλὴν Ἰω-
άννου τοῦ βαπτιστοῦ.

9 καὶ λυπηθεὶς ὁ βασιλεὺς
διὰ τοὺς ὄρκους καὶ τοὺς
συνανακειμένους ἐκέλευ-

ST. MARK VI.

21 Καὶ γενομένης ἡμέρας
εὐκαιροῦ, ὅτε Ἡρώδης
τοῖς γενεσίους αὐτοῦ δεῖ-
πνον ἐποίησεν τοῖς μεγα-
στάσιν αὐτοῦ καὶ τοῖς
χιλιάρχοις καὶ τοῖς πρῶ-

22 τοις τῆς Γαλιλαίας, καὶ
εἰσελθούσης τῆς θυγα-
τρὸς αὐτῆς τῆς Ἡρωδιά-
δος καὶ ὀρχησαμένης,
ἤρρεσεν τῷ Ἡρώδῃ καὶ
τοῖς συνανακειμένοις. ὁ
δὲ βασιλεὺς εἶπεν τῷ
κορασίῳ· Αἰτήσόν με ὃ
ἐὰν θέλῃς, καὶ δώσω σοι·

23 καὶ ὤμοσεν αὐτῇ ὅτι ὃ
ἐὰν με αἰτήσῃς δώσω
σοι ἕως ἡμίσεος τῆς

24 βασιλείας μου. καὶ ἐξ-
ελθούσα εἶπεν τῇ μητρὶ
αὐτῆς· Τί αἰτήσωμαι; ἡ
δὲ εἶπεν· Τὴν κεφαλὴν
Ἰωάννου τοῦ βαπτίζον-

25 τος. καὶ εἰσελθούσα
εὐθὺς μετὰ σπουδῆς πρὸς
τὸν βασιλέα ᾗτήσατο
λέγουσα· Θέλω ἵνα ἐξ-
αυτῆς δῶς μοι ἐπὶ πίνακι
τὴν κεφαλὴν Ἰωάννου
26 τοῦ βαπτιστοῦ. καὶ
περίλυπος γενόμενος ὁ
βασιλεὺς διὰ τοὺς ὄρκους
καὶ τοὺς ἀνακειμένους

ST. LUKE IX.

§ 60. MATT. 6. γενεσίων δὲ ἀγομένων G. (γενομένων G.+) 9. ἐλὶ πῆθῃ G. διὰ δὲ τοὺς
Ἰρκ. G. MAR. 21. ἐποίησεν G. 22. καὶ ἀρεσάσης G. om. δέ G. 24. ἡ δὲ ἐξελθ. G. L.
αἰτήσομαι G. βαπτιστοῦ G. L. 25. εὐθέως G. 26. συνανακειμένους G. L.

§ 60. John the Baptist was beheaded by Herod in the castle of Machærus (Joseph. Ant. 18. 5 2.) at the southern extremity of Perea, near the Dead Sea. It appears to have occurred during the absence of the Twelve, and from the mention by St. John in the next section (vi. 4) of the approach of the Passover, must have been near eighteen months from the time of his imprisonment. The account of his imprisonment, which is mentioned by St. Matthew and St. Mark only in connection with his execution, has been transferred to its chronological position (§ 26). Both evangelists narrate the execution in explanation of Herod's remark.

ST. MATT. XIV.

10 σεν δοθῆναι, καὶ πέμψας
ἀπεκεφάλισεν Ἰωάννην
11 ἐν τῇ φυλακῇ. καὶ ἤνεχ-
θη ἡ κεφαλὴ αὐτοῦ ἐπὶ
πίνακι καὶ ἐδόθη τῷ κο-

ρασίῳ, καὶ ἤνεγκεν τῇ
12 μητρὶ αὐτῆς. καὶ προσ-

ελθόντες οἱ μαθηταὶ αὐ-
τοῦ ἦραν τὸ πτῶμα καὶ
ἔθαιψαν αὐτόν, καὶ ἐλ-
θόντες ἀπήγγειλαν τῷ
Ἰησοῦ.

ST. MARK VI.

οὐκ ἠθέλησεν ἀβειῆσαι
αὐτήν. καὶ εὐθὺς ἀπο-
στείλας ὁ βασιλεὺς σπε-
κουλάτορα ἐπέταξεν ἐνέ-
γκαι τὴν κεφαλὴν αὐτοῦ.

28 καὶ ἀπελθὼν ἀπεκεφά-
λισεν αὐτὸν ἐν τῇ φυ-
λακῇ, καὶ ἤνεγκεν τὴν
κεφαλὴν αὐτοῦ ἐπὶ πί-
νακι καὶ ἔδωκεν αὐτήν
τῷ κορασίῳ, καὶ τὸ κο-
ράσιον ἔδωκεν αὐτὴν τῇ

29 μητρὶ αὐτῆς. καὶ ἀκού-
σαντες οἱ μαθηταὶ αὐτοῦ
ἦλθαν καὶ ἦραν τὸ πτῶμα
αὐτοῦ, καὶ ἔθηκαν αὐτὸν
ἐν μνημείῳ.

ST. LUKE IX.

✓ § 61. The Twelve having returned, Jesus crosses the Lake with them, and there feeds the Five Thousand. — *N. W. and N. E. Coasts of Sea of Galilee.*

MATT. XIV. 13–21.

MAR. VI. 30–44.

LK. IX. 10–17.

JNO. VI. 1–14.

80 Καὶ συνάγον-
ται οἱ ἀπόστολοι
πρὸς τὸν Ἰησοῦν,
καὶ ἀπήγγειλαν
αὐτῷ πάντα ὅσα
ἐποίησαν καὶ ἐδί-

81 δαξαν. καὶ λέγει
αὐτοῖς· Δεῦτε
ὕμεις αὐτοὶ κατ'
ἰδίαν εἰς ἔρημον
τόπον καὶ ἀνα-
παύσασθε ὀλίγον.

10 Καὶ ὑποστρέ-
ψαντες οἱ ἀπόσ-
τολοι διηγήσαντο
αὐτῷ ὅσα ἐποίη-

§ 60. MATT. 10. τὸν Ἰωάν. G. 12. σῶμα G.+ αὐτό G. L. MAR. 27. εὐθέως G. L.
σπεκουλάτωρα G. ἐνεχθῆναι G. L. 28. ὁ δὲ ἀπελθ. G. 29. ἦλθον G. L. αὐτό G. L.

§ 61. MAR. 30. πάντ. καὶ ὅς. G. °° καὶ ὅσα ἐδίδ. G. L. T. 31. εἶπεν G. L.
ἀναπαύεσθε G. L.

§ 61. The feeding of the five thousand evidently took place on the N. E. side of the Sea of Galilee, in Perea. Tischendorf makes the time to have been just that at which the Passover was celebrated at Jerusalem, considering the remark in Jno. vi. 4 as referring to the assembling of the multitudes. The coincidence would be a most interesting one, if it could be distinctly established. Certainly the two events were in close proximity, and the relation between them ought not to pass unnoticed.

ST. MATT. XIV.	ST. MARK VI.	ST. LUKE IX.	ST. JOHN VI.
13 Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων.	ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. 33 Καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν αὐτοὺς πολλοί, καὶ περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προσῆλθον αὐτούς.	σαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαῦδά. οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ,	1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. ἀπῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκαθέζετο μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. 5 Ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτόν,
14 Καὶ ἐξελθὼν εἰδὼν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοὺς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.	34 Καὶ ἐξελθὼν εἰδὼν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα,* καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.	καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο.	
15 Ὁψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες· Ἐρημός ἐστιν ὁ τόπος	35 Καὶ ἦδη ὥρας πολλῆς γινομένης προσελθόντες οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι ἔρημός	12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ· Ἀπόλυσον	

* Cf. Matt. ix. 36; 1 Pet. ii. 25.

§ 61. ΜΑΤΤ. 13. καὶ ἀκούσ. ι. G.	περὶ G. I. T.	14. ἐξελθ. ὁ Ἰησοῦς G. ^{oo}	αὐτούς
15. μαθητ. αὐτοῦ G.	ΜΑΡ. 31. ἠεκαίρουν G. +	33. ἀπῆλθ. οἱ ὄχλοι	αὐτόν (om.
G. L. T.	add καὶ συνῆλθον πρὸς αὐτόν	34. εἶδ. ὁ Ἰησοῦς [L.]	αὐτοῖς G.
35. γενομένης G. L. T.	προσελθ. αὐτῷ G. L. T.	λέγουσιν G. L.	Ι.Κ. 10. εἰς
τόπον ἔρημον πόλεως καλουμένης G. + L.	(εἰς τόπον. ἔρ. Βηθ. G. + +)	11. δεξάμενος G.	
Ι.ΝΟ. 2. καὶ ἠκολούθ. G.	αὐτοῦ τ. σημ.	3. ὁ Ἰησ. G.	ἐκάθητο G. L. T.

ST. MATT. XIV.	ST. MARK VI.	ST. LUKE IX.	ST. JOHN VI.
καὶ ἡ ὥρα παρήλ- θεν ἤδη· ἀπόλυ- σον οὖν τοὺς ὄχ- λους, ἵνα ἀπελ- θόντες εἰς τὰς κώμας ἀγοράσω- σιν ἑαυτοῖς βρώ- ματα. ὁ δὲ εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς 17 φαγεῖν. αἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ	ἔστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· 38 ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυ- τοῖς τί φάγωσιν. 37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δό- τε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέ- γουσιν αὐτῷ· Ἀπελθόντες ἀγο- ράσωμεν δηνα- ρίων διακοσίων ἄρτους καὶ δώσω- μεν αὐτοῖς φαγεῖν· 38 ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε ; ὑπάγετε ἴδετε. καὶ γνόν- τες λέγουσιν· Μὴ πέντε ἄρτους 18 καὶ δύο ἰχθύας. ὁ δὲ εἶπεν· Φέρετέ μοι ὧδε αὐτούς. 19 καὶ κελεύσας τοὺς ὄχλους ἀνακλι- θῆναι ἐπὶ τοῦ χόρ-	τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς κα- ταλύσωσιν καὶ εὗρωσιν ἐπισιτι- σμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσ- 13 μέν. εἶπεν δὲ πρὸς αὐτούς· Δό- τε αὐτοῖς φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μή τι πο- ρευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. 14 ἦσαν δὲ ὥσπερ ἄνδρες πέντακι- σχίλιοι· εἶπεν δὲ πρὸς τοὺς μαθη- τάς αὐτοῦ· Κα- τακλίνετε αὐτούς	λέγει πρὸς Φίλιπ- πον· Πόθεν ἀγο- ράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι ; 6 τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλεν ποιεῖν. 7 ἀποκρίνεται αὐτῷ ὁ Φίλιππος· Δια- κοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος βραχύ τι λάβῃ. 8 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐ- τοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος 9 Πέτρου· Ἔστιν παιδάριον ὧδε ἐς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦ- τα τί ἐστιν εἰς 10 τοσούτους ; εἶπεν ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντα- 11 κισχίλιοι. ἔλαβεν

§ 61. MATT. 15. om. οὖν G. L. T.

καὶ λαβ.

δῶσωμεν L. T.

L.K. 12. ἀπελθόντες

G. L.

ἐκαστ. αὐτῶν G.

ἀνέπεσαν G.

MAR. 36. ἑαυτ. ἄρτους.

38. ὑπάγ. καὶ ἴδ. G.^{oo} [L.]

τοὺς ἀγρ. G.L. [T.]

JNO. 5. τὸν Φίλιπ. G.

9. παιδάριον. ἔν. G.^o [L.]

ὥσπερ G. L.

16. ὁ δὲ Ἰησοῦς G. L. T.

40. ἀνέπεσον G. L.

13. εἶπεν G.

14. γὰρ G.L.T.

7. ἀπεκρίθη G.

8 G.+†

10. εἶπ. δὲ ὁ Ἰησ. G.^{oo} [L.]

19. τοὺς χόρτους G.

37. δῶμεν G.

ἀνὰ bis. G.

15. ἀνέκλιναν

om. δ G. L. T.

ST. MATT. XIV.	ST. MARK VI.	ST. LUKE IX.	ST. JOHN VI.
ἀναβλέψας εἰς τὸν οὐρανὸν εὐ- λόγησεν, καὶ κλά- σας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μα- θηταὶ τοῖς ὄχλοις.	ἀναβλέψας εἰς τὸν οὐρανὸν εὐ- λόγησεν, καὶ κα- τέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐ- τοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν	δύο ἰχθύας, ἀνα- βλέψας εἰς τὸν οὐρανὸν εὐλόγη- σεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθη- ταῖς παραθεῖναι 17 τῷ ὄχλῳ. καὶ	οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαρι- στήσεν καὶ ἔδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὄψαρίων ὅσον ἦθε- 18 λον. ὥς δὲ ἐνε- πλήσθησαν, λέγει τοῖς μαθηταῖς αὐ- τοῦ· Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ 19 τι ἀπόληται. συν- ῆγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμά- των ἐκ τῶν ἐντε ἄρτων τῶν κριθίνων, ἀπερίσσευσαν τοῖς βεβρωκόσιν.
20 καὶ ἔφαγον πάν- τες καὶ ἐχορτάσ- θησαν, καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους	42 πᾶσιν. καὶ ἔφα- γον πάντες καὶ ἐχορτάσθησαν·	ἔφαγον καὶ ἐχορ- τάσθησαν πάν- τες, καὶ ἦρθη τὸ περισσεῦσαν αὐ- τοῖς κλασμάτων, κόφινοι δώδεκα.	20 οἱ δὲ ἐπείθησαν ἰδόντες ὁ ἐποίησεν σημεῖον λέγον· ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ εἰς τὸν κόσμον ἐρχό- μενος.
21 πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὥσπερ πεν- τακισχίλιοι χωρὶς γυναικῶν καὶ παι- δίων.	43 καὶ ἦσαν κλασ- μάτων δώδεκα κο- φίνων πληρώμα- τα, καὶ ἀπὸ τῶν ἰχθύων. καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακι- σχίλιοι ἄνδρες.		21 Οἱ οὖν ἄνθρωποι ἰδόντες ὁ ἐποίησεν σημεῖον ἐλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ εἰς τὸν κόσμον ἐρχό- μενος.

✓ § 62. Our Lord walks upon the Water, and performs Cures. — *Lake of Galilee.*
Gennesaret.

ST. MATT. XIV. 22-36.	ST. MARK VI. 45-56.	ST. JOHN VI. 15-21.
22 Καὶ ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐ- τὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.	45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχ-	15 Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποι- ήσωσιν βασιλεία, φεύγει

§ 61. MAR. 41. μαθητ. αὐτοῦ G. L. παραθῶσιν G. L. T. 43. κοφίνους G. L. T. πλήρεις
G. L. 44. ὥσπερ πεντακ. LK. 16. παρατιθέναι G. L. JNO. 11. ἔλαβ. δέ G. εὐχαριστήσας
διέδωκε G. L. T. τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς G.^{oo} 13. ἐπερίσσευσε G. 14. σημ. ὁ
Ἰησοῦς, ἔλ. G. L.

§ 62. MATT. 22. καὶ εὐθέως ἠνάγκ. G. L. T. ἠνάγκ. ὁ Ἰησοῦς μαθητ. αὐτοῦ L.
MAR. 45. εὐθέως G. L. ἀπολύσῃ G. JNO. 15. ποιήσ. αὐτόν G. ἀνεχώρησεν G. L. T.

ST. MATT. XIV.

22 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι.

23 Ὁφίας δὲ γενομένης μόνος ἦν ἐκεῖ. τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.

24 τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς

περιπατῶν ἐπὶ τὴν θά-

25 λασσαν. ἰδόντες δὲ αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθη-

ST. MARK VI.

26 λον. καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

27 Καὶ ὁφίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.

28 καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περι-

πατῶν ἐπὶ τῆς θαλάσσης.

29 καὶ ἤθελεν παρελθεῖν αὐτούς· οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπα-

ST. JOHN VI.

πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16 Ὡς δὲ ὁφία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. κατέλαβεν δὲ αὐτοὺς ἡ σκοτία καὶ οὐκ ἔληλύθει Ἰησοῦς πρὸς αὐτούς,

18 ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος διη-

19 γείρετο. ἐληλακότες οὖν ὡς στάδια εἴκοσι πέντε ἢ τριάντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης

καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθη-

§ 62. MATT. 25. ἀπῆλθε G.++ πρ. αὐτ. ὁ Ἰησοῦς τῆς θαλάσσης G. 26. καὶ ἰδ. αὐτ. οἱ μαθηταὶ G T. (οἱ δὲ μαθ. ἰδ. αὐτ. L.) τὴν θάλασσαν G. MAR. 48. εἶδεν . . . καὶ περ. τετάρ. G. JNO. 17. τὸ πλοῖ. G. L. καὶ σκοτία ἦδη ἐγγεγόνει G. L. T. οὐκ G. ὁ Ἰησ. G. L. T. 19. σταδίου G. L. T.

§ 62. There is a seeming discrepancy between the point at which the Apostles aimed in Mark vi. 45, *Bethsaida*, and in Jno. vi. 17, *Capernaum*. Attention to the geographical features removes this. From Lk. ix. 10, compared with the other evangelists, it appears that the place of the feeding of the five thousand was an appurtenance of Bethsaida, as indeed is expressly asserted in the reading of the *text. rec.* Bethsaida, according to the best authorities, was situated just at the northern junction of the Jordan with the sea of Galilee, probably occupying both banks of the river; from it stretches eastward a triangular plain having the Jordan for one side, the sea for another, and the barren eastern mountains for the third. At the S. E. corner of this plain Thomson (ii. 29) locates the miracle, the distance from Bethsaida being about three miles. From Bethsaida to Tell Hum, the probable site of Capernaum, was about the same distance along the N. W. coast of the lake, the plain of Gennesaret lying just south of it. The disciples therefore in going from the place of the miracle to Capernaum would necessarily pass close by Bethsaida and would naturally try to make it, both that they might keep as much as possible in the lee of the land on that stormy night, and also that they might then take in their master if he pleased, as he also must pass through Bethsaida. The storm, however, made this impossible and even drove them south of Capernaum to the shore of Gennesaret. Thomson (ii. 32) experienced a furious storm just in this locality, continuing for three days, during which it would have been impossible for a boat to make the northern shore. The width of the sea opposite Gennesaret is about six miles; the disciples therefore (Jno. vi. 19), rowed somewhat more than half the distance, having struggled with the winds and waves (Mar. vi. 43) some eight or ten hours.

ST. MATT. XIV.

σαν λέγοντες ὅτι φάν-
τασμα ἐστίν, καὶ ἀπὸ τοῦ
27 φόβου ἔκραξαν. εὐθὺς δὲ
ἐλάλησεν αὐτοῖς λέγων·
Θαρσείτε· ἐγὼ εἰμι, μὴ
28 φοβεῖσθε. ἀποκριθεὶς
δὲ αὐτῷ ὁ Πέτρος εἶπεν·
Κύριε, εἰ σὺ εἶ, κέλευσόν
με ἐλθεῖν πρὸς σὲ ἐπὶ
29 τὰ ὕδατα. ὁ δὲ εἶπεν·
Ἐλθέ. καὶ καταβὰς ἀπὸ
τοῦ πλοίου Πέτρος περι-
επάτησεν ἐπὶ τὰ ὕδατα
καὶ ἦλθεν πρὸς τὸν Ἰη-
30 σὺν. βλέπων δὲ τὸν
ἄνεμον ἐφοβήθη, καὶ
ἄρξάμενος καταποντί-
ζεσθαι ἔκραξεν λέγων·
31 Κύριε, σῶσόν με. εὐθέ-
ως δὲ ὁ Ἰησοῦς ἐκτείνας
τὴν χεῖρα ἐπελάβετο
αὐτοῦ καὶ λέγει αὐτῷ·
Ὁλιγόπιστε, εἰς τί ἐδί-
32 στασας; καὶ ἀναβάντων
αὐτῶν εἰς τὸ πλοῖον ἐκό-
33 πασεν ὁ ἄνεμος. οἱ δὲ ἐν
τῷ πλοίῳ προσεκύνησαν
αὐτῷ λέγοντες· Ἀληθῶς
θεοῦ υἱὸς εἶ.

34 Καὶ διαπεράσαντες
ἦλθον ἐπὶ τὴν γῆν εἰς
35 Γεννησαρέτ. καὶ ἐπι-
γόντες αὐτὸν οἱ ἄνδρες
τοῦ τόπου ἐκείνου ἀπέ-
στευλαν εἰς ὅλην τὴν

ST. MARK VI.

τοῦντα ἔδοξαν ὅτι φάντασ-
μα ἐστίν καὶ ἀνέκραξαν·
30 πάντες γὰρ αὐτὸν εἶδαν καὶ
ἐταράχθησαν. ὁ δὲ εὐθὺς
ἐλάλησεν μετ' αὐτῶν, καὶ
λέγει αὐτοῖς· Θαρσείτε·
ἐγὼ εἰμι, μὴ φοβεῖσθε.
καὶ ἀνέβη πρὸς αὐτοὺς εἰς
τὸ πλοῖον, καὶ ἐκόπασεν ὁ
ἄνεμος· καὶ λίαν ἐκ περισ-
σοῦ ἐν ἑαυτοῖς ἐξίσταντο.
32 οὐ γὰρ συνήκαν ἐπὶ τοῖς
ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ
καρδιά πεπωρωμένη.

33 Καὶ διαπεράσαντες ἐπὶ
τὴν γῆν ἦλθον εἰς Γεννη-
σαρέτ καὶ προσωρμίσθη-
34 σαν. καὶ ἐξελθόντων αὐ-
τῶν ἐκ τοῦ πλοίου εὐθὺς
35 ἐπιγόντες αὐτὸν ἠπεριεδρα-

ST. JOHN VI.

30 σαν. ὁ δὲ λέγει αὐτοῖς·
Ἐγὼ εἰμι, μὴ φοβεῖσθε.

31 ἦθελον οὖν λαβεῖν αὐτὸν
εἰς τὸ πλοῖον, καὶ εὐθέως

ἐγένετο τὸ πλοῖον ἐπὶ
τὴν γῆν εἰς τὴν ὑπήγον.

§ 62. MATT. 27. εὐθέως G.
G. L. T. 30. ἀνεμ. ισχυρόν
34. εἰς τὴν γῆν Γεννησ. G. L.
εὐθέως G. (καὶ εὐθύς L. T.)
53. ἦλθ. ἐπὶ τ. γ. Γεννησ. (om.
Jno. 21. ἐπὶ τῆς γῆς G. L. T.

αὐτ. ὁ Ἰησοῦς λέγ. G. T. (ὁ ἰ. αὐτ. L.)
G. L. T. 32. ἐμβάντων G.
MAR. 49. ἔδοξ. φάντασ. εἶναι G. L. T.
51. add καὶ ἐθαύμαζον G.^{oo} [L.]
54. εὐθέως G. L. T.

29. ὁ Πέτρ. G. ἐλθεῖν
33. ἐλθόντες προσεκ. G. L. T.
50. εἶδον G. L. καὶ
52. ἦν γὰρ (om. ἀλλ') G. L.
55. περιδραμόντες G. L.

ST. MATT. XIV.

περίχωρον ἐκείνην, καὶ
προσήμεγκαν αὐτῷ πάν-
τας τοὺς κακῶς ἔχοντας,
36 καὶ παρεκάλουν αὐτὸν
ἵνα μόνον ἄψωνται τοῦ
κρασπέδου τοῦ ἱματίου
αὐτοῦ· καὶ ὅσοι ἤψαντο
διεσώθησαν.

ST. MARK VI.

μον ὅλην τὴν χώραν ἐκείνην
καὶ ἤρξαντο ἐπὶ τοῖς κρα-
βάττοις τοὺς κακῶς ἔχοντας
περιφέρειν, ὅπου ἤκουον
38 ὅτι ἐστίν. καὶ ὅπου ἐν
εἰσεπορεύετο εἰς κώμας ἢ
εἰς πόλεις ἢ εἰς ἀγρούς, ἐν
ταῖς ἀγοραῖς ἐτίθεισαν τοὺς
ἀσθενούντας, καὶ παρεκά-
λουν αὐτὸν ἵνα κἂν τοῦ
κρασπέδου τοῦ ἱματίου αὐ-
τοῦ ἄψωνται· καὶ ὅσοι ἂν
ἤψαντο αὐτοῦ ἐσώζοντο.

ST. JOHN VI.

§ 63. Our Lord's Discourse concerning the Bread of Life. — *Capernaum*.

ST. JOHN VI. 22—VII. 1.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοῖάριον ἄλλο οὐκ
ἦν ἐκεῖ εἰ μὴ ἐν, καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον,
23 ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· ἀλλὰ ἦλθον πλοῖάρια ἐκ Τιβεριάδος ἐγγύς
24 τοῦ τοπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου· ὅτε οὖν εἶδεν ὁ
ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ
25 πλοῖάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. καὶ εὐρόντες αὐτὸν
πέραν τῆς θαλάσσης εἶπον αὐτῷ· Ῥαββί, πότε ὠδε γέγονας;
26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι
27 εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. ἐργάζεσθε μὴ τὴν
βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ
28 υἱὸς τοῦ ἀνθρώπου δίδωσιν ὑμῖν· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ θεός. εἶπον
29 οὖν πρὸς αὐτόν· Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; Ἀπεκρίθη Ἰησοῦς
καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν
30 ἐκείνος. εἶπον οὖν αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστευσωμέν
31 σοι, τί ἐργάζῃ; οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστιν γεγραμ-
μένον.^a Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν
ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν

^a Εξουδ. xvi. 4, 15. Ἴδου ἐγὼ ὡς ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ οὗτος ὁ ἄρτος ὃν ἔδωκε Κύριος
ὑμῖν φαγεῖν. Ps. lxxvii. (lxxviii.) 24. καὶ ἔβρεξεν αὐτοῖς μάννα φαγεῖν, καὶ ἄρτον οὐρανοῦ ἔδωκεν
αὐτοῖς. Cf. Neh. ix. 15; Ps. civ. (cv.) 40; Wisd. xvi. 20.

§ 62. MAR. 55. περίχωρον G. L. om. καὶ G. L. ὅτι ἐκεῖ ἐστὶ G. [T.] 56. ἂν G. L. T.
om. sec. and third εἰς G. [L.] ἐτίθεισαν G. L. ἤπτοντο G.

§ 63. 22. ἰδὼν G. μὴ ἐν ἐκείνῳ εἰς δ' ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι πλοῖάριον
23. ἄλ. δὲ ἦλθε G. L. (ἦλθεν om. δὲ T.) 24. ἐνέβ. καὶ αὐτ. πλοῖα G. 27. ὑμῖν δώσει
G. L. T. 29. δ' Ἰησ. G. ^{oo} L. T. πιστεύσητε G. L.

ST. JOHN VI.

83 ἀληθινόν. ὁ γὰρ ἄρτος ὁ τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν
 84 διδοὺς τῷ κόσμῳ. εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.
 85 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ
 86 μὴ πεινάσῃ,^b καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. ἀλλ' εἶπον ὑμῖν ὅτι καὶ
 87 ἐωράκατε καὶ οὐ πιστεύετε. πᾶν ὁ δέδωκέν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχό-
 88 μενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω, ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιήσω
 89 τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα^c τοῦ πέμψαντός με. τοῦτο δέ ἐστιν τὸ θέλημα
 τοῦ πέμψαντός με, ἵνα πᾶν ὁ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω
 90 αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. τοῦτο γὰρ ἐστὶν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ
 θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον καὶ ἀναστήσῃ αὐτὸν ἐγὼ
 ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
 91 Ἐγὼ γάρ οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς
 92 ἐκ τοῦ οὐρανοῦ, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν
 τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει οὗτος ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;
 93 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων. οὐδεὶς δύναται
 94 ἐλθεῖν πρὸς με εἰ μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτόν
 95 ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ἔστιν γεγραμμένον ἐν τοῖς προφήταις·^d Καὶ ἔσονται πάντες
 96 διδακτοὶ θεοῦ. πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμὲ. ἴσχυ
 97 ὅτι τὸν πατέρα ἑώρακεν τις, εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, ὁ οὗτος ἑώρακεν τὸν θεόν.
 98 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον. ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.
 99 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· οὗτός ἐστιν ὁ ἄρτος
 100 ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. ἐγὼ εἰμι ὁ
 ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τοῦ ἰμοῦ ἄρτου, ζήσει εἰς
 τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἡ σὰρξ μου ἐστίν.
 101 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· Πῶς δύναται ἡμῖν οὗτος
 102 δοῦναι τὴν σάρκα φαγεῖν; εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν
 103 μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε
 104 ζωὴν ἐν ἑαυτοῖς. ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον,
 105 κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶν βρώσις, καὶ
 106 τὸ αἷμά μου ἀληθὴς ἐστὶν πόσις. ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα
 107 ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ. καθὼς ἀπέστειλάν με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν
 108 πατέρα, καὶ ὁ τρώγων με ἀκέεινός ζήσει δι' ἐμὲ. οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ οὐρανοῦ
 109 καταβάς, οὗ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον
 110 ζήσει εἰς τὸν αἰῶνα. ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

^a Cf. vv. 48, 58.^b Cf. iv. 14; vii. 37.^c Cf. Heb. x. 7, 9.^d Isa. liv. 13.

καὶ πάντας τοὺς υἱούς σου διδακτοὺς Θεοῦ. Cf. Jer. xxxi. 34; Mic. iv. 2; Heb. viii. 10; x. 16.

^e Cf. i. 18.^f Cf. iii. 9.

§ 63. 33. om. sec. δ G. L. T.	35. εἶπ. δέ G. ^{oo} [L.] om. T.	με G. L.	διψήσῃ G.
36. ἐωράκ. με G. [L.] T.	37. με G. L. T.	38. ποιῶ G. L. T.	39. πέμψ. με πατρός
40. δε	θέλ. τοῦ πέμψαντός με G.++	om. ἐν G. T.	42. οὖν λέγ. G. L.
43. ἀπεκρ. οὖν [L.]	δ' Ἰησ. G. L.	44. and 54. καὶ ἐγὼ G.	44. om. ἐν
θεοῦ. πᾶς οὖν	με G. L.	46. πατέρα G. L. T.	47. πιστ. εἰς ἐμὲ G. L. [T.]
τοῦτου τοῦ ἄρτ.,	ζήσεται G. L. T.	add ἦν ἐγὼ δώσω G. ^o	(ὅπερ τ.τ. κοσ. ζωῆς at close
of verse G. L. T.)	55. ἀληθῶς bis G.++	57. ζήσεται G.+	58. ἐκ τοῦ οὐρ. G.
πατέρ. ὑμῶν G. ^{oo}	τὸ μάννα καὶ ἀπέθ. L.	ζήσεται G.++ L.	

ST. JOHN VI. VII.

80 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον· Σκληρὸς ἐστὶν ὁ λόγος
 81 οὗτος· τίς δύναται αὐτοῦ ἀκοῦν; εἰδὼς δὲ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ
 82 τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ἡμᾶς σκανδαλίζει; ἐὰν οὖν θεωρῇτε
 83 τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; τὸ πνεῦμά ἐστιν τὸ
 84 ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λαλάληκα ὑμῖν πνεῦμά ἐστιν
 85 καὶ ζωὴ ἐστιν. Ἰὰλλὰ εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ
 86 Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδῶσων αὐτόν. καὶ ἔλεγεν·
 Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρὸς ἐμέ, ἐὰν μὴ ἦ δεδομένος αὐτῷ
 ἐκ τοῦ πατρὸς.
 87 Ἐκ τούτου οὖν πολλοὶ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ
 88 αὐτοῦ περιεπάτουν. εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
 89 ἀπεκρίθη αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς
 90 αἰωνίου ἔχεις· καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς τοῦ Θεοῦ.^a
 91 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς
 92 διάβολός ἐστιν. ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἐμελλεν
 αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

ST. JOHN VII.

1 Μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ
 περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

^a Matt. xvi. 16; Mar. viii. 29; Lk. ix. 20.

§ 63. 63. λαλῶ G.++ 65. με G. L. T. add μου G.^{oo} 66. om. οὖν G. L. T.
 68. ἀπεκρ. οὖν 69. χριστὸς ὁ υἱὸς τοῦ Θ. τοῦ ζῶντος 70. (Tisch. om. ὁ Ἰησοῦς by error.)
 71. Ἰσκαριώτην G. ἡμελλεν G. vii. 1. καὶ περιεπ. ὁ Ἰησ. μετ. ταῦτ. G. καὶ μετ. ταῦτ.
 περιεπ. ὁ Ἰησ. L. T. (but δ [T.]).

§ 63. In Jno. vii. 1, a sufficient reason is given for our Saviour's non-attendance at the Passover mentioned in vi. 4. According to the chronological order here adopted he must have absented himself from Jerusalem for about a year and a half. It is not inconsistent with Jno. vii. 1, that after the lapse of so much time he should again have gone up to the Holy City.

It enables us the better to appreciate the significance of the Saviour's teaching concerning the Bread of Life to remember that it was uttered during the Paschal week, and certainly while the feast of the Passover was going on at Jerusalem, — perhaps, at the hour of the sacrifice of the Paschal Lamb itself (between three o'clock and sunset), but hardly, as Tischendorf (following Wieseler) supposes, at the very time of eating it, which was later in the evening.

PART V.

FROM OUR LORD'S THIRD PASSOVER TO HIS FINAL DEPARTURE FROM GALILEE, JUST BEFORE THE FEAST OF TABERNACLES.

§ 64. The Pharisees, accusing the Disciples for eating with unwashen Hands, are confuted. — *Capernaum*.

ST. MATT. XV. 1-20.

ST. MARK VII. 1-23.

1 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ
Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρι-
σαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες
2 ἀπὸ Ἱεροσολύμων. καὶ ἰδόντες τινὰς
τῶν μαθητῶν αὐτοῦ εἶτι κοιναῖς χερσίν,
τοῦτ' ἐστὶν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρ-
3 τους, — οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ
Ἰουδαῖοι ἐὰν μὴ πυκνὰ νίψωνται τὰς
χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν
4 παράδοσιν τῶν πρεσβυτέρων, καὶ ἀπὸ
ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίου-
σιν, καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον
κρατεῖν, βαπτισμούς ποτηρίων καὶ ξυστῶν
5 καὶ χαλκίων — καὶ ἐπερωτῶσιν αὐτὸν οἱ
Φαρισαῖοι καὶ οἱ γραμματεῖς· Διατί οὐ
περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν
παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ
6 κοιναῖς χερσίν ἐσθίουσιν τὸν ἄρτον; ὁ
δὲ εἶπεν αὐτοῖς· Καλῶς ἐπροφῆτευσεν
Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς
γέγραπται ἐτι* οὗτος ὁ λαὸς χεῖλεσίν
με τιμᾷ, ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει

2 λέγοντες· Διατί οἱ μαθηταί σου παρα-
βαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέ-
ρων; οὐ γὰρ νίπτονται τὰς χεῖρας ὅταν
3 ἄρτον ἐσθίωσιν. ὁ δὲ ἀποκριθεὶς εἶπεν
4 αὐτοῖς· Ὑποκριταί, καλῶς ἐπροφῆτευσεν
5 περὶ ὑμῶν Ἡσαΐας λέγων·* Ὁ λαὸς
οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἢ δὲ καρδία

* Isa. xxix. 13. Ἐγγίξει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτοῦ, (NA om. ἐν . . . αὐτοῦ) καὶ ἐν τοῖς χεῖλεσιν αὐτῶν τιμῶσί (N timousi) με, ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας. Cf. Col. ii. 22.

§ 64. MATT. 1. οἱ ἀπ. Ἱερ. G. 2. χεῖρ. αὐτῶν G. L. [T.] 7. προεφῆτευσε G.
8. ἐγγίξει μοι ὁ λα οὗτ. τῷ στόματι αὐτῶν, καὶ τ. χεῖλ. MAR 2. om. εἰ G. L. ἐσθίουσας G. L.
om. τοὺς G. add ἐμέψαντο 3. πυγμῇ G. L. T. 4. add καὶ κλινῶν G. L. T. 5. ἔπειτα G. +
ἀνίπτοις 6. ὁ δὲ ἀποκριθεὶς εἶπ. G. L. εἰτι καλῶς G. [L. T.] προεφῆτευσεν G. om. εἰ G. L. T.

§ 64. The time is probably after the close of the Paschal feast, and the ἐλθόντες ἀπὸ Ἱεροσο-
λύμων (Mar. vii. 1), refers to those who had been in attendance upon it at Jerusalem.

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9 αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

8^b Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ὁ γὰρ θεὸς ἐνετείλατο λέγων· ^aΤίμα τὸν πατέρα καὶ τὴν μητέρα, καί· ^bὉ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· ὑμεῖς δὲ λέγετε· ^aὍς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ· Δῶρον ὃ ἐστὶν ἐξ ἐμοῦ ὠφελήθης, οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· καὶ ἡκυρώσατε τὸν νόμον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς· Ἀκούετε καὶ συνίετε· οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον. 12 τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ· Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκandalίσθησαν; ὁ δὲ ἀποκριθεὶς εἶπεν· Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκρίνεται· ἅφετε αὐτούς· ὁδηγοὶ εἰσιν τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. 15 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολήν. ὁ δὲ εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; 17 οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς

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7 ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. 8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων. 9 καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε. Μωϋσῆς γὰρ εἶπεν· ^aΤίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί· ^bὉ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. ὑμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ· Κορβάν, ὃ ἐστὶν δῶρον, ὃ ἐστὶν ἐξ ἐμοῦ ὠφελήθης, οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ, ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παράδοσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια 14 τοιαῦτα πολλὰ ποιεῖτε· καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς· 15 Ἀκούσατέ μου πάντες καὶ σύνετε· οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά 17 ἐστὶν τὰ κοινούντα τὸν ἄνθρωπον· καὶ

ὅτε εἰσῆλθεν εἰς τὸν οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν· καὶ λέγει αὐτοῖς· Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν

^a Exod. xx. 12. τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. Cf. Deut. v. 16. ^b Exod. xxi. 16 ὁ κακολογῶν πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ τελευτήσει θανάτῳ.

§ 64. MATT. 4. πατέρ. σου 5. καὶ οὐ μ. G.^o 6. τὴν ἐντολὴν G. (τὸν λόγον L. T.) 12. μαθητ. αὐτοῦ G. T. εἶπον G. 15. add ταύτην G. 16. ὁ δὲ Ἰησοῦς εἶπ. G. 17. οὐκ G. MAR. 8. ἀφέντ. γὰρ G. add βαπτισμοὺς ἔσχατων καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε G. L. [T.] 12. pref. καὶ G. πατρ. αὐτοῦ ἢ τ. μητρ. αὐτοῦ G. 14. πάντα τ. ὄχλ. G. ++ ἀκούετε G. συνίετε G. 15. τὰ ἐκπορ. ἀπ' αὐτοῦ G. ἐκεῖνά ἐστ. τ. κοιν. G. L. [T.] 16. εἴ τις ἔχει ὅσα ἀκούει, ἀκουέτω G. L. [T.] 17. om. τὸν G. L. T. περὶ τῆς παραβολῆς G. ++

ST. MATT. XV.

18 ἀφεδρώνᾳ ἐκβάλλεται; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, ἅκεῖνα κοινοὶ τὸν ἄνθρωπον.
19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.
21 ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.

ST. MARK VII.

19 ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρώνᾳ ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα; ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοὶ τὸν ἄνθρωπον.
21 ἔσθθην γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη· πάντα ταῦτα τὰ πονηρὰ ἔσθθην ἐκπορεύεται καὶ κοινοὶ τὸν ἄνθρωπον.

§ 65. The Daughter of a Syrophenician Woman is healed. — *Land of Tyre.*

ST. MATT. XV. 21–28.

21 Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἀνέχωρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.
22 καὶ ἰδοὺ γυνὴ Χαναanaία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἔκραξεν λέγουσα· Ἐλέησόν με, κύριε υἱὲς Δαυεὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται. ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἥρπασον αὐτὸν λέγοντες· Ἀπόλυσον αὐτήν, ὅτι κράζει ὅπως θύμῃ.
24 ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλῶτα οἴκου Ἰσραὴλ. ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ λέγουσα·
26 Κύριε, βοήθει μοι. ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἔστιν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.
27 ἡ δὲ εἶπεν· Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τρυπῆς τῶν κυρίων

ST. MARK VII. 24–30.

24 Ἐκείθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδὲνα ἤθελησεν γινῶναι, καὶ οὐκ ἠδυνάσθη λαβεῖν· ἀλλὰ εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, εἰσελθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφονίκισσα τῷ γένει· καὶ ἥρπασα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. καὶ ἔλεγεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα·

οὐ γὰρ ἐστὶν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· Ναί, κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιγίων τῶν παιδίων.

§ 64. MAR. 19. καθαρίζον G.

§ 65. MATT. 22. ἐκραύγασεν G. (ἐκράξεν L. T.) αὐτῷ λέγουσ. G. υἱέ G. 23. ἥρπασον G. 26. ἔστι καλὸν G. T. MAR. 24. καὶ ἐκεῖθ. G. L. T. μεθόρια G. Τύρου καὶ Σιδῶνος G. L. T. εἰς τὴν οἰκ. G. 22. ἤθελε G. L. T. ἡδυνήθη G. L. T. 25. ἀκούσ. γὰρ (om. ἀλλὰ εὐθὺς) G. L. ἐλθοῦσα G. L. T. 26. Συροφονίκισσα (Σύρα Φοινίκισσα G. T.) ἐκβάλλη 27. ὁ δὲ Ἰησοῦς εἶπεν αὐτ. G. 28. καὶ γὰρ τὰ κυν. G. [L.] ἐσθίει G.

ST. MATT. XV.

28 αὐτῶν. τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Ὡ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ὁπὸ τῆς ὥρας ἐκείνης.

ST. MARK VII.

29 καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὑπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

§ 66. A Deaf and Dumb Man is healed, and many others; the Four Thousand fed. — *The Decapolis.*

ST. MATT. XV. 29—38.

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

ST. MARK VII. 31—VIII. 9.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων
32 Δεκαπόλεως. καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν
33 ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ,
34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ· Ἐφφαθά, ὃ ἐστίν
35 Διανοίχθητι. καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ εὐθὺς ἐλίθῃ ὁ δεσμὸς τῆς
36 γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διετέλλετο, αὐτοὶ μᾶλλον
37 περισσότερον ἐκήρυσσον. καὶ ὑπερπερὶ ὧσώς ἐξεπλήσσοντο λέγοντες· Καλῶς

30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς, κωφούς, κυλλοὺς καὶ ἐτέρους πολλούς, καὶ ἔριψαν

§ 65. MAR. 30. τὸ δαιμ. ἐξελ. καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης G.

§ 66. MAR. 31. Τύρου καὶ Σιδῶν. ἦλθ πρὸς τ. θάλασ. G.+ (but eis G.) ANXΓΠ etc. SYR. etc. . . . as in text, NBDLΔ 33. It. Vg. Cop. Æth. etc. 32. om. 2d καὶ G.+ 33. δακτύλ. αὐτοῦ G. L. T. 35. εὐθέως διανοίχθησαν G. (εὐθέως [L.]) om. εὐθὺς G. L. T. 36. ἐκπυσιν G. L. 37. δσ. δὲ αὐτὸς αὐτοῖς G. om. αὐτοὶ G.

§ 66. The name Decapolis, which in Scripture occurs elsewhere only in Matt. iv. 25 (§ 42) and Mar. v. 20 (§ 55), is frequently used by Josephus and other ancient writers. The names of the ten cities are very variously given by different authors, but they agree in placing them all, except Scythopolis, on the east of the Jordan. The tract of country included under the name was not clearly defined, but lay on the east and southeast of the sea of Galilee.

Accepting the reading in Mar. vii. 31, διὰ Σιδῶνος, it appears that after the miracle narrated in § 65, our Lord went on still to the northward, and from Sidon probably went along the Phenician border to Dan, and thence turned to the southward on the eastern side of the river and lake and thus "came to the Sea of Galilee through the midst of the coasts of Decapolis."

ST. MATT. XV.

αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ· καὶ
 81 ἐθεράπευσεν αὐτοὺς, ὥστε τὸν ὄχλον
 θαυμάσαι βλέποντας κωφοὺς λαλοῦντας,
 κυλλοὺς ὑγιεῖς καὶ χωλοὺς περιπατοῦντας
 καὶ τυφλοὺς βλέποντας· καὶ ἐδόξαζον
 τὸν θεὸν Ἰσραὴλ.

82 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς
 μαθητὰς αὐτοῦ εἶπεν· Σπλαγχνίζομαι
 ἐπὶ τὸν ὄχλον, ὅτι ἥδη ἡμέραι τρεῖς
 προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί
 φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστεις
 οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

83 καὶ λέγουσιν αὐτῷ οἱ μαθηταί· Πόθεν
 ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι ὥστε
 84 χορτάσαι ὄχλον τοσούτον; καὶ λέγει
 αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε;
 οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθυῖδια.
 85 καὶ παραγγέλλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ
 86 τὴν γῆν, ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ
 τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν
 καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ
 87 τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ
 ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν

κλασμάτων ἦραν ἑπτὰ σπυρίδας πλήρεις.
 88 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι
 ἄνδρες χωρὶς παιδίων καὶ γυναικῶν.

ST. MARK VII.

πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ
 ἀκοῦεν καὶ ἀλάλους λαλεῖν.

ST. MARK VIII.

1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ
 ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν,
 προσκαλεσάμενος τοὺς μαθητὰς λέγει
 2 αὐτοῖς· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον,
 ὅτι ἥδη ἡμέραι τρεῖς προσμένουσίν μοι
 3 καὶ οὐκ ἔχουσιν τί φάγωσιν. καὶ ἐὰν
 ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν,
 ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν
 4 ἀπὸ μακρόθεν ἦκασιν. καὶ ἀπεκρίθησαν
 αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι πόθεν τούτους
 5 δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ'
 ἐρημίας; καὶ ἠρώτα αὐτούς· Πόσους
 6 ἔχετε ἄρτους; οἱ δὲ εἶπαν· Ἑπτὰ. καὶ
 παραγγέλλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς
 γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐ-
 χαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς
 μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν· καὶ
 7 παρέθηκαν τῷ ὄχλῳ. καὶ εἶχαν ἰχθυῖδια
 ὀλίγα· καὶ εὐλογήσας αὐτὰ παρέθηκεν.
 8 καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦραν
 περισσεύματα κλασμάτων ἑπτὰ σπυρί-
 9 δας. ἦσαν δὲ ὡς τετρακισχίλιοι· καὶ
 ἀπέλυσεν αὐτούς.

§ 66. MATT. 30. τοῦ Ἰησοῦ G.++ 31. τοὺς ὄχλους G. L. T. om. καὶ G. ἐδόξασαν
 G. L. T. 32. ἡμέρας 33. μαθητ. αὐτοῦ G. [L. T.] 35. καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπ. G.
 36. καὶ λαβὼν. . . . om. καὶ G. ἔδωκε G. L. τῷ ὄχλῳ G. L. MAR. 37. τοὺς ἀλ. G. L.
 viii. 1. παμπόλου G.++ προσκαλεσ. ὁ Ἰησοῦς μαθητ. αὐτοῦ G. L. 2. ἡμέρας
 3. νήστεις G. L. T. τιν. γὰρ αὐτ. G. om. ἀπὸ G. L. ἡκουσι G. 4. om. ὅτι G. L.
 5. ἐπὶ τῇ γῇ G. L. εἶπον G. L. 6. παρήγγειλε G. παραθῶσι G. L. 7. εἶχον G.
 εὐλογ. εἶπε παραθεῖναι καὶ αὐτὰ G. (καὶ αὐτὰ G. L.) ταῦτα εὐλογ. εἶπ. παρατεθῆναι καὶ αὐτὰ G.
 εὐλογ. αὐτὰ εἶπ. καὶ ταῦτα παρατιθέναι T. 8. ἔφαγ. δέ G. 9. ἦσ. δὲ οἱ φαγόντες ὡς
 G. L. [T.]

§ 67. The Pharisees and Sadducees again demand a Sign. —

*West Coast of Sea of Galilee.*ST. MATT. XV. 39—XVI. 4^a.

ST. MARK VIII. 10—12.

39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

ST. MATT. XVI.

1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπιρώτων αὐτὸν σημεῖον^a ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.
2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· [Ὁψίας γενομένης λέγετε· Εὐδία, πυρράζει γὰρ
3 ὁ οὐρανός· καὶ πρωὶ· Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός· τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ
4 δύνασθε·] γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.

10 Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον^a ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. καὶ ἀναστενάζας τῷ πνεύματι αὐτοῦ λέγει·

Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

§ 68. Warnings against the Leaven of the Pharisees. — *North East Coast of Sea of Galilee.*ST. MATT. XVI. 4^b—12.

ST. MARK VIII. 13—21.

4^b Καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

13 Καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν
6 ἐπελάβοντο ἄρτους λαβεῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν.
7 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν· Τί διαλογίζεσθε ἐν ἑαυτοῖς ὀλιγόπιστοι, ὅτι ἄρτους οὐκ
8 ἐλάβετε· οὐπῶ νοεῖτε, οὐδὲ μνημονεύετε^b

14 Καὶ ἐπελάβοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν
15 ἐν τῷ πλοίῳ. καὶ διεστέλλετο αὐτοῖς λέγων· Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.
16 καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχομεν. καὶ γνοὺς λέγει αὐτοῖς· Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπῶ νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὅσα ἔχοντες
17 οὐκ ἀκούετε, καὶ οὐ μνημονεύετε,^b ὅτε

^a Cf. Matt. xii. 38, 39; Lk. xi. 16. Jno. vi. 5—13.

^b Matt. xiv. 16—21; Mar. vi. 37—44; Lk. ix. 13—17;

· § 67. MATT. 39. Μαγαδά G. xvi. 1. ἐπηρώτησαν G. L. T. [Ὁψίας to end of ver. 8 is omitted in MBVX etc.] 3. ὑποκριταί, τὸ μὲν πρόσωπ. G.^{oo} (καὶ τὸ μ. πρ. L.) 4. Ἰων. τοῦ προφήτου G.^o MAR. 10. εὐθέως G. 12. σημεῖ. ἐπιζητεῖ G.

· § 68. MATT. 5. μαθητ. αὐτοῦ G. 8. εἰπ. αὐτοῖς MAR. 13. ἐμβὰς πάλιν εἰς τὸ πλοῖον G.^{oo} πάλ. ἐμ. εἰς πλοῖον L. [T.] 16. πρ. ἀλλήλ. λέγοντες G. 17. ὁ Ἰησοῦς λέγει G. L. [T.] ἔτι πεπωρω. G.^o (so Tischendorf in his text, apparently by error).

ST. MATT. XVI.

τοὺς πέντε ἄρτους τῶν πεντακισχιλίων
 10 καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς
 ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ
 11 πόσας σφυρίδας ἐλάβετε*; πῶς οὐ νοεῖτε
 ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε
 δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ
 12 Σαδδουκαίων. τότε συνήκαν ὅτι οὐκ
 εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν
 Φαρισαίων καὶ Σαδδουκαίων, ἀλλὰ ἀπὸ
 τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδου-
 καίων.

ST. MARK VIII.

τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς
 πεντακισχιλίους, καὶ πόσους κοφίνους
 κλασμάτων πλήρεις ἤρατε; λέγουσιν
 20 αὐτῷ· Δώδεκα. ὅτε καὶ τοὺς ἑπτὰ εἰς
 τοὺς τετρακισχιλίους, πόσων σφυρίδων
 πληρώματα κλασμάτων ἤρατε*; καὶ
 21 λέγουσιν· Ἑπτὰ. καὶ ἔλεγεν αὐτοῖς·
 Οὕτω συνίετε;

§ 69. A blind Man healed. — *Bethsaida*.

ST. MARK VIII. 22-26.

22 Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν
 23 αὐτὸν ἵνα αὐτοῦ ἄψηται. καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν
 24 ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ, ἐπηρώτα
 25 αὐτόν, εἴ τι βλέπει. καὶ ἀναβλέψας ἔλεγεν· Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα
 26 ὁρῶ περιπατοῦντας. εἶπα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμούς αὐτοῦ, καὶ
 26 διέβλεψεν καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν διηλαγῶς ἅπαντα. καὶ ἀπέστειλεν αὐτὸν εἰς
 οἶκον αὐτοῦ λέγων· Μὴ εἰς τὴν κώμην εἰσελθῆς.

§ 70. The Confession of Peter: Christ foretells His own Passion and the Sufferings of His Followers. — *Region of Caesarea Philippi*.

ST. MATT. XVI. 13-28.

ST. MARK VIII. 27-IX. 1.

ST. LUKE IX. 18-27.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς
 εἰς τὰ μέρη Καισαρείας
 τῆς Φιλιππου ἡρώτα τοὺς
 μαθητὰς αὐτοῦ λέγων·
 Τίνα λέγουσιν οἱ ἄνθρω-
 ποι εἶναι τὸν υἱὸν τοῦ

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς
 καὶ οἱ μαθηταὶ αὐτοῦ εἰς
 τὰς κώμας Καισαρείας τῆς
 Φιλιππου· καὶ ἐν τῇ ὁδῷ
 ἐπηρώτα τοὺς μαθητὰς αὐ-
 τοῦ λέγων αὐτοῖς· Τίνα
 με λέγουσιν οἱ ἄνθρωποι

18 Καὶ ἐγένετο ἐν τῷ εἶναι
 αὐτὸν προσευχόμενον
 κατὰ μόνας συνήσαν αὐ-
 τῷ οἱ μαθηταί, καὶ ἐπη-
 ρώτησεν αὐτοὺς λέγων·
 Τίνα με οἱ ὄχλοι λέγου-
 19 σιν εἶναι; οἱ δὲ ἀποκρι-

* Matt. xv. 32-38; Mar. viii. 1-9.

§ 68. MATT. 11. ἄρτου G.++ προσέχειν ἀπὸ G.++ 12. ζύμ. τοῦ ἄρτου ἀλλ' G. τῶν ἄρτων
 L. T. MAR. 19. om. καὶ G. L. T. 20. ὅτε δέ G. L. δέ [T.] οἱ δὲ εἶπον· Ἐπ. G. L. T.
 21. πῶς οὐ G. πῶς οὕτω L. T.

§ 69. 22. ἔρχεται G.++ 23. ἐξήγαγεν G. L. 24. om. ὅτι and ὁρῶ G. + 25. ἐποίησεν
 αὐτὸν ἀναβλέψαι· καὶ ἀπ. G.° L. ἀποκατεστάθη G. ἀπεκατεστάθη L. ἀπ. καὶ ἐνέβλεψε G.
 τηλαγῶς G. L. T. ἅπαντας G.++ 26. τὸν οἶκ. μηδέ G. L. T. add μηδὲ εἴπης τινα
 ἐν τῇ κώμῃ G. L. T.

§ 70. MATT. 13. τίν. με λέγ. G.° [L.]

§ 70. A somewhat similar confession of St. Peter is recorded in St. John vi. 66-71 (§ 63); but there is no sufficient reason for transferring that passage to this section, as has been done

ST. MATT. XVI.

ST. MARK VIII.

ST. LUKE IX

14 ἀνθρώπου; οἱ δὲ εἶπαν·
Οἱ μὲν Ἰωάννην τὸν
βαπτιστήν, ἄλλοι δὲ
Ἡλείαν, ἕτεροι δὲ Ἱερε-
μίαν ἢ ἓνα τῶν προφη-
15 τῶν. λέγει αὐτοῖς·
Ὑμεῖς δὲ τίνα με λέγετε
16 εἶναι; ἀποκριθεὶς δὲ Σί-
μων Πέτρος εἶπεν· Σὺ
εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ
17 θεοῦ τοῦ ζῶντος. Ἀπο-
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
αὐτῷ· Μακάριος εἶ, Σί-
μων Βαριωνᾶ, ὅτι σὰρξ
καὶ αἷμα οὐκ ἀπεκάλυψέν
σοι, ἀλλ' ὁ πατήρ μου ὁ
18 ἐν τοῖς οὐρανοῖς. καὶ γὰρ
δέ σοι λέγω ὅτι σὺ εἶ
Πέτρος,^a καὶ ἐπὶ ταύτῃ
τῇ πέτρᾳ οἰκοδομήσω
μου τὴν ἐκκλησίαν,^b καὶ
πύλαι ᾧδου οὐ κατισχύ-
19 σουσιν αὐτῆς. δώσω
σοι τὰς κλεῖδας τῆς βα-
σιλείας τῶν οὐρανῶν,^c
καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς
γῆς ἔσται δεδεμένον ἐν
τοῖς οὐρανοῖς, καὶ ὃ ἐὰν
λύσῃς ἐπὶ τῆς γῆς ἔσται
λελυμένον ἐν τοῖς οὐρα-
νοῖς.

20 Τότε διεστείλατο τοῖς
μαθηταῖς ἵνα μηδενὶ εἴ-
πωσιν ὅτι αὐτός ἐστιν ὁ
Χριστός.

20 εἶναι; οἱ δὲ εἶπαν αὐτῷ
λέγοντες ὅτι Ἰωάννην τὸν
βαπτιστήν, καὶ ἄλλοι
Ἡλείαν, ἄλλοι δὲ ὅτι εἰς
20 τῶν προφητῶν. καὶ αὐτὸς
ἐπηρώτα αὐτοῖς· Ὑμεῖς δὲ
τίνα με λέγετε εἶναι; ἀπο-
κριθεὶς ὁ Πέτρος λέγει αὐ-
τῷ· Σὺ εἶ ὁ Χριστός.

θάντες εἶπαν· Ἰωάννην
τὸν βαπτιστήν, ἄλλοι
δὲ Ἡλείαν, ἄλλοι δὲ ὅτι
προφήτης τις τῶν ἀρ-
20 χαίων ἀνέστη. εἶπεν δὲ
αὐτοῖς· Ὑμεῖς δὲ τίνα
με λέγετε εἶναι; Πέτρος
δὲ ἀποκριθεὶς εἶπεν· Τὸν
Χριστὸν τοῦ θεοῦ.

20 Καὶ ἐπετίμησεν αὐτοῖς
ἵνα μηδενὶ λέγωσιν περὶ
αὐτοῦ.

21 Ὁ δὲ ἐπιτιμήσας αὐ-
τοῖς παρήγγειλεν μηδενὶ
λέγειν τοῦτο,

^a Cf. Jno. i. 42.^b Acts ii. 14, 37, 41; viii. 14 ss; x.^c Matt. xviii. 18; Jno. xx. 23.

§ 70. ΜΑΤΤ. 14. εἶπον G. 17. καὶ ἀποκρ. G. 19. pref. καὶ G. L. T. κλεῖς G.
20. μαθητ. αὐτοῦ G. Ἰησοῦς ὁ Χρ. ΜΑΡ. 28. οἱ δὲ ἀπεκρίθησαν G. L. T. οπ. αὐτῷ
λέγοντες G. om. δτι G. L. T. ἓνα (om. δτι) G. 29. αὐτ. λέγει αὐτοῖς G.+ ἀποκρ. δέ G.
LX. 19. εἴποι G. 20. ἀποκρ. δὲ ὁ Πέτρ. G. L. 21. εἰπεῖν

by Thomson and Tischendorf. The confession is mentioned in each place in the closest con-
nection with the accompanying circumstances, and those circumstances are quite different in
the two cases. The confession must therefore have been made more than once.

ST. MATT. XVI.

21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱερουσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων· Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ· Ὑπαγε ὀπίσω μου, σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· Εἰ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι*. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ,

26 εὕρησκει αὐτήν. τί γὰρ ὠφεληθήσεται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον

ST. MARK VIII.

31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. καὶ παρηρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει· Ὑπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι*. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει αὐτήν.

36 τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον

ST. LUKE IX.

22 εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

23 Ἐλεγεν δὲ πρὸς πάντας· Εἰ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι*. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.

25 τί γὰρ ὠφελεῖται ἄνθρωπος κερδῆσας τὸν κόσμον

* Matt. x. 38 ; Lk. xiv. 27.

§ 70. MATT. 23. μου εἰ G. 25. ἂν G. 26. ὠφελεῖται G. MARK. 31. ἀπό G.++ om. sec. and third τῶν 33. τῷ Πέτρῳ. λέγων G. L. (but om. τῷ L) 34. ἐλθεῖν L. 35. ἂν G. L. ἀπολέσῃ G. L. (τὴν ἑαυτοῦ ψυχ. ἕνεκ. G.° Tisch. in his text, apparently by error.) οὗτος σώσει 36. ὠφελήσει (τὸν L. T.) ἄνθρ. ἐὰν κερδήσῃ τ. κόσμ. ὅλ. καὶ ζημιωθῇ G. L. T. LK. 23. ἐλθεῖν, ἀπαρνησάσθω 24. ἂν G. L. T.

ST. MATT. XVI.

κερδήσῃ, τὴν δὲ ψυχὴν
αὐτοῦ ζημιωθῇ; ἢ τί
δώσει ἄνθρωπος ἀντά-
λαγμα τῆς ψυχῆς αὐτοῦ;

27 μέλλει γὰρ ὁ υἱὸς τοῦ
ἀνθρώπου ἔρχεσθαι ἐν
τῇ δόξῃ τοῦ πατρὸς αὐ-
τοῦ μετὰ τῶν ἀγγέλων
αὐτοῦ, καὶ τότε ἀποδώσει
ἐκάστῳ κατὰ τὴν πρᾶξιν
28 αὐτοῦ. ἀμὴν λέγω ὑμῖν
ἔτι εἰσὶν τινες τῶν ὧδε
ἐστῶτων οἵτινες οὐ μὴ
γεύσωνται θανάτου ἕως
ἂν ἴδωσιν τὸν υἱὸν τοῦ
ἀνθρώπου ἔρχόμενον ἐν
τῇ βασιλείᾳ αὐτοῦ.

ST. MARK VIII.

καὶ ζημιωθῆναι τὴν ψυχὴν
27 αὐτοῦ; τί γὰρ δοί ἄνθρωπος
ἀντάλλαγμα τῆς ψυχῆς αὐ-
28 τοῦ; ὃς γὰρ ἐὰν ἐπαισχυνηθῇ
με καὶ τοὺς ἐμοὺς λόγους
ἐν τῇ γενεᾷ ταύτῃ τῇ μοι-
χαλιδί καὶ ἁμαρτωλῷ, καὶ
ὁ υἱὸς τοῦ ἀνθρώπου ἐπαι-
σχυνθήσεται αὐτόν, ὅταν
ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς
αὐτοῦ μετὰ τῶν ἀγγέλων
τῶν ἁγίων.

(IX. 1) καὶ ἔλεγεν αὐ-
τοῖς· Ἀμὴν λέγω ὑμῖν ὅτι
εἰσὶν τινες ὧδε τῶν ἐστη-
κότων οἵτινες οὐ μὴ γεύ-
σωνται θανάτου ἕως ἂν
ἴδωσιν τὴν βασιλείαν τοῦ
θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

ST. LUKE IX.

δλον, ἑαυτὸν δὲ ἀπολέσας
ἢ ζημιωθείς;

28 ὃς γὰρ ἂν
ἐπαισχυνηθῇ με καὶ τοὺς
ἐμοὺς λόγους, τοῦτον ὁ
υἱὸς τοῦ ἀνθρώπου ἐπαι-
σχυνθήσεται, ὅταν ἔλθῃ
ἐν τῇ δόξῃ αὐτοῦ καὶ
τοῦ πατρὸς καὶ τῶν
27 ἁγίων ἀγγέλων. λέγω
δὲ ὑμῖν ἀληθῶς, εἰσὶν

τινες τῶν αὐτοῦ ἐστηκό-
των οἱ οὐ μὴ γεύσωνται
θανάτου ἕως ἂν ἴδωσιν
τὴν βασιλείαν τοῦ θεοῦ.

§ 71. The Transfiguration and subsequent Discourse. — *Region of Caesarea Philippi.*

ST. MATT. XVII. 1-13.

1 Καὶ μεθ' ἡμέρας ἕξ πα-
ραλαμβάνει ὁ Ἰησοῦς τὸν
Πέτρον καὶ Ἰάκωβον καὶ
Ἰωάννην τὸν ἀδελφὸν αὐ-
τοῦ, καὶ ἀναφέρει αὐτοὺς
εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.
2 καὶ μετεμορφώθη ἔμπροσ-
θεν αὐτῶν,^a καὶ ἔλαμψεν
τὸ πρόσωπον αὐτοῦ ὡς ὁ
ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ
ἐγείετο λευκὰ ὡς τὸ φῶς.

ST. MARK IX. 2-13.

2 Καὶ μετὰ ἡμέρας ἕξ
παραλαμβάνει ὁ Ἰησοῦς
τὸν Πέτρον καὶ τὸν Ἰά-
κωβον καὶ τὸν Ἰωάννην,
καὶ ἀναφέρει αὐτοὺς εἰς
ὄρος ὑψηλὸν κατ' ἰδίαν
μόνους, καὶ μετεμορ-
φώθη ἔμπροσθεν αὐτῶν,^a
3 καὶ τὰ ἱμάτια αὐτοῦ ἐγέ-
νοντο στίλβοντα λευκὰ
λίαν, ὅσα γναφεὺς ἐπὶ
τῆς γῆς οὐ δύναται οὕτως

ST. LUKE IX. 28-36.

28 Ἐγένετο δὲ μετὰ τοὺς
λόγους τούτους, ὥσπερ
ἡμέραι ὀκτώ, καὶ πα-
ραλαβὼν Πέτρον καὶ
Ἰωάννην καὶ Ἰάκωβον
ἀνέβη εἰς τὸ ὄρος προσ-
29 εὔξασθαι. καὶ ἐγένετο
ἐν τῷ προσεύχεσθαι αὐ-
τὸν τὸ εἶδος τοῦ προσώ-
που αὐτοῦ ἕτερον^a καὶ ὁ
ἱματισμὸς αὐτοῦ λευκὸς
30 ἐξαστράπτων. καὶ ἰδοὺ
ἄνδρες δύο συνελάλουν

^a Jno. i. 14; 2 Pet. i. 16-18.

§ 70. MATT. 28. om. ὅτι G.T. ἐστηκότων MARK. 37. ἢ τί δώσει ἄνθρ. G.L. 38. ἂν G.
LK. 27. ἔδε G.L. (ἐστῶτων G.L. T.) γεύσονται

§ 71. MARK. 2. μεθ' G. 3. ἐγένετο G. λευκ. λί. ὡς χιὼν G.^{oo} L. om. οὕτως G.+ Lr
LK. 28. τὸν Πέτρ.

ST. MATT. XVII.

3 καὶ ἰδοὺ ὤφθη αὐτοῖς Μωϋ-
σῆς καὶ Ἡλείας συνλα-
4 λούντες μετ' αὐτοῦ. ἀπο-

κριθεὶς δὲ ὁ Πέτρος εἶπεν
τῷ Ἰησοῦ· Κύριε, καλὸν
ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ
θέλεις, ποιήσω ὧδε τρεῖς

σκηνάς, σοὶ μίαν καὶ Μωϋ-
σεὶ μίαν καὶ Ἡλείᾳ μίαν.
5 ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ

νεφέλη φωτεινὴ ἐπεσκίασεν
αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ

τῆς νεφέλης λέγουσα· Οὐ-
τός ἐστιν ὁ υἱός μου ὁ
ἀγαπητός, ἐν ᾧ εὐδόκησα·
6 ἀκούετε αὐτοῦ. καὶ ἀκού-
σαντες οἱ μαθηταὶ ἔπεσαν
ἐπὶ πρόσωπον αὐτῶν καὶ
7 ἐφοβήθησαν σφόδρα. καὶ
προσῆλθεν ὁ Ἰησοῦς καὶ
ἀψάμενος αὐτῶν εἶπεν·
Ἐγέρθητε καὶ μὴ φοβεῖσθε.
8 ἐπύραντες δὲ τοὺς ὀφθαλ-

ST. MARK IX.

4 λευκᾶναι. καὶ ὤφθη αὐ-
τοῖς Ἡλείας σὺν Μωϋ-
σει, καὶ ἦσαν συνλα-
5 λούντες τῷ Ἰησοῦ. καὶ

ἀποκριθεὶς ὁ Πέτρος
λέγει τῷ Ἰησοῦ· Ῥαβ-
βεῖ, καλὸν ἐστὶν ἡμᾶς
ὧδε εἶναι, καὶ ποιήσωμεν
τρεῖς σκηνάς, σοὶ μίαν
καὶ Μωϋσεὶ μίαν καὶ
6 Ἡλείᾳ μίαν. οὐ γὰρ
ἤδει τί ἀποκριθῇ· ἔκφο-
7 βοι γὰρ ἐγένοντο. καὶ
ἐγένετο νεφέλη ἐπισκιά-
ζουσα αὐτοῖς, καὶ ἐγένετο

φωνὴ ἐκ τῆς νεφέλης·
Οὗτός ἐστιν ὁ υἱός μου
ὁ ἀγαπητός· ἀκούετε αὐ-
8 τοῦ. καὶ ἐξάπινα περι-

βλαψάμενοι οὐκέτι οὐ-
δένα εἶδον ἀλλὰ τὸν

ST. LUKE IX.

αὐτῷ, οἵτινες ἦσαν Μωϋ-
8 σῆς καὶ Ἡλείας, οἱ
ὀφθέντες ἐν δόξῃ ἄλυσον
τὴν ἔξοδον αὐτοῦ, ἣν
ἡμέλλαν πληροῦν ἐν Ἰε-
9 ρουσαλήμ. ὁ δὲ Πέτρος
καὶ οἱ σὺν αὐτῷ ἦσαν
βεβαρημένοι ὕπνῳ· δια-
γρηγορήσαντες δὲ εἶδαν
τὴν δόξαν αὐτοῦ καὶ τοὺς
δύο ἄνδρας τοὺς συνε-

10 στώτας αὐτῷ. καὶ ἐγέ-
νετο ἐν τῷ διαχωρίζεσθαι
αὐτοὺς ἀπ' αὐτοῦ εἶπεν
ὁ Πέτρος πρὸς τὸν Ἰη-
σοῦν· Ἐπιστάτα, καλὸν
ἐστὶν ἡμᾶς ὧδε εἶναι,
καὶ ποιήσωμεν σκηνάς
τρεῖς, μίαν σοὶ καὶ μίαν
Μωϋσεὶ καὶ μίαν Ἡλείᾳ,
11 μὴ εἰδῶς ὃ λέγει. ταῦτα
δὲ αὐτοῦ λέγοντος ἐγέ-

νετο νεφέλη καὶ ἐπεσκία-
12 ξεν αὐτούς· ἐφοβήθησαν
δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς
13 εἰς τὴν νεφέλην. καὶ
φωνὴ ἐγένετο ἐκ τῆς
νεφέλης λέγουσα· Οὐ-
τός ἐστιν ὁ υἱός μου ὁ
ἐκλεκτός· αὐτοῦ ἀκοί-
14 ετε. καὶ ἐν τῷ γενέσθαι

§ 71. ΜΑΤΤ. 3. ὤφθησαν G. 4. ποιήσωμεν G. T. 6. ἔπεσαν G. 7. προσελθὼν δ' Ἰησ. G. ἤπατο (om. καὶ) G. καὶ ἦψ. T. καὶ εἶπ. G. T. ΜΑΡ. 6. ἀλήρη G. ++ L. ἦσαν γὰρ ἔκφ. G. ++ 7. ἦλθεν G. L. T. νεφέλ. λέγουσα οὗτ. L. ΛΚ. 31. ἐμελλε G. L. T. 32. εἶδον G. L. T. 34. ἐπεσκίασεν G. L. ἐκείνους εἰσελθ. ἐν τ. νεφ. G. L. 35. ἀγαπητός G. + L.

ST. MATT. XVII.

μοὺς αὐτῶν οὐδένα εἶδον εἰ
μὴ τὸν Ἰησοῦν μόνον.

9 Καὶ καταβαινόντων αὐτῶν
ἐκ τοῦ ὄρους ἐνετείλατο
αὐτοῖς ὁ Ἰησοῦς λέγων·
Μηδενὶ εἶπητε τὸ ὄραμα

ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου
ἐκ νεκρῶν ἔγερθῇ.

10 καὶ ἐπη-
ρώτησαν αὐτὸν οἱ μαθηταὶ
λέγοντες· Τί οὖν οἱ γραμ-
ματεῖς λέγουσιν ὅτι Ἡλείαν
11 δεῖ ἐλθεῖν πρῶτον; ὁ δὲ

ἀποκριθεὶς εἶπεν·^a Ἡλείας
μὲν ἔρχεται καὶ ἀποκατα-
στήσει πάντα.

12 λεγῶ δὲ
ὑμῖν ὅτι Ἡλείας ἤδη ἦλθεν,
καὶ οὐκ ἐπέγνωσαν αὐτόν,
ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα
ἠθέλησαν. οὕτως καὶ ὁ

13 υἱὸς τοῦ ἀνθρώπου μέλλει
πάσχειν ὑπ' αὐτῶν. τότε
συνήκαν οἱ μαθηταὶ ὅτι
περὶ Ἰωάννου τοῦ βαπτισ-
τοῦ εἶπεν αὐτοῖς.

ST. MARK IX.

Ἰησοῦν μόνον μεθ' ἑαυ-
τῶν.

9 Καὶ καταβαινόντων
αὐτῶν ἀπὸ τοῦ ὄρους,
διεστείλατο αὐτοῖς ἵνα
μηδενὶ ᾧ εἶδον διηγή-
σωνται, εἰ μὴ ὅταν ὁ
υἱὸς τοῦ ἀνθρώπου ἐκ
10 νεκρῶν ἀναστῇ. καὶ τὸν
λόγον ἐκράτησαν πρὸς
ἑαυτοὺς συνζητοῦντες τί
ἐστὶν τὸ ἐκ νεκρῶν ἀνα-

11 στῆναι. καὶ ἐπηρώτων
αὐτὸν λέγοντες· Ὅτι
λέγουσιν οἱ Φαρισαῖοι
καὶ οἱ γραμματεῖς ὅτι
Ἡλείαν δεῖ ἐλθεῖν πρῶ-

12 τον; ὁ δὲ ἔφη αὐτοῖς·^a
Ἡλείας ἐλθὼν πρῶτον
ἀποκαθιστάνει πάντα.
καὶ πῶς γέγραπται ἐπὶ
τὸν υἱὸν τοῦ ἀνθρώπου;
ἵνα πολλὰ πάθῃ καὶ

13 ἐξουθενωθῇ. ἀλλὰ λέγῶ
ὑμῖν ὅτι καὶ Ἡλείας
ἐλήλυθεν, καὶ ἐποίησαν
αὐτῷ ὅσα ἠθελον, καθὼς
γέγραπται ἐπ' αὐτόν.

ST. LUKE IX.

τὴν φωνὴν εὐρέθη Ἰη-
σοῦς μόνος.

Καὶ αὐτοὶ ἐστίγησαν
καὶ οἶδενί ἀπήγγειλαν
ἐν ἐκείναις ταῖς ἡμέραις
οὐδὲν ὧν ὥρακαν.

^a Mal. iii. 23, 24 (iv. 5, 6). Ἰδοὺ ἐγὼ ἀποστελῶ (A ἀποστέλλω) ὑμῖν Ἡλίαν τὸν Θεοβίτην πρὶν ἐλθεῖν τὴν (A om. τήν) ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανή, ὃς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ. Heb. for Θεοβίτην reads הַבְּרִיטִי. Cf. Lk. i. 16, 17; Matt. xi. 14.

§ 71. MATT. 9. ἀπὸ τ. ὅρ. ἀναστῇ G. 10. μαθητ. αὐτοῦ G. 11. ὁ δὲ Ἰησοῦς ἀποκρ. G.¹⁰⁰ ἐπ. αὐτοῖς G. ἔρχ. πρῶτον G.¹⁰⁰ MARK. 9. καταβ. δέ G. 11. om. οἱ Φαρισαῖοι καὶ G. [L.] T. 12. ἀποκριθεὶς εἶπεν G. ++ L. Ἡλ. μὲν ἐλθ. G. L. [T.] ἀποκαθιστᾷ G. ἐξουθενωθῇ G. ἐξουδεκνησθῇ L. T. 13. ἠθέλησαν G. L. LK. 36. ὁ Ἰησ. G.¹⁰⁰ ἐωράκασιν G. L.

§ 72. The Healing of the Demoniac whom the Disciples could not heal.

ST. MATT. XVII. 14-21.

ST. MARK IX. 14-29.

ST. LUKE IX. 37-43.*

14 Καὶ ἐλθόντων πρὸς
τὸν ὄχλον, προσήλθεν

αὐτῷ ἄνθρωπος γονυπε-

15 τῶν αὐτὸν ἰκαὶ λέγων·
Κύριε, ἐλέησόν μου τὸν
υἱόν, ὅτι σεληνιάζεται
καὶ κακῶς πάσχει· πολ-
λάκις γὰρ πίπτει εἰς τὸ
πῦρ καὶ πολλάκις εἰς τὸ
16 ὕδωρ. καὶ προσήνεγκα
αὐτὸν τοῖς μαθηταῖς σου,
καὶ οὐκ ἠδυνήθησαν αὐ-
17 τὸν θεραπεῦσαι. ἀπο-
κριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν· Ὡ γενεὰ ἄπιστος
καὶ διεστραμμένη, ἕως
πότε μεθ' ὑμῶν ἔσομαι;
ἕως πότε ἀνέξομαι ὑμῶν;
φέρετέ μοι αὐτὸν ὧδε.

14 Καὶ ἐλθόντες πρὸς τοὺς
μαθητὰς εἶδον ὄχλον πολὺν
περὶ αὐτοὺς καὶ γραμματεῖς
συνζητοῦντας πρὸς αὐτούς.

15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόν-
τες αὐτὸν ἐξεθαμβήθησαν,

καὶ προστρέχοντες ἤσπά-

16 ζοντο αὐτόν. καὶ ἐπηρώτη-
σεν αὐτούς· Τί συνζητεῖτε

17 πρὸς αὐτούς; καὶ ἀπεκρίθη

αὐτῷ εἰς ἓκ τοῦ ὄχλου·

Διδάσκαλε, ἤνεγκα τὸν υἱόν

μου πρὸς σέ, ἔχοντα πνεῦ-

18 μα ἄλαλον, καὶ ὅπου ἔαν

αὐτὸν καταλάβῃ, ῥήσσει,

καὶ ἀφρίζει καὶ τρίζει τοὺς

ὀδόντας καὶ ξηραίνεται·

καὶ εἶπα τοῖς μαθηταῖς σου

ἵνα αὐτὸ ἐκβάλωσιν, καὶ

19 οὐκ ἴσχυσαν. ὁ δὲ ἀπο-

κριθεὶς αὐτοῖς λέγει· Ὡ

γενεὰ ἄπιστος, ἕως πότε

πρὸς ὑμᾶς ἔσομαι; ἕως

πότε ἀνέξομαι ὑμῶν; φέ-

20 ρετε αὐτὸν πρὸς μέ. καὶ

ἤνεγκαν αὐτὸν πρὸς αὐτόν·

καὶ ἰδὼν αὐτόν, τὸ πνεῦμα

εὐθὺς συνεσπάραξεν αὐτόν,

καὶ πεσὼν ἐπὶ τῆς γῆς

21 ἐκυλίετο ἀφρίζων. καὶ

ἐπηρώτησεν τὸν πατέρα

αὐτοῦ· Πόσος χρόνος ἐστὶν

ὡς τοῦτο γέγονεν αὐτῷ;

ὁ δὲ εἶπεν· Ἐκ παιδιόθεν·

22 καὶ πολλάκις καὶ εἰς πῦρ

π Ἐγένετο δὲ τῇ ἐξῆς
ἡμέρᾳ κατελθόντων αὐ-
τῶν ἀπὸ τοῦ ὄρους
συνήντησεν αὐτῷ ὄχλος
πολύς.

38 καὶ ἰδοὺ ἀνὴρ

ἀπὸ τοῦ ὄχλου ἐβόησεν

λέγων· Διδάσκαλε, δέο-

μαί σου, ἐπιβλεψαὶ ἐπὶ

τὸν υἱόν μου, ὅτι μονο-

39 γενής μοι ἐστίν, καὶ ἰδοὺ

πνεῦμα λαμβάνει αὐτόν

καὶ ἐξαίφνης κράζει καὶ

σπαράσσει αὐτόν μετὰ

ἀφροῦ, καὶ μόγις ἀπο-

χωρεῖ ἀπ' αὐτοῦ συντρι-

40 βον αὐτόν. καὶ ἐδεή-

θην τῶν μαθητῶν σου

ἵνα ἐκβάλωσιν αὐτό, καὶ

41 οὐκ ἠδυνήθησαν. ἀπο-

κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν·

Ὡ γενεὰ ἄπιστος καὶ

διεστραμμένη, ἕως πότε

ἔσομαι πρὸς ὑμᾶς καὶ

ἀνέξομαι ὑμῶν; προσ-

άγαγε ὧδε τὸν υἱόν σου.

42 ἔτι δὲ προσερχομένου

αὐτοῦ ἔρρηξεν αὐτόν τὸ

δαιμόνιον καὶ συνεσπά-

ραξεν.

§ 72. MATT. 14. ἐλθ. αὐτῶν G. αὐτῷ MAR. 14. ἐλθόν G. L. εἶδον G. L. αὐτοῖς G. L.
15. εὐθέως G. L. ἰδὼν αὐτ. ἐξεθαμβήθη G. ++ 16. τοὺς γραμματεῖς 17. ἀποκριθεὶς εἰς ἓκ
τ. ὄχ. εἶπε G. 18. ἔν G. ῥήσσει. αὐτόν G. L. T. δδόντ. αὐτοῦ G. ° [L.] εἶπον G. L.
19. αὐτῷ 20. εὐθέως τὸ πνεῦ. G. ἐσπάραξεν G. T. 21. om. ἓκ G. 22. πολλ. αὐτόν
G. L. T. LK. 37. ἐν τῇ ἐξ. G. L. [T.] 38. ἀνεβόησε G. ἐπίβλεψον L. 40. ἐκβάλλωσιν

ST. MATT. XVII.

ST. MARK IX.

ST. LUKE IX.

- αὐτὸν ἔβαλεν καὶ εἰς ὕδατα,
 ἵνα ἀπολέσῃ αὐτόν· ἀλλὰ
 εἴ τι δύνῃ, βοήθησον ἡμῖν
 σπλαγχνισθεὶς ἐφ' ἡμᾶς.
 25 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·
 Τὸ εἰ δύνῃ; πάντα δυνατὰ
 26 τῷ πιστεύοντι. εὐθὺς κράζας
 ὁ πατὴρ τοῦ παιδίου ἔλεγεν·
 Πιστεύω· βοήθει μου τῇ
 27 ἀπιστίᾳ. ἰδὼν δὲ ὁ Ἰησοῦς
 ὅτι ἐπισυντρέχει ὁ ὄχλος,
 ἐπετίμησεν τῷ πνεύματι τῷ
 ἀκαθάρτῳ λέγων αὐτῷ· Τὸ
 ἄλλαν καὶ κωφὸν πνεῦμα,
 ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ
 αὐτοῦ καὶ μηκέτι εἰσέλθῃς
 28 εἰς αὐτόν. καὶ κράζας καὶ
 πολλὰ σπαράζας ἔξηλθεν·
 καὶ ἐγένετο ὥσπερ νεκρός,
 ὥστε τοὺς πολλοὺς λέγειν
 29 ὅτι ἀπέθανεν. ὁ δὲ Ἰησοῦς
 κρατήσας τῆς χειρὸς αὐτοῦ
 ἤγειρεν αὐτόν, καὶ ἀνέστη.
 30 Καὶ εἰσελθόντος αὐτοῦ
 εἰς οἶκον οἱ μαθηταὶ αὐτοῦ
 κατ' ἰδίαν ἐπηρώτων αὐτόν·
 Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν
 31 ἐκβαλεῖν αὐτό; καὶ εἶπεν
 αὐτοῖς· Τοῦτο τὸ γένος ἐν
 οὐδενὶ δύναται ἐξελθεῖν ἐκ
 μὴ ἐν προσευχῇ.
- καὶ ἐπετίμησεν αὐτῷ ὁ
 Ἰησοῦς, καὶ ἐξῆλθεν ἀπ'
 αὐτοῦ τὸ δαιμόνιον, καὶ
 ἐπετίμησεν δὲ ὁ Ἰησοῦς
 τῷ πνεύματι τῷ ἀκα-
 θάρτῳ, καὶ ἴασατο τὸν
 παῖδα καὶ ἀπέδωκεν αὐ-
 τὸν τῷ πατρὶ αὐτοῦ.
 32 ἐξεπλήσσοντο δὲ πάντες
 ἐπὶ τῇ μεγαλειότητι τοῦ
 θεοῦ.
- ἐθεραπεύθη ὁ παῖς ἀπὸ
 τῆς ὥρας ἐκείνης.
 19 Τότε προσελθόντες οἱ
 μαθηταὶ τῷ Ἰησοῦ κατ'
 ἰδίαν εἶπον· Διὰ τί ἡμεῖς
 οὐκ ἠδυνήθημεν ἐκβαλεῖν
 20 αὐτό; ὁ δὲ λέγει αὐτοῖς·
 Διὰ τὴν ὀλιγοπιστίαν
 ὑμῶν· ἀμὴν γὰρ λέγω
 ὑμῖν, ἐὰν ἔχητε πίστιν
 ὡς κόκκον σινάπεως,
 ἐρεῖτε τῷ ὄρει τούτῳ·
 Μετάβα ἔνθεν ἐκεῖ, καὶ
 μεταβήσεται, καὶ οὐδὲν
 ἀδυνατήσῃ ὑμῖν.

§ 72. MATT. 20. ὁ δὲ Ἰησοῦς εἶπεν G. ἀπιστίαν G. μετὰ βῆθι ἐντεῦθεν G. 21. τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ G. L. [T.] N^o CDEFGHKLMSUVX ΓΔΠ etc. It. Vulg. Syt. (Pesch. and Philox.) etc. . . . om. N^o B 33. e. Syt. (Curet. and Hieros.) etc. MAR. 22. δύνασαι G. 23. δύνασαι πιστεῦσαι G. L. (πιστ. G.^o) 24. καὶ εὐθὺς G. L. (καὶ [L. T.]). μετὰ δακρύων ἔλεγ. G. πιστ. Κύριε 25. om. ὁ before ὄχλ. G. L. T. τὸ πν. τὸ ἄλλαν. κ. κωφ. G. 26. κράζαν κ. π. σπαράξαν σπαράξ. αὐτόν [L.] om. τοῖς G. 27. αὐτὸν τῆς χειρ. G. 28. εἰσελθόντα αὐτόν G. 29. add καὶ νηστείᾳ G. L. T.

§ 73. Our Lord again foretells His Death and Resurrection.

ST. MATT. XVII. 22, 23.

ST. MARK IX. 30-32.

ST. LUKE IX. 43^b-45.

22 Συστρεφόμενων δὲ αὐ-
τῶν ἐν τῇ Γαλιλαίᾳ εἶ-
πεν αὐτοῖς ὁ Ἰησοῦς·

30 Κάκειθεν ἐξελθόντες
παρεπορεύοντο διὰ τῆς
Γαλιλαίας, καὶ οὐκ ἤθε-
31 λεν ἵνα τις γνοῖ· ἐδίδα-
σκειν γὰρ τοὺς μαθητὰς
αὐτοῦ, καὶ ἔλεγεν αὐτοῖς

43 Πάντων δὲ θαυμαζόντων
ἐπὶ πᾶσιν οἷς ἐποίει, εἶπεν
πρὸς τοὺς μαθητὰς αὐτοῦ·
44 Θέσθε ὑμεῖς εἰς τὰ ὥτα
ὑμῶν τοὺς λόγους τούτους·
ὁ γὰρ υἱὸς τοῦ ἀνθρώπου
μέλλει παραδίδοσθαι εἰς
45 χεῖρας ἀνθρώπων.* οἱ δὲ
ἡγνόουν τὸ ῥήμα τοῦτο, καὶ
ἦν παρακεκαλυμμένοι ἀπ'
αὐτῶν ἵνα μὴ αἰσθωνται
αὐτό, καὶ ἐφοβούντο ἐρωτῆ-
σαι αὐτὸν περὶ τοῦ ῥήματος
τούτου.

Μέλλει ὁ υἱὸς τοῦ ἀν-
θρώπου παραδίδοσθαι
εἰς χεῖρας ἀνθρώπων,*
23 καὶ ἀποκτενοῦσιν αὐτόν,
καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερ-
θήσεται. καὶ ἐλυπήθη-
σαν σφόδρα.

ὅτι ὁ υἱὸς τοῦ ἀνθρώπου
παραδίδοται εἰς χεῖρας
ἀνθρώπων,* καὶ ἀποκτε-
νοῦσιν αὐτόν, καὶ ἀπο-
κτανθεὶς μετὰ τρεῖς ἡμέ-
32 ρας ἀναστήσεται. οἱ δὲ
ἡγνόουν τὸ ῥήμα, καὶ
ἐφοβούντο αὐτὸν ἐπε-
ρωτῆσαι.

§ 74. The Tribute-money miraculously provided. — *Capernaum*.

ST. MATT. XVII. 24-27.

ST. MARK IX. 33.^a

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσήλθον οἱ τὰ
δίδραχμα λαμβάνοντες τῷ Πιέτρῳ καὶ εἶπαν· Ὁ διδάσκαλος
25 ὑμῶν οὐ τελεῖ τὰ δίδραχμα; λέγει· Ναί. καὶ εἰσελθόντα εἰς
τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων· Τί σοι δοκεῖ,
Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ
26 κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτριῶν; εἰπόντος
δὲ· Ἀπὸ τῶν ἀλλοτριῶν, ἔφη αὐτῷ ὁ Ἰησοῦς· Ἄραγε
27 ἐλεύθεροί εἰσιν οἱ υἱοί. ἵνα δὲ μὴ σκανδαλίζωμεν αὐτούς,
πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάнта
πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις
στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

33 Καὶ ἦλθον εἰς
Καφαρναοὺμ.

§ 75. Several Discourses with the Disciples. — *Capernaum*.

(A) Our Lord reproves their Ambition by the Example of a Child.

ST. MATT. XVIII. 1-5.

ST. MARK IX. 33^b-37.

ST. LUKE IX. 46-48.

1 Ἐν ἐκείνῃ τῇ ὥρᾳ
προσήλθον οἱ μαθηταί

Καὶ ἐν τῇ οἰκίᾳ
γενόμενος ἐπρωτὰ αὐ-

46 Εἰσῆλθεν δὲ διαλογισμὸς
ἐν αὐτοῖς, τὸ τίς ἂν εἴη

* Cf. Matt. xvi. 21; Mar. viii. 31; Lk. ix. 22 (§ 70.)

§ 73. MATT. 22. ἀναστρεφόμενων G. MAR. 30. καὶ ἐκείθεν G. γὰρ G. 31. τῇ τρίτῃ
ἡμέρᾳ G.++ LK. 43. ἐποίησεν ἐποί. ὁ Ἰησοῦς G.°° L.

§ 74. MATT. 24. εἶπον G. 25. ὅτε εἰσῆλθεν G. ἐλθόντα L. 26. λέγει αὐτῷ ὁ Πέτρος G.
(but ὁ Πέτρος G.°°) 27. σκανδαλίσωμεν G. L. T. τὴν θάλασσαν. G. MAR. 33. ἦλθεν G.

ST. MATT. XVIII.

τῷ Ἰησοῦ λέγοντες· Τίς
ἄρα μείζων ἐστὶν ἐν τῇ
βασιλείᾳ τῶν οὐρανῶν;

2 καὶ προσκαλεσάμενος
παιδίον ἔστησεν αὐτὸ ἐν
3 μέσῳ αὐτῶν· καὶ εἶπεν·
Ἄμην λέγω ὑμῖν, ἔάν
μὴ στραφήτε καὶ γένη-
σθε ὡς τὰ παιδιά, οὐ
μὴ εἰσέλθῃτε εἰς τὴν
βασιλείαν τῶν οὐρανῶν.

4 ὅστις οὖν ταπεινώσει
ἑαυτὸν ὡς τὸ παιδίον
τοῦτο, οὗτός ἐστιν ὁ
μείζων ἐν τῇ βασιλείᾳ
5 τῶν οὐρανῶν. καὶ ὃς
ἐάν δέξηται ἐν παιδίον
τοιοῦτο ἐπὶ τῷ ὀνόματι
μου, ἐμὲ δέχεται.

ST. MARK IX.

τούς· Τί ἐν τῇ ὁδῷ
34 διελογίζεσθε; οἱ δὲ ἐσιώ-
πων· πρὸς ἀλλήλους
γὰρ διελέχθησαν ἐν τῇ
35 ὁδῷ τίς μείζων. καὶ
καθίσας ἐφώνησεν τοὺς
δώδεκα, καὶ λέγει αὐτοῖς·
Εἴ τις θέλει πρῶτος εἶναι,
ἔσται πάντων ἔσχατος
καὶ πάντων διάκονος.
36 καὶ λαβὼν παιδίον ἔστη-
σεν αὐτὸ ἐν μέσῳ αὐτῶν,
καὶ ἐναγκαλισάμενος
αὐτὸ εἶπεν αὐτοῖς·

37 Ὃς ἂν ἐν τῶν παιδίων
τούτων δέξηται ἐπὶ τῷ
ὀνόματί μου, ἐμὲ δέχεται·
καὶ ὃς ἂν ἐμὲ δέξηται,
οὐκ ἐμὲ δέχεται ἀλλὰ
τὸν ἀποστείλαντά με.

ST. LUKE IX

47 μείζων αὐτῶν. ὁ δὲ Ἰησοῦς
εἰδὼς τὸν διαλογισμὸν τῆς
καρδίας αὐτῶν, ἐπιλαβό-
μενος

παιδίον ἔστησεν αὐτὸ παρ'
48 ἑαυτοῦ, καὶ εἶπεν αὐτοῖς·

Ὃς ἐὰν δέξηται τοῦτο τὸ
παιδίον ἐπὶ τῷ ὀνόματι
μου, ἐμὲ δέχεται· καὶ ὃς
ἂν ἐμὲ δέξηται, δέχεται τὸν
ἀποστείλαντά με· ὁ γὰρ
μικρότερος ἐν πάσιν ὑμῖν
ὑπάρχων, οὗτός ἐστιν μέγας.

(B) He directs concerning another healing in his Name.

ST. MATT. x. 42.

ST. MARK IX. 38-41.

ST. LUKE IX. 49, 50.

38 Ἐφῆ αὐτῷ ὁ Ἰωάννης·
Διδάσκαλε, εἶδομέν τινα
ἐν τῷ ὀνόματί σου ἐκβάλ-
λοντα δαιμόνια, ὃς οὐκ ἄκο-
λουθεῖ ἡμῖν, καὶ ἐκωλύομεν
αὐτόν, ὅτι οὐκ ἡκολούθει

49 Ἀποκριθεὶς δὲ ὁ Ἰω-
άννης εἶπεν· Ἐπιστάτα,
εἶδομέν τινα ἐπὶ τῷ ὀνό-
ματί σου ἐκβάλλοντα
δαιμόνια, καὶ ἐκωλύσα-
μεν αὐτόν, ὅτι οὐκ ἄκο-

§ 75. (A.) MATT. 2. προσκαλ. ὁ Ἰησοῦς G. L.
ἐν G. ἐν παιδ. τοιοῦτον L. T. MAR. 33. πρὸς ἑαυτοὺς διελογί- G. °°
τῶν τοιούτων παιδ. G. L. T. δέξηται G. L. LK. 47. ἰδὼν G. L. T. 48. ἐάν G. L. T.
ἔσται G. °°

(B.) MAR. 38. ἀπεκρίθη δὲ G. L. (δέ [L.])
LK. 49. τὰ δαιμόν. G. °°

Ἰωάν. λέγων G. L. T.

ἐκωλύσαμεν G. L.

ST. MATT. X.

ST. MARK IX.

ST. LUKE IX.

- 30 ἡμῖν. ὁ δὲ Ἰησοῦς εἶπεν·
Μὴ κωλύετε αὐτόν· οὐδεὶς
γάρ ἐστιν ὃς ποιήσει δύνα-
μιν ἐπὶ τῷ ὀνόματί μου καὶ
δυνήσεται ταχὺ κακολογη-
40 σαί με· ὃς γὰρ οὐκ ἔστιν
καθ' ἡμῶν, ὑπὲρ ἡμῶν
ἐστίν.
- 30 λουθεῖ μεθ' ἡμῶν. εἶπεν
τὸ πρὸς αὐτὸν Ἰησοῦς·
Μὴ κωλύετε· ὃς γὰρ
οὐκ ἔστιν καθ' ὑμῶν,
ὑπὲρ ὑμῶν ἐστίν.
- 12 Καὶ ὃς ἐὰν ποτίσῃ 41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς
ἓνα τῶν μικρῶν τούτων
ποτήριον ψυχροῦ ὕδατος
εἰς ὄνομα μαθητοῦ, ἂμην
λέγω ὑμῖν, οὐ μὴ ἀπο-
λέσῃ τὸν μισθὸν αὐτοῦ.
- 41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς
ποτήριον ὕδατος ἐν ὀνόματί
μου, ὅτι Χριστοῦ ἐστέ,
ἂμην λέγω ὑμῖν ὅτι οὐ μὴ
ἀπολέσῃ τὸν μισθὸν αὐ-
τοῦ.

(C) He teaches to avoid Offences.

ST. MATT. XVIII. 6-9.

ST. MARK IX. 42-50.

ST. LUKE XVII. 1, 2.

- 6 Ὃς ὁ ἂν σκανδαλίσῃ 42 Καὶ ὃς ἂν σκανδαλίσῃ
ἓνα τῶν μικρῶν τούτων
τῶν πιστευόντων εἰς ἐμέ,
συμφέρει αὐτῷ ἵνα κρε-
μασθῇ μύλος ὀνικὸς περὶ
τὸν τράχηλον αὐτοῦ καὶ
καταποντισθῇ ἐν τῷ πε-
λάγει τῆς θαλάσσης.
- 6 Εἶπεν δὲ πρὸς τοὺς
μαθητὰς αὐτοῦ· Ἀνέν-
δεκτόν ἐστιν τοῦ τὰ
σκάνδαλα μὴ ἐλθεῖν,
οὐαὶ δὲ δι' οὗ ἔρχεται·
2 λυσιτελεῖ αὐτῷ εἰ λίθος
μυλικοῦ περιέκειται περὶ
τὸν τράχηλον αὐτοῦ καὶ
ἔρριπται εἰς τὴν θάλασ-
σαν, ἢ ἵνα σκανδαλίσῃ
τῶν μικρῶν τούτων ἓνα.
- 7 Οὐαὶ τῷ κόσμῳ ἀπὸ
τῶν σκανδάλων· ἀνάγκη
γάρ ἐστιν ἐλθεῖν τὰ
σκάνδαλα, πλὴν οὐαὶ τῷ
ἀνθρώπῳ δι' οὗ τὸ σκάν-
8 δαλον ἔρχεται. εἰ δὲ ἡ
χείρ σου ἢ ὁ πούς σου
σκανδαλίζει σε, ἔκκοψον
αὐτόν καὶ βάλε ἀπὸ σοῦ·
καλὸν σοί ἐστιν εἰσελ-
θεῖν εἰς τὴν ζωὴν κυλλὸν
ἢ χωλόν, ἢ δύο χεῖρας
ἢ δύο πόδας ἔχοντα 45 καὶ ἐὰν ὁ πούς σου σκαν-
- 45 καὶ ἐὰν σκανδαλίσῃ σε ἡ
χείρ σου, ἀπόκοψον αὐτήν·
καλὸν ἐστίν σε κυλλὸν
εἰσελθεῖν εἰς τὴν ζωὴν, ἢ
τὰς δύο χεῖρας ἔχοντα
ἀπελθεῖν εἰς τὴν γέενναν,
εἰς τὸ πῦρ τὸ ἄσβεστον.
45 καὶ ἐὰν ὁ πούς σου σκαν-

§ 75. (B.) MAR. 41. ἐν τῷ ὄν. om. sec. ὅτι G. [L.] LK. 50. καὶ εἶπε G. δ' Ἰησ.
G. L. T. ἡμῶν bis.

(C.) MATT. 6. ἐπὶ (eis G.++) 7. ἀνθρ. ἐκείνῳ G. 8. αὐτὰ G.++ MAR. 42. om.
τούτων G. πιστ. eis ἐμέ G. L. T. λίθος μυλικοῦ G.+ 43. σκανδαλίσῃ G. L. T.
σοι ἐστί G. LK. 1. om. αὐτοῦ G. om. τοῦ. 2. μύλος ὀνικὸς G.++

ST. MATT. XVIII.

ST. MARK IX.

ST. LUKE XVII.

βληθῆναι εἰς τὸ πῦρ τὸ
 αἰώνιον. καὶ εἰ ὁ ὀφθαλ-
 μός σου σκανδαλίζει σε,
 ἔξελε αὐτὸν καὶ βάλε
 ἀπὸ σοῦ· καλὸν σοί
 ἐστὶν μονόφθαλμον εἰς
 τὴν ζωὴν εἰσελθεῖν, ἢ
 δύο ὀφθαλμοὺς ἔχοντα
 βληθῆναι εἰς τὴν γέενναν
 τοῦ πυρός.

δαλίξῃ σε, ἀπόκοψον αὐ-
 τόν· καλὸν ἐστὶν σε εἰσελ-
 θεῖν εἰς τὴν ζωὴν χωλόν,
 ἢ τοὺς δύο πόδας ἔχοντα
 βληθῆναι εἰς τὴν γέενναν.
 α καὶ ἐὰν ὁ ὀφθαλμός σου
 σκανδαλίξῃ σε, ἐκβαλε αὐ-

τόν· καλὸν σὲ ἐστὶν μον-
 ὀφθαλμον εἰσελθεῖν εἰς τὴν
 βασιλείαν τοῦ θεοῦ, ἢ δύο
 ὀφθαλμοὺς ἔχοντα βλη-

θῆναι εἰς τὴν γέενναν, ὅπου
 ὁ σκώληξ αὐτῶν οὐ τελευτᾷ
 καὶ τὸ πῦρ οὐ σβέννυται.

49 πᾶς γὰρ πυρὶ ἀλισθίσεται.

50 καλὸν τὸ ὦλα· ἐὰν δὲ τὸ
 ἄλλα ἄγαλον γένηται, ἐν τίνι
 αὐτὸ ἀρτύσετε; ἔχετε ἐν
 ἑαυτοῖς ἄλλα καὶ εἰρηνεύετε
 ἐν ἀλλήλοις.

(D) Parable of the Sheep gone astray; Forgiveness taught; Parable of the King reckoning with his Servants.

ST. MATT. XVIII. 10-35.

ST. LUKE XVII. 3, 4.

10 Ὅρατε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων·
 λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς
 βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.
 12 Τί ὑμῖν δοκεῖ;^b ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα
 καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφείλες τὰ ἐργήκοιτα ἐννέα
 13 ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; καὶ ἐὰν γένηται
 εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ

^a Isa. lxvi. 24. ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει (Δ τελευτᾷ), καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται.

^b Cf. Lk. xv. 3-7.

§ 75 (C) M^{AR}. 44 and 46. ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται G.^o L. [T.]
 45. σοι G. add εἰς τὸ πῦρ τὸ ἄσβεστον G.^{oo} [L.] 47. σοι G. L. add τοῦ πυρός G.^o
 49. add καὶ πᾶσα θυσία ἀλ' ἀλισθίσεται G. L. [T.] 50. ἄλλας τες G. 1st and sec. L. T.

§ 75. (D.) M^{ATT}. 11. ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλὸς G.^{oo} DEFGHKMS-
 UVXGAP etc. Vg. Syr. Curet. etc. om. NBL, 1, 33, etc.

§ 75. (D.) The parables in Matt. xviii. 12, 13 and Lk. xv. 3-7 have a close resemblance, but yet, on examination, show marks of distinction. Each is so closely bound in with its context that it cannot well be separated, and there is thus a considerable interval of time between them. They were uttered on different occasions, and for different purposes: the parable in St. Matthew has for its subject a sheep that has wandered — τὸ πλανώμενον — from

ST. MATT. XVIII.

ST. LUKE XVII.

14 ἐπὶ τοῖς ἐνεήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἓν τῶν μικρῶν τούτων.

15 Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, ὑπάγε ἔλεγξον αὐτὸν μεταξὺ σοὶ καὶ αὐτοῦ μόνου· εἴαν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου· εἴαν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σεαυτοῦ ἑτὶ ἓνα ἢ δύο, ἵνα^a ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. εἴαν δὲ παρακούσῃ αὐτῶν, εἰπὼν τῇ ἐκκλησίᾳ· εἴαν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

16 Ἀμὴν λέγω ὑμῖν, ὅσα εἴαν δῆσῃτε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα εἴαν λύσῃτε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. Πάλιν λέγω ὑμῖν ὅτι εἴαν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ εἴαν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. οὐ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ ἐγὼ ἐν μέσῳ αὐτῶν.

21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; ἢ λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι ἕως ἑπτάκις, ἀλλὰ ἕως ἐβδομηκοντάκις ἑπτά. διὰ τοῦτο ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη εἰς αὐτῷ ὀφειλέτης μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος παραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχεν, καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος ἐκείνος προσεκύνει αὐτῷ λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ. ἐξελθὼν δὲ ὁ δοῦλος ἐκείνος εὗρεν ἓνα τῶν συνδου-

8 Προσέχετε ἑαυτοῖς. εἴαν ἁμάρτῃ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ εἴαν μετανόσῃ, ἄφες αὐτῷ.

4 Καὶ εἴαν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων· Μετανοῶ, ἀφήσεις αὐτῷ.

^a Deut. xix. 15. ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων στήσεται πᾶν ῥήμα.

§ 75. MATT. 14. εἰς G.+ 15. ἁμαρτ. εἰς σέ G. T. 16. σου G. L. T. 17. εἰπέ G. L. T. 18. ἐν τῇ οὐρ. δις G. [T.] 19. δύο ὑμ. συμφωνήσωσιν ἐκ. τ. γ. G. δύο συμφωνήσωσιν ἐξ ὑμ. ἐκ. τ. γ. L. 25. κύρ. αὐτοῦ G. L. 26. οἱ. ἐκεῖνος G. L. T. 27. Κύριε, μακροθ. G. 28. Lk. 3. εἴαν δὲ ἁμαρτ. εἰς σέ G. (δέ G.^{oo} εἰς σέ G.^o) 4. ἁμάρτη G.+ 5. ἐκτ. τῆς ἡμέρας ἐπιστρ. ἐπὶ σέ G. (but om. ἐπὶ σέ G.)

the fold, and is diligently sought, tenderly restored, and rejoiced over as the brother should be who has strayed into the paths of sin; the parable in St. Luke is concerned with a *lost* sheep — τὸ ἀπολωλός — as the Publicans and sinners were considered to be, and whose recovery ought to be a cause of joy to all. Between the two there are necessarily strong resemblances, but they seem intended to illustrate somewhat different points.

ST. MATT. XVIII.

ST. LUKE XVII.

λων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας
 29 αὐτὸν ἐπινγεν λέγων· Ἀπόδος εἰ τι ὀφείλεις. πεσὼν οὖν
 ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων· Μακροθύμη-
 30 σον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. ὁ δὲ οὐκ ᾔθελεν, ἀλλὰ
 ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδοῦ τὸ ὀφεί-
 31 λόμενον. ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γινόμενα
 ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ
 32 ἱαντῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν
 ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δοῦλε πονηρέ, πᾶσαν τὴν
 33 ὀφειλὴν ἐκείνην ἀφήκᾳ σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ᾔδει
 καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ γὰρ σὲ ἠλέησα;
 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βαστα-
 35 νισταῖς ἕως οὗ ἀποδοῦ πᾶν τὸ ὀφειλόμενον αὐτῷ. οὕτως
 καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε
 ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

§ 76. Our Lord's final Departure from Galilee, going up to the Feast of
 Tabernacles.

MATT. XIX. 1.^a MAR. X. 1.^a LK. IX. 51-56.

JOHN VII. 2-10.

2 Ἦν δὲ ἑγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων
 3 ἡ σκηνοπηγία. εἶπον οὖν πρὸς αὐτὸν
 οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν
 καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ
 οἱ μαθηταί σου θεωρήσουσιν τὰ ἔργα
 4 σου ἃ ποιεῖς· οὐδείς γάρ τι ἐν κρυπτῷ
 ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ
 εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον
 5 σεαυτὸν τῷ κόσμῳ. οὐδὲ γὰρ οἱ
 ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.
 6 λέγει αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ
 ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ

§ 75. (D.) MATT. 28. ἀπόδ. μοι (G.^{oo}) ὃ τι 29. σύνδ. αὐτ. εἰς τοὺς πόδας αὐτοῦ παρεκάλ.
 πάντα ἀποδώσ. G.^o [L.] 30. ἕως οὗ G. 31. δέ G. γινόμενα G. L. T. αὐτῶν G.
 33. καὶ ἐγὼ G. 35. ἐπουράνιος G.++ add τὰ παραπτώματα αὐτῶν
 § 76. JNO. 3. θεωρήσωσι G. L. 6. λέγ. οὖν G.^{oo} L. T.

§ 76. The difficulties presented at this point in the chronological arrangement of the material furnished by the several Evangelists, are usually thought the most considerable in the whole work of a Harmony. There is not space here to enter into the multitude of schemes which have been proposed. A very clear and succinct account of the more important of them may be found in Andrews' "Life of our Lord," pp. 345-362. Suffice it briefly to state the arrangement here adopted, with the chief reasons therefor. Lk. ix. 51 bears upon the face of it that this was our Lord's final departure from Galilee, and his entrance upon a series of journeyings which terminated at last in his death at Jerusalem and his ascension. Any other

ST. MATT. XIX.	ST. MARK X.	ST. LUKE IX.	ST. JOHN VII.
			ἡμέτερος πάντοτε ἴσ- τιν ἴτοιμος. οὐ δύνα- ται ὁ κόσμος μισεῖν ἡμᾶς, ἐμὰ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἔστιν. ἡμεῖς ἀνάβητε εἰς τὴν ἐορτὴν· ἐγὼ οὐκ ἀνα- βαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ ἔμὸς καιρὸς οὐπω πεπλή- ρωται. ταῦτα εἰπὼν αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἐορτὴν, τότε καὶ αὐτὸς ἀνέβη οὐ φανερώς, ἀλλὰ ἐν κρυπτῷ.
1 Καὶ ἐγένετο ὅτε ἐπέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού- τους, μετῆρ- εν ἀπὸ τῆς Γαλι- λαίας —	1 Καὶ ἐκείθεν ἀναστὰς —	8 Ἐγένετο δὲ ἐν τῷ συνπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμ- ψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήρισεν τοῦ πορεύε- σθαι εἰς Ἱερουσαλὴμ,	
§ 76. MATT. 1. κέκειθεν G. οὐπω L. ὁ καιρὸς ὁ ἐμὸς G. καὶ αὐτ. ἀνέβη εἰς τ. ἐορτ. G.	LK. 51. ἐστήριξε G. L. 9. ταῦτ. δέ L. αὐτοῖς G.+ L. T. ἀλλ' ὡς ἐν κρ. G. L. T.	JNO. 8. ἐορτ. ταύτην· ἐγὼ G. ⁹⁰ 10. ἀδεφ. αὐτ., τότε	

interpretation of ἀναλήμψεως is forced; and the expression συμπληροῦσθαι τὰς ἡμέρας implies that this was now so near at hand that there was no longer any intervening object of magnitude, but rather that all things were rapidly converging to this consummation. The first point in this journey was the attendance upon the Feast of Tabernacles in Jerusalem, and so far, the journey appears, from Jno. vii. 9, 10, to have been made somewhat privately and rapidly. Matt. xix. 1 and Mar. x. 1 are necessarily placed in parallelism, as both mention a departure from Galilee, and this was the final one. Soon after entering upon this journey our Lord appears to have sent forth the seventy (probably wholly or chiefly into Perea); allowing them the time required for his attendance at the feast in which to prepare the people for his own journeyings in Perea. This should be particularly noted, as it forms the turning point of the arrangement. The difficulties usually found in this part of the narrative arise chiefly from supposing that our Lord followed immediately after the seventy, in the same road. If, however, as the nature of their mission seems to require, a little time be allowed for their labors by themselves before our Saviour goes over the same ground, these difficulties in great part disappear.

Having attended the Feast of Tabernacles (of which, however, the Synoptical Evangelists make no mention), our Lord retires to Perea, whence he again resumes his slow and public progress toward Jerusalem, teaching as he went in those numerous villages of Perea, hitherto little visited by him, but where the seventy had now prepared the people for his coming (Lk. xiii. 10). On this journey he was attended by great multitudes (Matt. xix. 2; Lk. xii. 1); and that it lay through Perea appears from Matt. xix. 1; Mar. x. 1, yet always

ST. MATT. XIX.

ST. MARK X.

ST. LUKE IX.

ST. JOHN VII.

καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς πόλιν Σαμαριτῶν, ὥστε εἶποι·
 μᾶσαι αὐτῷ· καὶ οὐκ ἰδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ. ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπον· Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;
 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. καὶ ἐπορεύθησαν εἰς ἐτέραν κώμην.

§ 77. On the Way, the Devotion of new Disciples put to the Test.

ST. MATT. VIII. 19-22.

ST. LUKE IX. 57-62.

καὶ προσελθὼν εἰς γραμματεῖς εἶπεν· αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι· αὐτῷ· τὸν πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ὅπου εἶναι ἀπέρχῃ. καὶ λέγει αὐτῷ ὁ· αὐτῷ· ἀν ἀπέρχῃ. καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς·

§ 76. LK. 52. κώμην G. L. T. 54. μαθητ. αὐτοῦ G. L. [T.] εἶπον G. L. add ἑς καὶ Ἠλίας ἐποίησε G.^o L. (Cf. 2 Kings i. 10, 12.) 55 add καὶ εἶπεν· οὐκ οἶδατε οἶον πνεύματος ἔστε ὑμεῖς G.^o DFKMUTAN etc. om. NABCEGHL SVXAE etc. 56 pref. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθει ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. om. same and also D.

§ 77. LK. 57. Ἐγένετο δὲ πορευομ. G++ L. add Κύριε G.^o

tending, however circuitously, toward Jerusalem (Lk. xiii. 22). This journey appears to have been again interrupted, or perhaps it was brought to a close, by our Lord's attendance upon the Feast of the Dedication in Jerusalem. After the Dedication he "went away again beyond Jordan, into the place where John at first baptised, and there he abode" (Jno. x. 39). The question whether this sojourn is to be included in St. Luke's general account of the journey, or was subsequent thereto, is merely a formal one, and only involves the unimportant question at what point exactly Jno. x. 22-42 should be inserted.

From this retirement he is summoned to Bethany (Jno. xi. 3) and raises Lazarus from the dead: Thence he retires to Ephraim, near the wilderness, and "there continued with his disciples" (Jno. xi. 54) until the pilgrims began to gather for the Passover. He joins them, probably near the Jordan, and enters Jericho attended by the multitude, and thence goes to Jerusalem. The several narratives have now again coalesced, Lk. xvii. 11 being considered parallel with Jno. xi. 55.

ST. MATT. VIII.

Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώ-
σεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
21 τοῦ τὴν κεφαλὴν κλίνῃ. Ἐτερος δὲ
τῶν μαθητῶν εἶπεν αὐτῷ· Κύριε, ἐπί-
τρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι
22 τὸν πατέρα μου. ὁ δὲ λέγει αὐτῷ·
Ἀκολουθεῖ μοι καὶ ἄφες τοὺς νεκροὺς
θάψαι τοὺς ἑαυτῶν νεκρούς.

ST. LUKE IX.

Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ
πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ
δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει τοῦ τὴν
21 κεφαλὴν κλίνῃ. Εἶπεν δὲ πρὸς ἕτερον·
Ἀκολουθεῖ μοι. ὁ δὲ εἶπεν· Ἐπίτρεψόν
μοι πρῶτον ἀπελθόντι θάψαι τὸν πατέρα
22 μου. εἶπεν δὲ αὐτῷ· Ἀφες τοὺς νεκροὺς
θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν
23 διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. Εἶπεν
δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, κύριε·
πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι
24 τοῖς εἰς τὸν οἶκόν μου. εἶπεν δὲ πρὸς
αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν
χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς
τὰ ὀπίσω εὐθετός ἐστιν τῇ βασιλείᾳ τοῦ
θεοῦ.

§ 78. The Seventy sent forth.

ST. LUKE x. 1-11.

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν^α αὐτοὺς
ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἡμελλεν αὐτοὺς ἔρχεσθαι.
2 Ἐλεγεν δὲ πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε
3 οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.^β ὑπάγετε·
4 ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. μὴ βαστάζετε βαλλάντιον, μὴ
5 πῆραν, μὴ ὑποδήματα· μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσσησθε. εἰς ἣν δ' ἂν εἰσέλθῃτε
6 οἰκίαν, πρῶτον λέγετε· Εἰρήνῃ τῷ οἴκῳ τούτῳ. καὶ ἐὰν ἦ ἐκεῖ υἱὸς εἰρήνης, ἐπανα-
7 παῖσται ἐπ' αὐτὸν ἡ εἰρήνῃ ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. ἐν αὐτῇ δὲ τῇ
οἰκίᾳ μένετε, ἐσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ
8 αὐτοῦ.^γ μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. ἵκαί εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ
9 δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς,
10 καὶ λέγετε αὐτοῖς· Ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. εἰς ἣν δ' ἂν πόλιν
11 εἰσέλθῃτε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε· Καὶ τὸν
κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσομέθα
ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ.

^α Cf. Matt. x. 5 ss.; Mar. vi. 7 ss.^β Matt. ix. 37, 38; Jno. iv. 35.^γ Cf. 1 Tim. v. 18; 1 Cor. ix. 14.

§ 77. ΜΑΤΤ. 21. μαθητ. αὐτοῦ G. 22. ὁ δὲ Ἰησοῦς εἶπεν G. ὁ δὲ Ἰησοῦς λέγει L. T.
Lk. 29. κύριε, ἐπίτρ. G. L. T. 60. αὐτ. δ' Ἰησοῦς· Ἄφ. G^{oo} [L.] 62. εἰς τὴν βασιλείαν G.
§ 78. 1. ἐμελλεν G. 2. οὖν G.+ ἐκβάλλῃ ἐργάτ. 3. ἰδ. ἐγὼ ἀποστ. G.
4. μὴδὲ G. L. καὶ μηδὲνα G. L. T. 5. οἰκίαν εἰσέρχησθε G.++ 6. ἐὰν μὲν ἦ ἐκεῖ ὁ υἱ.
ἐπαναπαύσεται G. L. T. 7. ἐσθίοντες G. μισθ. αὐτ. ἐστιν G. 8. δ' ἂν πόλ. G.^{oo}
10. εἰσέρχησθε G.++ 11. om. εἰς τοὺς πόδας G. ἡγγικ. ἐφ' ὑμᾶς

§ 79. The Doom of the Impenitent Cities.

ST. MATT. XI. 20-24.

ST. LUKE X. 12-16.

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείουςται δυνάμεις αὐτοῦ,
 21 ὅτι οὐ μετενόησαν.* Οὐαὶ σοι Χοραζαῖν, οὐαὶ σοι Βηθσαϊδάν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
 22 μετενόησαν. πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. καὶ σὺ Καφαρναούμ, μὴ
 23 ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾧδου καταβιβασθήσῃ, ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν
 24 ἂν μέχρι τῆς σήμερον. πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

18 *Οὐαὶ σοι Χοραζαῖν, οὐαὶ σοι Βηθσαϊδά, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
 19 καθήμενοι μετενόησαν. πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. καὶ σὺ Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾧδου καταβιβασθήσῃ.

12 λέγω δὲ ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ.

18 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει,^b καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

§ 80. The Ten Lepers healed.

ST. LUKE XVII. 11-19.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας.
 12 Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ὑπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ
 13 ἔστησαν πόρρωθεν, καὶ αὐτοὶ ἤραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.
 14 καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν
 15 τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ

* Matt. x. 15; Mar. vi. 11.

^b Matt. x. 40; Lk. ix. 48; Jno. xiii. 20.

§ 79. MATT. 23. ἢ ἕως τοῦ οὐραν. ὑψωθείσα, ἕως G. (ὑψώθης ἕως G.++) ἐγένοντο G. ἔμειναν G. LK. 13. ἐγένοντο G. καθήμεναι G. 15. ἢ ἕως τοῦ οὐραν. ὑψωθείσα G.

§ 80. 11. μέσου G. 12. ἀπήντησαν G. L. T.

§ 79. The order of narration in St. Luke is here also the most natural order, and is therefore retained rather than that of St. Matthew. To suppose a repetition on a different occasion of a passage so closely parallel is quite unnecessary. Our Lord had just instructed the Seventy in regard to cities which should reject them; the cities which had already rejected himself, and which he had now just left for the last time, would naturally have been present to their thoughts, and Jesus points out the fearful consequences of their folly.

§ 80. The record of this miracle in St. Luke, who alone mentions it, has no other note of time than that it was performed while our Lord was passing through the midst of Galilee and Samaria on his way to Jerusalem. As this was his final departure from Galilee (see note

ST. LUKE XVII.

16 φωνῆς μεγάλης δοξάζων τὸν θεόν, 'καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ
 17 εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ
 18 οἱ δέκα ἐκαθαρίσθησαν; οἱ ἐννέα ποῦ; 'οὐχ εὐρέθησαν ὑποστράξαντες δοῦναι δόξαν
 19 τῷ θεῷ εἰ μὴ ὁ ἄλλογενὴς οὗτος; 'καὶ εἶπεν αὐτῷ· Ἀναστὰς πορεύου· ἡ πίστις σου
 σέσωκέν σε.

§ 80. 17. οἱ δὲ ἐννέα G. [T.]

on § 76), it should be placed here (as has been done by Robinson), being narrated by St. Luke out of its chronological order. It stands in his Gospel entirely isolated from the context, a short narrative by itself with no indication of time.

PART VI.

THE FESTIVAL OF TABERNACLES, AND THENCEFORWARD UNTIL OUR LORD'S FINAL ARRIVAL AT BETHANY.

§ 81. Our Lord at the Feast of Tabernacles. — *Jerusalem.*

ST. JOHN VII. 11-52.

¹¹ ¹² Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν· ἐν τῇ ἑορτῇ καὶ ἔλεγον· Ποῦ ἔστιν ἐκεῖνος; καὶ γογγυσμὸς ἦν περὶ αὐτοῦ πολλὸς ἐν τῷ ὄχλῳ· οἱ μὲν ἔλεγον ὅτι ἀγαθὸς ἔστιν· ἄλλοι ¹³ ἔλεγον· Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

¹⁴ Ἦδη δὲ τῆς ἑορτῆς μεσοσύνης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν. ἐθαύμαζον ¹⁵ οὖν οἱ Ἰουδαῖοι λέγοντες· Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; ἀπεκρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με· ¹⁷ ἕαν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γινώσεται περὶ τῆς διδαχῆς, πότερον ἐκ θεοῦ ¹⁸ ἔστιν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἔστιν καὶ ἀδικία ἐν αὐτῷ ¹⁹ οὐκ ἔστιν. οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον;^b καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. ²⁰ τί με ζητεῖτε ἀποκτεῖναι; ἀπεκρίθη ὁ ὄχλος· Δαμιόνοιον ἔχεις· τίς σε ζητεῖ ²¹ ἀποκτεῖναι; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργον ἐποίησα καὶ πάντες ²² θαυμάζετε. ὁ Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν,^c οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἔστιν, ²³ ἀλλ' ἐκ τῶν πατέρων,^d καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. εἰ περιτομὴν λαμβάνει ²⁴ ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος ὁ Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ²⁵ ἄνθρωπον ἐν γιγῇ ἐποίησα ἐν σαββάτῳ; μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

²⁶ Ἐλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμαίων· Οὐχ οὗτος ἔστιν ὃν ζητοῦσιν ἀποκτεῖναι; ²⁷ καὶ ἶδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ ²⁸ ἄρχοντες ὅτι οὗτος ἔστιν ὁ Χριστός; ἀλλὰ τοῦτον οὔδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχεται, οὐδεὶς γινώσκει πόθεν ἐστίν.

²⁹ Ἐκραζεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς καὶ λέγων· Κάμἐ οἴδατε καὶ οἴδατε πόθεν ἐμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·

^a Cf. Jno. xi. 56.

^b Exod. xxiv. 3; Deut. xxvii. 1, 9, 11, etc.

^c Lev. xii. 3.

^d Gen. xvii. 10-14.

^e Cf. Matt. xiii. 55; Mar. vi. 3; Lk. iv. 23, etc.

§ 81. 12. τοῖς ὄχλοις G. L. T. ἀλλ. δὲ ἔλεγ. L. T. 14. ὁ Ἰησ. G. 15. καὶ ἐθαύμ. G. 16. om. οὖν G. + ὁ Ἰησ. G. L. 17. ἐκ τοῦ Θεοῦ G. L. T. 20. ἀπεκρ. ὁ ὄχλ. καὶ εἶπε G. 21. ὁ Ἰησ. G. L. 22. pref. διὰ τοῦτο. G. L. T. om. ὁ before Μω. G. L. T. 23. om. ὁ after νόμος G. L. T. 26. ἔστ. ἀληθῶς ὁ χρ.

ST. JOHN VII.

³⁰ ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι κακείνους με ἀπέσταλκεν. Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.
³¹ πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου εἰς αὐτόν, καὶ ἔλεγον· Ὁ Χριστὸς σταν ἔλθῃ, μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ποιεῖ;
³² Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν ὑπηρέτας οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἵνα πιάσωσιν αὐτόν. Εἶπεν οὖν ὁ Ἰησοῦς·
³⁴ Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με. Ἱζητήσετέ με καὶ οὐχ εὐρήσετε, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθειν. εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Πού μέλλει οὗτος πορεύεσθαι, ὅτι οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλληνας; τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπεν· Ζητήσετέ με καὶ οὐχ εὐρήσετε, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθειν;
³⁷ Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς^a εἰστήκει ὁ Ἰησοῦς καὶ ἔκραζεν λέγων· Ἐάν τις διψᾷ, ἐρχέσθω καὶ πινέτω.^b ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή,^c ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος. τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος^d οὗ ἡμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη. Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης· ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστὸς· ἄλλοι ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; οὐχὶ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ^e καὶ ἀπὸ Βηθλεὲμ^f τῆς κώμης, ὅπου ἦν Δαυεὶδ,^g ὁ Χριστὸς ἔρχεται; σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν· ἱτανὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.
⁴⁵ Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ τί οὐκ ἡγάγετε αὐτόν; ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος, ὥς οὗτος λαλεῖ ὁ ἄνθρωπος. ἀπεκρίθησαν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε; μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν. λέγει Νικόδημος πρὸς αὐτούς, εἰς ὧν ἐξ αὐτῶν· Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῶ τί ποιεῖ; ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ἶδε ὅτι προφήτης^h ἐκ τῆς Γαλιλαίαςⁱ οὐκ ἐγέρεται.

^a Lev. xxiii. 36. ^b Isa. lv. 1. ^c Cf. Deut. xviii. 15; Isa. xii. 3; xlv. 3; Zech. xiv. 8, etc. ^d Cf. Joel ii. 28 (iii. 1). ^e Ps. lxxxviii. (lxxxix.) 3, 4; cxxxii. 11; Jer. xxiii. 5, etc. ^f Mic. v. 1, 2. ^g 1 Sam. xvi. 1, 4, etc. ^h Deut. xviii. 18 ss. ⁱ Cf. (in Heb.) Isa. ix. 1, 2.

§ 81. 29. ἐγὼ δὲ οἶδ. ἀπέστειλεν G. L. T. 31. ἔλεγ. ὅτι ὁ Χρ. G. μήτι G.⁺ σημεῖα τούτων ποιήσ. G.^o ἐποίησεν G. L. T. 32. οἱ Φαρ. καὶ οἱ ἀρχι. ὑπηρ. G. 33. εἶπ. οὖν αὐτοῖς 35. ὅτι ἡμεῖς οὐχ εὐρήσ. G. L. T. 37. ἔκραξε G. L. T. ἐρχέσθ. πρὸς με G. L. T. 39. ἡμελλον G. L. T. πνεῦμ. ἄγιον G.^o [T.] πνεῖ ι. δεδομένον L. δ Ἰησ. G.^{oo} 40. πολλοὶ οὖν ἐκ τ. ὄχλ. G. ἀκούσ. τὸν λόγον ἔλεγ. G. 41. σοκ. ἄλλοι δὲ ἔλεγ. G.^{oo} (οἱ δὲ [L.] T.) 46. οπ. λαλεῖ G. L. T. (ὡς οὗτος ὁ ἄνθρ. G.^o ομ. L. [T.]) 47. ἀπεκρ. οὖν αὐτ. G. L. T. 49. ἐπικατάρατοι G. 50. Νικ. πρ. αὐτ., δ ἐλθὼν νυκτὸς (ομ. νυκτός L. T.) πρὸς αὐτόν, (add πρότερον L. T.) G. L. T. 51. παρ' αὐτοῦ πρότερον G.⁺ 52. εἶπον G ἐραύνησον G. L. ἐγήγερται G.

§ 82. The Woman taken in Adultery. — *Jerusalem.*

ST. JOHN VII. 53—VIII. 11.

¹ [Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. VIII. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος
² τῶν ἐλαιῶν. ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς
³ αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
⁴ πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ
⁵ λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαντοφώρῳ μοιχευομένη.
⁶ ἐν δὲ τῷ νόμῳ* Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί
⁷ λέγεις; τοῦτο δὲ ἔλεγον περὶ αὐτὴν, ἵνα ἔχῃς κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς
⁸ κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν,
⁹ ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν πρῶτος^b τὸν λίθον ἐπ' αὐτῇ
¹⁰ βαλέτω. καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. οἱ δὲ ἀκούσαντες καὶ ὑπὸ
¹¹ τῆς συνειδήσεως ἐλεγχόμενοι ἐξήρχοντο εἰς καθ' εἰς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων
¹² ἕως τῶν ἐσχάτων, καὶ κατελείφθη μόνος ὁ Ἰησοῦς καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα.
¹³ ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μετὰ θεασάμενος πλὴν τῆς γυναίκος, εἶπεν αὐτῇ· Ἡ
¹⁴ γυνή, ποῦ εἰσιν ἐκεῖνοι οἱ κατηγοροὶ σου; οὐδεὶς σε κατέκρινεν; ἡ δὲ εἶπεν· Οὐδεὶς,
¹⁵ κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ μηκέτι
¹⁶ ἁμάρτανε.]

§ 83. Further Teaching in the Temple; the Jews attempt to stone Jesus,
and He escapes. — *Jerusalem.*

ST. JOHN VIII. 12—59.

¹² Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ
¹³ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἐξεῖ τὸ φῶς τῆς ζωῆς. εἶπον
¹⁴ οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν
¹⁵ ἀληθής. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,
¹⁶ ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς οὐκ
¹⁷ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω
¹⁸ οὐδένα. καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί,
¹⁹ ἀλλ' ἐγὼ καὶ ὁ πέμψας με. καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γεγραμμένον ἐστὶν ὅτι
²⁰ δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.^c ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ
²¹ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. ἔλεγον οὖν αὐτῷ· Ποῦ ἔστιν ὁ πατήρ σου;
²² ἀπεκρίθη Ἰησοῦς· Οὔτε ἐμὰ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν
²³ πατέρα μου ἂν ᾔδειτε.

* Lev. xx. 10; Deut. xxii. 22.

^b Cf. Deut. xvii. 7.^c Deut. xvii. 6; xix. 15.

§ 82. vii. 53—viii. 11. G.^{ooo} om. L. T. **ΣΑΒCLTXΔ** and sixty or more cursive MSS., thirty evang. most Syr. MSS. Orig. Apollin. Chrys. Cyr. Bas. Tertul. Cypr. etc. **ΕΜΣΑΠ** etc. contain it marked with asterisks or obeli **DFGHKUR** and the mass of cursive MSS. Vulg. **Æth.** Syr. hier. etc. Hier. Ambr. Aug. etc. contain it without marks. Tischendorf does not receive it as part of his text; but, like Griesbach, gives both the text of D and that of the *text. rec.*, which differ considerably. The latter is given above in brackets; but the variations, which are exceedingly numerous, are omitted.

§ 83. 12. *περιπατήσει* G. 14. *ὅμοις δὲ οὐκ οἶδ.* G. L. T. καὶ L. 16. *ἀληθής* G. add *πατήρ* G. L. T. 17. *γέγραπται* G. L. T. 19. *ὁ Ἰησ.*

ST. JOHN VIII.

- 20 Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακῷ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.
- 21 Εἶπεν οὖν πάλιν αὐτοῖς· Ἐγὼ ὑπάγω καὶ ζητήσέτέ με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανείσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἔλθειν. ἔλεγον οὖν οἱ Ἰουδαῖοι·
- 22 Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἔλθειν;· καὶ ἔλεγον αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου
- 23 τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου. εἶπον οὖν ὑμῖν ὅτι ἀποθανείσθε ἐν ταῖς ἀμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεῦσθε ὅτι ἐγὼ εἰμι, ἀποθανείσθε ἐν ταῖς ἀμαρτίαις ὑμῶν. ἔλεγον οὖν αὐτῷ· Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν
- 24 ὁ τι καὶ λαλῶ ὑμῖν. πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίναν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἡκούσα παρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κόσμον. οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγον.
- 25 Εἶπεν οὖν ὁ Ἰησοῦς· Ὅταν ἠλώσθε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ, ταῦτα λαλῶ.
- 26 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἠφῆκέν με· μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτοῦ ποιῶ πάντοτε.
- 27 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστανσαν εἰς αὐτόν. ἔλεγον οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς
- 28 μαθηταί μου ἐστέ, καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. ἀπεκρίθησαν πρὸς αὐτόν· Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε;
- 29 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν
- 30 δοῦλος ἐστὶν τῆς ἀμαρτίας. ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε.
- 31 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ἀ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἀ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε. ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ὁ πατήρ ἡμῶν Ἀβραάμ ἐστίν.
- 32 Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἐστέ, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε·
- 33 νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα, ἓνα πατέρα ἔχομεν τὸν θεόν.
- 34 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ θεὸς πατήρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.
- 35 διατί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμόν.
- 36 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνός ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἐστὶν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ, ὅτι ψεύστης ἐστίν

* Cf. Lev. xxv. 89–42.

§ 83. 20. ἐλάλ. ὁ Ἰησοῦς 21. αὐτ. ὁ Ἰησοῦς· ἐγ. ὅπ. G.^{oo} 23. εἶπεν G. 25. καὶ εἶπ. αὐτ. G.^{oo} 26. λέγω G.⁺⁺ 28. εἶπ. οὖν αὐτοῖς G. πατήρ μου G. 29. ἀφῆκ. μ. μόν. ὁ πατήρ G.^{oo} 33. αὐτῷ G. 38. ὁ υἱὸς G. ἑώρακα G.⁺⁺ πατρὶ μου G.^{oo} τῷ πατρὶ ὑμῶν G. (ὁμῶν G.^{oo}) 39. εἶπον G. ἦτε add ἂν L. 41. εἶπον G. L. T. εἶπ. οὖν αὐτ. G.^o 42. εἶπ. οὖν αὐτ. 44. οὐκ. τοῦ δεῖσθε πατρός

ST. JOHN VIII.

⁴⁵ καὶ ὁ πατήρ αὐτοῦ. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. τίς ἐξ ὑμῶν
⁴⁷ ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; ὁ ὢν ἐκ
τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ
⁴⁸ οὐκ ἐστέ. ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς ὅτι
Σαμαρείτης εἶ σὺ καὶ δαιμόνιον ἔχεις;
⁴⁹ Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς
⁵⁰ ἀτιμάζετέ με. ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων. ἀμὴν
⁵¹ ἀμὴν λέγω ὑμῖν, εἰάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν
⁵² αἰῶνα. εἶπαν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ
ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ
⁵³ γεύσεται θανάτου εἰς τὸν αἰῶνα· μὴ σὺ μέζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις
ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς;
⁵⁴ Ἀπεκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἐστὶν ὁ
⁵⁵ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἰμῶν ἐστίν, καὶ οὐκ ἐγνώκατε
αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κἂν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν ψεύστης·
⁵⁶ ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβραάμ ὁ πατήρ ὑμῶν ἠγαλλιόσατο
⁵⁷ ἵνα εἶδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη. εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς
αὐτόν· Πεντήκοντα ἔτη οὕτω ἔχεις καὶ Ἀβραάμ ἐώρακας;
⁵⁸ Εἶπεν αὐτοῖς Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι ἐγὼ εἰμὶ.^a
⁵⁹ ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

§ 84. Our Lord heals one born blind; the Good Shepherd. — *Jerusalem.*

ST. JOHN IX. 1-X. 21.

¹ Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ᾠρώτησαν αὐτὸν οἱ μαθηταὶ
αὐτοῦ λέγοντες· Ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;
³ ἀπεκρίθη Ἰησοῦς· Οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ
⁴ ἔργα τοῦ θεοῦ ἐν αὐτῷ. ἰμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντος ἡμᾶς ἕως ἡμέρας
⁵ ἐστίν· ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμὶ
⁶ τοῦ κόσμου. ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ
⁷ ἐπέχριsen αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς, καὶ εἶπεν αὐτῷ· Ὑπαγε νύφαι εἰς
τὴν κολυμβήθραν τοῦ Σιλωάμ,^b ὃ ἐρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ
ἐνύφατο, καὶ ἦλθεν βλέπων.

^a Ex. iii. 14.

^b Cf. Neh. iii. 15.

§ 83. 46. εἰ δὲ ἀλήθ. 48. ἀπεκρ. οὖν εἶπον G. 51. τὸν λόγον τὸν ἐμ. G. 52. and
57. εἶπον G. L. T. 52. εἶπ. οὖν αὐτ. G. γεύσεται 53. σεαυτ. σὺ ποι. 54. δοξάσω G
ὁμῶν G.++ L. 55. καὶ ἐάν G. 56. ἔργ. G. L. T. 58. ὁ ἴησ. G. L. 59. add διελθὼν δ. ἀ
μέσου αὐτῶν, καὶ παρ' ἡγεγ' οὕτως

§ 84. 3. ὁ ἴησ. 4. ἐμέ G. L. με G. L. T. 6. om. αὐτοῦ G. add τοῦ τυφλοῦ G.^c [L.]

§ 84. This section may be placed either before or after the journey in Perea, of which St. Luke gives so full a record. Its connection is perhaps rather more close with what precedes than with what follows, and it is accordingly here placed before the Perea journey. The allusion in x. 26 to the discourse in x. 1-18 would be perfectly appropriate on the next occasion of addressing the people at Jerusalem after an interval of only two or three months.

ST. JOHN IX.

8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι προσαίτης ἦν, ἔλεγον·
 9 Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν· ἄλλοι
 10 ἔλεγον· Οὐχί, ἀλλὰ ὁμοιος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι ἐγὼ εἰμι. Ἐλεγον οὖν
 11 αὐτῷ· Πῶς οὖν ἠνεψύχθησάν σου οἱ ὀφθαλμοί; ἁπεκρίθη ἐκεῖνος· Ὁ ἄνθρωπος ὁ
 12 λεγόμενος Ἰησοὺς πληλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς καὶ εἶπεν μοι
 13 ὅτι ὕπαγε εἰς τὸν Σιλωὰμ καὶ νίψαι. ἀπελθὼν οὖν καὶ νυψάμενος ἀνέβλεψα. εἶπαν
 αὐτῷ· Ποῦ ἔστιν ἐκεῖνος; λέγει· Οὐκ οἶδα.
 14 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν· ἦν δὲ σάββατον ἐν ᾧ
 15 ἡμέρα τὸν πληλὸν ἐποίησεν ὁ Ἰησοὺς καὶ ἀνέψεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν
 16 ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεπεν. ὁ δὲ εἶπεν αὐτοῖς· Πληλὸν ἐπέθηκέν
 17 μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνύψαμην καὶ βλέπω. ἔλεγον οὖν ἐκ τῶν Φαρισαίων
 18 τινές· Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι
 19 ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν
 20 ἐν αὐτοῖς. λέγουσιν οὖν τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡνοῖξέν σου
 21 τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι
 22 περὶ αὐτοῦ, ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως οὗτο ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ
 23 ἀναβλέψαντος, καὶ ἠρώτησαν αὐτοὺς λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς
 24 λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; ἁπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ
 25 καὶ εἶπαν· Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· ἵπως δὲ
 26 νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἡνοῖξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν·
 27 αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς
 28 αὐτοῦ ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετεθέιντο οἱ Ἰουδαῖοι ἵνα ἐάν τις
 29 αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν
 30 ὅτι ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.
 31 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου, ὃς ἦν τυφλός, καὶ εἶπαν αὐτῷ· Δὸς
 32 δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν. ἀπεκρίθη οὖν
 33 ἐκεῖνος· Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἷδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.
 34 εἶπον οὖν αὐτῷ· Τί ἐποίησέν σοι; πῶς ἡνοῖξέν σου τοὺς ὀφθαλμούς; ἁπεκρίθη
 35 αὐτοῖς· Εἶπον ὑμῖν ἥδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦν; μὴ καὶ ὑμεῖς
 36 θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ἔλοιδόρησαν αὐτὸν καὶ εἶπαν· Σὺ μαθητὴς εἰ
 37 ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί· ἡμεῖς οἶδαμεν ὅτι Μωϋσῆς λελάληκεν
 38 ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς·
 39 Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστίν, ὅτι ὑμεῖς οὐκ οἰδάτε πόθεν ἐστίν, καὶ ἡνοῖξεν μου
 40 τοὺς ὀφθαλμούς. οἶδαμεν ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῇς
 41 ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τοῦτον ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἡνοῖξεν

§ 84. 8. ὅτι τυφλὸς ἦν 9. ἄλλ. δὲ· ὅτι ὁμοι. G. ἄλλ. [δὲ] ἔλεγον [Οὐχί, ἀλλ'] ὁμοι. L. 10. om. sec. οὖν G. [L.] T. ἀνεψύχθησαν G. σοι 11. ἀπεκ. ἐκ. καὶ εἶπεν G. [L.] om. δ bis G. L. om. ὅτι G. L. τὴν κολυμβήθραν τοῦ Σιλ. δέ G. 12. εἶπον οὖν αὐτ. G. [καί] εἶπαν αὐτ. T. 14. σάββ. ὅτε τ. πληλ. G. 16. οὐτ. ὁ ἄνθρ. οὐκ ἔστ. παρὰ τοῦ Θεοῦ G. 17. om. οὖν G. 20. ἀπεκρ. αὐτοῖς (om. οὖν) G. [L.] εἶπον G. L. 21. αὐτὸς ἡλικ. ἔχ. αὐτ. ἐρωτ. G. αὐτ. ἐρωτ. αὐτὸς ἡλικ. ἔχ. L. αὐτοῦ L. αὐτ. G. 23. and 24. εἶπον G. 23. ἐρωτήσατε G. L. T. 25. ἀπεκρ. οὖν ἐκ. καὶ εἶπεν G. 26. εἶπ. δὲ αὐτ. πάλιν G. (εἶπ. οὖν L. T.) 28. ἐλοιδ. οὖν (οἱ δὲ ἐλοιδ. T.) εἶπον G. L. T. 30. ἐν γὰρ τούτῳ θαυμασ. (om. τὸ) G. L. ἀνέψεν G. 31. οἷδ. δέ G.^{oo}

ST. JOHN IX., X.

- 38 τις ὀφθαλμοὺς τυφλοῦ γεγεννημένον· εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἡδύνατο ποιεῖν
 39 οὐδέν. ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὁλος, καὶ σὺ
 40 διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτόν ἔξω.
 41 Ἦκουεν Ἰησοῦς ὅτι ἐξέβαλον αὐτόν ἔξω, καὶ εὐρὼν αὐτόν εἶπεν· Σὺ πιστεύεις
 42 εἰς τὸν υἱὸν τοῦ ἀνθρώπου; ἀπεκρίθη ἐκείνος καὶ εἶπεν· Καὶ τίς ἐστιν, κύριε, ἵνα
 43 πιστεύσω εἰς αὐτόν; Ἐἶπεν αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ
 44 σοῦ ἐκείνός ἐστιν. ὁ δὲ ἔφη· Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν
 45 ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες
 46 βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.
 47 Ἦκουσαν ἐκ τῶν Φαρισαίων οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπαν αὐτῷ· Μὴ καὶ ἡμεῖς
 48 τυφλοὶ ἐσμεν; εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν
 49 δὲ λέγετε ὅτι βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει. X. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ
 50 εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἄλλαχόθεν,
 51 ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής· ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν
 52 τῶν προβάτων. τοῦτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει,
 53 καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. ὅταν τὰ ἴδια πάντα ἐκβάλῃ,
 54 ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν
 55 αὐτοῦ· ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύγουνται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν
 56 τῶν ἄλλοτρίων τὴν φωνήν. Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι
 57 δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.
 58 Εἶπεν οὖν ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.
 59 πάντες ὅσοι ἦλθον κλέπται εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.
 60 ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται
 61 καὶ νομὴν εὐρήσει. ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ·
 62 ἐγὼ ἦλθον ἵνα ζῶν ἔχωσιν καὶ περισσὸν ἔχωσιν. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ
 63 ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ μισθωτὸς καὶ οὐκ
 64 ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν
 65 τὰ πρόβατα καὶ φεύγει, καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει· ὅτι μισθωτός ἐστιν,
 66 καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ
 67 ἐμὰ, καὶ γινώσκουσίν με τὰ ἐμὰ, καθὼς γινώσκει με ὁ πατὴρ καὶ γινώσκω τὸν πατέρα,
 68 καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν
 69 ἐκ τῆς αὐλῆς ταύτης· κακέῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ
 70 γενήσεται μία ποίμνη, εἰς ποίμνην. διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν
 71 ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι
 72 αὐτήν ἀπ' ἑμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν
 73 αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.

§ 84. 34. εἶπον G. 35. δ' Ἰησ. G. L. [T.] εἶπ. αὐτῷ G. L. [T.] Θεοῦ G. + L. T.
 ALXΓΔΛ etc. as text NBD etc. 36. om. καὶ L. 37. εἶπ. δὲ αὐτ. G. °° 40. pref.
 καὶ G. °° J. Φαρισ. ταῦτα G. L. T. εἶπον G. L. T. 41. ἡ οὖν ἁμαρτ. G. °° [L.]
 x. 3. καλεῖ G. ++ 4. pref. καὶ G. °° L. 12. πρόβατα ἐκβάλ. G. 5. ἀκολουθήσωσιν G.
 7. εἶπ. οὖν πάλιν αὐτοῖς G. L. T. (αὐτ. πάλ. L.) 8. δσ. πρὸ ἐμοῦ ἦλθ., ἦλθ. πρὸ ἐμοῦ G. L. T.
 12. δ μισθ. δέ, καὶ G. L. [T.] εἰσὶ G. add τὰ πρόβατα G. [L.] 13. pref. δ δὲ μισθωτὸς
 φεύγει G. °° [L.] 14. γινώσκουμαι ὑπὸ τῶν ἐμῶν G.

ST. JOHN X.

¹⁹ Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ἔλεγον οἱ
²⁰ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; ἄλλοι ἔλεγον·
²¹ Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζόμενου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς
 ἀνοῖξαι;

§ 85. The Return of the Seventy. — *In or near Jerusalem.*

ST. MATT. XI. 25–30, XIII. 16, 17.

ST. LUKE X. 17–24.

¹⁷ Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ
 χαρᾶς λέγοντες· Κύριε, καὶ τὰ δαιμόνια
 ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.
¹⁸ εἶπεν δὲ αὐτοῖς· Ἐθεώρουν τὸν σατανᾶν
 ὡς ἄστραπην ἐκ τοῦ οὐρανοῦ πεσόντα.
¹⁹ ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ
 πατεῖν ἐπάνω ὄφρων καὶ σκορπίων,
 καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ,
²⁰ καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει. πλὴν
 ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα
 ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ
 ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς
 οὐρανοῖς.
²¹ Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο ἐν
 τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν· Ἐξ-
 ομολογοῦμαι σοι πάτερ, κύριε τοῦ
 οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας
 ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπε-
²⁵ κάλυψας αὐτὰ νηπίοις· ναὶ ὁ πατήρ, ὅτι
 οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.
²⁶ κάλυψας αὐτὰ νηπίοις· ναὶ ὁ πατήρ, ὅτι
 οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.
²⁷ Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου,
 καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ
 πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει
 εἰ μὴ ὁ υἱὸς καὶ ὃς ἐὰν βούληται ὁ υἱὸς
²⁸ ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ
 κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀνα-

§ 84. 19. σχίσμ. ὁδν G.^o 20. δέ G. L. T. 21. ἀνοίγειν G. L.

§ 85. MATT. 25. ἀπέκρυψας G. LK. 19. δίδωμι G. L. 20. χαίρετ. δὲ μᾶλλον ἐγγράφη
 G. L. 21. om. ἐν G. L. T. πνεύμ. ὁ Ἰησοῦς, καὶ εἶπ. (om. τῷ ἁγίῳ) G.

§ 85. The return of the Seventy is shown to have occurred in or near Jerusalem by the narrative of the following sections, evidently relating to that neighborhood. Very likely our Lord waited at Jerusalem after the feast of Tabernacles until joined by them, and then set out for Perea, where they had been preparing his way.

There is no reason for disturbing the order of St. Luke, although the visit to Jerusalem at the feast (of which he makes no mention) comes between the sending forth and the return of the Seventy.

ST. MATT. XI.

ST. LUKE X.

29 παύσω ὑμᾶς. ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῖς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε
30 ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. ὁ γὰρ ζυγὸς μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

ST. MATT. XIII.

16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὅρα ὑμῶν ὅτι ἀκούουσιν.
17 ἀμὴν λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ ἔβλεπον, καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

28 Καὶ στραφεῖς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ ἔβλεπον, καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

§ 86. Parable of the Good Samaritan. — *Near Jerusalem.*

ST. LUKE X. 25-37.

25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· Διδάσκαλε, τί ποιήσας
26 ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ εἶπεν πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται;
27 πῶς ἀναγινώσκεις; ὁ δὲ ἀποκριθεὶς εἶπεν·^a Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. εἶπεν δὲ αὐτῷ· Ὅρθῶς ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ. ὁ δὲ θέλων δικαιοῦσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστὶν μου πλησίον;
30 Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱερειχώ, καὶ ληστοῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτόν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανή. κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ
32 ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. ὁμοίως δὲ καὶ Λευεΐτης γενόμενος κατὰ τὸν τόπον, ἑλθὼν καὶ ἰδὼν ἀντιπαρήλθεν. Σαμαρίτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτόν
34 καὶ ἰδὼν ἐσπλαγχνίσθη, καὶ προσελθὼν κατέδρασε τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν αὐτόν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὐρίον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν· Ἐπιμελήθητι αὐτοῦ, καὶ ὃ τι ἂν προσδαπανήσης ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἔμπεσόντος
37 εἰς τοὺς ληστὰς; ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Πορεύου καὶ σὺ ποιεῖ ὁμοίως.

^a Deut. vi. 5.^b Lev. xix. 18.

§ 85. MATT. 29. πρῶτος G. xiii. 16. ἀκούει G. 17. ἀμὴν γὰρ λέγ. G. L. T. εἶδον G. εἶδαν G. T. LK. 24. εἶδον G. L. εἶδαν T.

§ 86. 25. ἐκπειρ. αὐτ. καὶ λέγ. G. L. [T.] 27. ἐξ ὅλης τῆς ψυχῆς σ., κ. ἐξ ὅλης τῆς ἰσχύος σ., κ. ἐξ ὅλης τῆς διανοίας G. 29. δικαιοῦν G. 30. ὑπολαβ. δέ G. L. T. add τυγχάνοντα G. 33. ἰδ. αὐτόν, ἐσπλ. G. [L. T.] 35. ἐπ. τ. αὐρ. ἐξελθὼν G.^{oo} εἶπεν αὐτῷ G. [L.] 36. τίς οὖν τοῦτ. G. [L. T.] 37. οὖν

§ 87. The visit to Martha and Mary. — *Bethany*.

ST. LUKE x. 38–42.

88 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτοὺς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ
 89 τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν οἰκίαν. καὶ τῇδε ἦν ἀδελφὴ καλουμένη
 Μαρίας, ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ·
 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπεν· Κύριε, οὐ μέλει
 σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπεν διακονεῖν; εἰπὼν οὖν αὐτῇ ἵνα μοι συναν-
 41 τιλάβηται. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα, Μάρθα, μεριμνᾷς καὶ
 42 θορυβάζῃ περὶ πολλά, ἑνὸς δέ ἐστιν χρεία· Μαρία γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο,
 ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.

§ 88. The Disciples again taught how to pray.

ST. MATT. vii. 7–11.

ST. LUKE xi. 1–13.

1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ
 τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἰπὼν
 τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν·
 Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς
 καὶ Ἰωάννης ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ.
 2 εἶπεν δὲ αὐτοῖς· Ὅταν προσεύχησθε,
 λέγετε· Πάτερ, ἁγιασθήτω τὸ ὄνομά σου·
 3 ἐλθέτω ἡ βασιλεία σου· τὸν ἄρτον ἡμῶν
 τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·
 4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ
 γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν·
 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.
 5 Καὶ εἶπεν πρὸς αὐτοὺς· Τίς ἐξ ὑμῶν
 ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν
 μεσονυκτίου καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσόν
 6 μοι τρεῖς ἄρτους, ἐπειδὴ φίλος μου πα-
 ρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ

§ 87. 38. τὸν οἶκον αὐτῆς G. L. T. (but [αὐτῆς] T.) 39. παρακαθίσασα παρὰ G. L. Ἰησοῦ G.
 40. εἰπέ G. L. T. 41. Ἰησοῦς G. L. T. τυρβάζῃ G. 42. δέ G. L. T. ἀπ' αὐτῆς
 G. [L. T.]

§ 88. LK. 2. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθ. L. ἐλθέτω G. L. add γενηθήτω τὸ
 θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς L. (but ὡς . . . γῆς [L.]) 4. ἀφίομεν G.++ add
 ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ L.

§ 87. St. Luke here mentions our Lord's acquaintance with Martha and Mary, which St. John (xi.) assumes, but does not mention, while St. Luke makes no allusion to the miracle recorded by St. John.

§ 88. The much abridged form of the Lord's prayer as given (according to the text) by St. Luke is perhaps to be considered as our Lord's recalling to the recollection of the disciples, in answer to their request, the prayer he had already long since taught them in the Sermon on the Mount (Matt. vi. 9 ss.); in the text. rec. it appears almost as a full repetition of the prayer itself. Possibly both forms were given for separate use.

ST. MATT. VII.

- 7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε,
καὶ εὐρήσετε· κρούετε, καὶ ἀνοίγεται
8 ὑμῖν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ
ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι
9 ἀνοίγεται. ἢ τίς ἐστιν ἐξ ὑμῶν ἄν-
θρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον,
10 μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθὺν
αἰτήσει, μὴ ὄφιν ἐπιδώσει αὐτῷ;
- 11 εἰ οὖν
ἡμεῖς πονηροὶ ὄντες οἶδατε δόματα
ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ
μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρα-
νοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

ST. LUKE XI.

- 7 παραθήσω αὐτῷ. κἀκεῖνος ἔσωθεν ἀπο-
κριθεὶς εἶπη· Μὴ μοι κόπους παρέχε·
ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδιά μου
μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν· οὐ δύναμαι
8 ἀναστὰς δοῦναί σοι. λέγω ὑμῖν, εἰ καὶ
οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον
αὐτοῦ, διὰ γε τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς
9 δώσει αὐτῷ ὅσων χρήζει. Καὶ γὰρ ὑμῖν
λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε,
καὶ εὐρήσετε· κρούετε, καὶ ἀνοιχθήσεται
10 ὑμῖν· πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ
ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιχθή-
σεται.
- 11 Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ
υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ
καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ
12 ἐπιδώσει; ἢ καὶ αἰτήσει ψόν, μὴ ἐπιδώσει
13 αὐτῷ σκορπίον; εἰ οὖν ἡμεῖς πονηροὶ
ὑπάρχοντες οἶδατε δόματα ἀγαθὰ διδόναι
τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ
ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς
αἰτοῦσιν αὐτόν.

§ 89. At meat in the House of a Pharisee, Jesus reproves the Pharisees.

ST. MATT. XXIII. 4-39.

ST. LUKE XI. 37-54, XIII. 34, 35.

- π Ἐν δὲ τῷ λαλῆσαι ἑρωτᾷ αὐτὸν
Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ·
38 εἰσελθὼν δὲ ἀνέπεσεν. ὁ δὲ Φαρισαῖος

* Cf. Lk. xviii. 1-5.

- § 88. MATT. 9. ὃν ἐὰν αἰτήσῃ G. 10. καὶ ἐὰν ἰχθ. αἰτήσῃ G. LK. 9. ἀνοίγεται G. L. T.
10. ἀνοίγεται G. T. 11. ὅμ. ἐξ G. ++ εἰ καὶ 12. ἐὰν αἰτήσῃ G. L.
§ 89. LK. 37. ἡρώτα G. ἐρώτα T. Φαρισ. τις G. L.

§ 89. This discourse, as given by the two Evangelists, is too plainly the same to allow of the separation of the two records. It is more fully recorded by St. Matthew, as is his custom in regard to the discourses of our Lord; but as he gives no account of the journey in Perea, it is placed by him in connection with the warning against the Scribes and Pharisees in xxiii. 1-3 (§ 122). The closing verses of lament over Jerusalem are commonly considered as having been twice uttered: once in the connection given by St. Matthew, and once in that mentioned by St. Luke. This is indeed probable; for if they were uttered only once, it is not easy to see why St. Luke should have omitted them here, and have inserted them there; while in St. Matthew they cannot well be separated from the context. Nevertheless, the agreement of the two passages is so close, almost verbal throughout, that for the purposes of a harmony they must be exhibited together.

ST. MATT. XXIII.

ST. LUKE XI.

25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.

23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμνον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι,

24 ἀκάκεια μὴ ἀφείναι. ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.

5 Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα,* φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δέειπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς ἵκαὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββεῖ.

8 ὑμεῖς δὲ μὴ κληθῆτε ῥαββεῖ· εἰς γὰρ ἔστιν ὑμῶν ὁ εὐδίσκαλος, πάντες δὲ ὑμεῖς

9 ἀδελφοί ἐστε. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἔστιν ὑμῶν ὁ

10 πατὴρ ὁ οὐράνιος. μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἔστιν εἰς ὁ

11 Χριστός. ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν

12 διάκονος. ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοιμημένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὠραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν

ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστίν. ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὴν πῆγανον καὶ πᾶν λάχανον, καὶ παρέμχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα ἔδει ποιῆσαι ἀκάκεια μὴ παρῆναι.

28 οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

44 οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.

45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει·

* Num. xv. 38; Dent. xxii. 12 (Cf. vi. 8).

§ 89. ΜΑΤΤ. 26. ποτηρ. καὶ τῆς παροψίδος G.^o L. T. αὐτῶν G.⁺⁺ 23. τὸν ἔλεον G. ἀφείναι G. 5. πλατύν. δέ G.⁺ add τῶν ἱματίων αὐτῶν G.^o 6. τέ G. 7. add sec. ῥαββεῖ G.^o 8. καθηγητῆς (G.⁺) ὁ Χριστός 9. ἐν τοῖς οὐρανοῖς G. 10. εἰς γὰρ ὑμ. ἐστ. ὁ καθηγ. G.⁺ ΛΚ. 42. ἀφείναι G. 44. οὐαὶ ὑμ. γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί [L.]

ST. MATT. XXIII.

23 καὶ πάσης ἀκαθαρσίας. οὕτως καὶ ὑμεῖς
 ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι,
 4 ἔσωθεν δέ ἐστε μεστοὶ ὑποκρίσεως καὶ
 ἀνομίας. δεσμεύουσιν δὲ φορτία βαρέα
 καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων,
 αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουνσιν
 23 κινήσαι αὐτά. οὐαὶ ὑμῖν, γραμματεῖς καὶ
 Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς
 30 κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, καὶ λέγετε·
 Εἰ ἔμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν,
 31 οὐκ ἂν ἔμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι
 τῶν προφητῶν. ὥστε μαρτυρεῖτε ἑαυτοῖς
 32 ὅτι υἱοὶ ἐστέ τῶν φονευσάντων τοὺς προφήτας.
 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.
 33 ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ
 τῆς κρίσεως τῆς γεέννης;
 18 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
 ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν
 18 ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε,
 οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.
 οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
 ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν
 ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται,
 ποιεῖτε αὐτὸν υἱὸν γεέννης διπλοτέρου
 18 ὑμῶν. οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ οἱ λέγοντες·
 *Ὅς ἂν ὁμόση ἐν τῷ ναῷ, οὐδὲν ἐστίν·
 17 ὅς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ,
 17 ὀφείλει. μωροὶ καὶ τυφλοί, τίς γὰρ μείζων
 ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἐγείρας τὸν
 18 χρυσόν;* καὶ *Ὅς ἂν ὁμόση ἐν τῷ
 18 θυσιαστηρίῳ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμόση
 ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.
 19 τυφλοί, τί γὰρ μείζων, τὸ δῶρον ἢ
 τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;*

ST. LUKE XI.

αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. ὁ δὲ εἶπεν· Καὶ ὑμῖν
 τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς
 ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν
 τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

47 οὐαὶ ὑμῖν,

ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν,
 καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

48 ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν,
 ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε.

52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν
 κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε
 καὶ τοὺς εἰσερχομένους ἐκώλυσατε.

* Exod. xxix. 37; xxx. 29.

§ 89. MATT. 4. γὰρ G.⁺ βαρ. καὶ δυσβάστακτα, καὶ ἐπιτιθ. G.^oL.[T.] τῷ δὲ δακτύλῳ.
 (om. αὐτοί) G. 30. ἤμεν bis. 13 om. δὲ G. 14. Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
 ὑποκριταί, (G.) ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο
 λήψεσθε περισσότερον κρίμα G.^{oo} (G. places 14 before 13.) om. L.T. NBDLZ etc. 17. ἀγιάζων
 G. 18. ἐάν G. 19. pref. μωροὶ καὶ G.^o[L.] LK. 47. οἱ δὲ G.L.T. 48. μαρτυρεῖτε G.L.
 add αὐτῶν τὰ μνημεῖα G.^{oo} [L.] 52. εἰσῆλθετε

ST. MATT. XXIII.

ST. LUKE XI, XIII.

- 20 ὁ οὖν ὁμόςας ἐν τῷ θυσιαστηρίῳ ὁμνύει
ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω αὐτοῦ·
21 καὶ ὁ ὁμόςας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ
22 καὶ ἐν τῷ κατοικοῦντι αὐτόν· καὶ ὁ ὁμόςας
ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ
καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.
- 24 Διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς
ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμ-
ματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυ-
ρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν
ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ
25 πόλεως εἰς πόλιν· ὅπως ἔλθῃ ἐφ' ὑμᾶς
πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς
γῆς ἀπὸ τοῦ αἵματος Ἀβελ^b τοῦ δικαίου
ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου,^c
ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ
26 θυσιαστηρίου. ἀμὴν λέγω ὑμῖν, ἥξει
ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.
- 27 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτεί-
νουσα τοὺς προφῆτας καὶ λιθοβολοῦσα
τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις
ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν
τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς
ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.
28 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.^d
29 λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδῃτε ἀπ' ἄρτι
ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος
ἐν ὀνόματι κυρίου.^e

- 20 Διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ
εἶπεν·^a Ἀποστελῶ εἰς αὐτοὺς προφή-
τας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν
21 ἀποκτενοῦσιν καὶ ἐκδιώξουσιν, ἵνα
ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφη-
τῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς
22 κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ἀπὸ
αἵματος Ἀβελ^b ἕως αἵματος Ζαχαρίου^c
τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστη-
ρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν,
ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

ST. LUKE XIII.

- 24 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀπο-
κτείνουσα τοὺς προφῆτας καὶ λιθο-
βολοῦσα τοὺς ἀπεσταλμένους πρὸς
αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξει τὰ
τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς
νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ
25 ἠθελήσατε. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος
ὑμῶν.^d λέγω ὑμῖν ὅτι οὐ μὴ ἴδῃτέ με
ἕως ἥξει ὅτε εἴπητε· Εὐλογημένος
ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.^e

ST. LUKE XI.

- 23 Κάκειθεν ἐξελθόντος αὐτοῦ ἤρξαντο
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς
ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ
24 πλεόνων, ἐνεδρεύοντες, θηρεύσαι τι
ἐκ τοῦ στόματος αὐτοῦ.

^a Cf. 2 Chron. xxiv. 18-22.^b Gen. iv. 8.^c 2 Chron. xxiv. 20, 21; cf. also Zech. i. 1.^d Cf. Ps. lxxviii. 25. (lxix. 26); Jer. xii. 7; xxii. 5.^e Ps. cxvii. (cxviii.) 26, εὐλογημένος ὁ

ἐρχόμενος ἐν ὀνόματι Κυρίου.

§ 89. ΜΑΤΤ. 34. γραμματ.· καὶ ἐξ αὐτ. G.

37. ἑαυτῆς G. [αὐτῆς] L. T.

Lk. 51. δις. τοῖ

αἵματ. G. xiii. 34. ὄρνις G. L. T.

35. οἶκ. ὑμ. ἔρημος· ἀμὴν δὲ λέγω, (λέγ. δὲ om. ἔρημος·

ἀμὴν G. L. T.) ἕως ἂν ἥξ. G.

xi. 53. Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαν. G. L.

(Καὶ ἤρξ. G. ++)

54. ἐνεδρεύοντες αὐτὸν καὶ (ῥητοῦντες θηρεύσ., G.^{oo} L. (om. καὶ G. L.), ἐνεδρ

αὐτὸν [ῥητοῦτες] θηρ. T.

add ἵνα κατηγορήσωσιν αὐτοῦ G.^{oo} L. [T.]

§ 90. Christ teaches to avoid Hypocrisy and Timidity.

ST. MATT. x. 26-33, 40, 41, 17-20.

ST. LUKE xii. 1-9, 11, 12.

28 Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ
ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφ-
θήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται.
29 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν
τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε,
κηρύξατε ἐπὶ τῶν δωματίων.

30 Καὶ μὴ
φοβείσθε ἀπὸ τῶν ἀποκτενόντων τὸ
σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων
ἀποκτείνειν· φοβείσθε δὲ μᾶλλον τὸν

δυναμένον καὶ ψυχὴν καὶ σῶμα ἀπο-
λέσαι ἐν γένει. οὐχὶ δύο στρουθία
ἀσφαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ
πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς
31 ὑμῶν. ὑμῶν δὲ καὶ αἱ τρίχες τῆς
κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶν. μὴ
οὖν φοβείσθε· πολλῶν στρουθίων δια-
32 φέρετε ὑμεῖς. Πᾶς οὖν ὅστις ὁμολογή-
σει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
ὁμολογήσω καγὼ ἐν αὐτῷ ἔμπροσθεν
33 τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς· ὅστις
δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν
ἀνθρώπων, ἀρνήσομαι καγὼ αὐτὸν
ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐ-
ρανοῖς.^b

34 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ
ὃ ἐμὲ δεχόμενος δέχεται τὸν ἀποστεί-

1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων
τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους,
ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ
πρῶτον· Προσέχετε ἑαυτοῖς ἀπὸ τῆς
ζύμης τῶν Φαρισαίων,^a ἣτις ἐστὶν ὑπό-
2 κρισις. Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν
ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ
3 οὐ γνωσθήσεται. ἀνθ' ὧν ὅσα ἐν τῇ
σκοτίᾳ εἶπατε, ἐν τῷ φωτί ἀκουσθήσεται,
καὶ ὃ πρὸς τὸ οὐς ἐλαλήσετε ἐν τοῖς
ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων.
4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ
φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ
σῶμα καὶ μετὰ ταῦτα μὴ ἔχοντων περισ-
5 σότερόν τι ποιῆσαι. ὑποδείξω δὲ ὑμῖν
τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ
ἀποκτείνειν ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς
τὴν γένειαν. ναὶ λέγω ὑμῖν, τοῦτον φο-
6 βήθητε. οὐχὶ πέντε στρουθία πωλοῦνται
ἀσφαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἐστὶν
7 ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ· ἀλλὰ
καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι
ἡριθμῆνται. μὴ φοβείσθε· πολλῶν
στρουθίων διαφέρετε.
8 Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ
ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ
υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ
9 ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ· ὃ δὲ
ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων
ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ
θεοῦ.^b

^a Matt. xvi. 6-12.^b Cf. 2 Tim. ii. 12.§ 90. MATT. 28. *dis.* and 31. φοβηθῆτε *sec.* G. L. T. 3d G.

28. ἀποκτενόντων

Lk. 4. ἀποκτενόντων 6. πωλεῖται G. L. 7. μὴ οὖν φοβ. G. [L.]

§ 90. It has been already said (note to § 59) that this discourse can hardly have been originally spoken in connection with its context in St. Matthew; the order of St. Luke (except v. 10) is therefore preserved. The remainder of the discourse as given by St. Matthew will appear still later (§§ 92, 97, 126).

ST. MATT. X.

ST. LUKE XII.

- 11 λαντά με. ὁ δεχόμενος προφήτην εἰς
ὄνομα προφήτου μισθὸν προφήτου
λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς
ὄνομα δικαίου μισθὸν δικαίου λήμψεται.
- 17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων·
παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια,
καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστι-
18 γώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας δὲ
καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἑμοῦ,
εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.
- 19 ὅταν δὲ παραδώσιν ὑμᾶς, μὴ μεριμνή-
σητε πῶς ἢ τί λαλήσητε· δοθήσεται
γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·
- 20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες, ἀλλὰ
τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν
ἐν ὑμῖν.

- 11 ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συνα-
γωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,
μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε
13 ἢ τί εἴπητε· τὸ γὰρ ἅγιον πνεῦμα διδάξει
ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

§ 91. He refuses to divide an Inheritance. The Parable of the Rich Man.

ST. LUKE XII. 13-21.

- 13 Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι
14 μετ' ἐμοῦ τὴν κληρονομίαν. ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με κατέστησεν κριτὴν
15 ἢ μεριστὴν ἐφ' ὑμᾶς; Ἐἶπεν δὲ πρὸς αὐτούς· Ὅρατε καὶ φυλάσσεσθε ἀπὸ πάσης
πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων
αὐτῷ.
- 16 Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· Ἄνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ
17 χώρα. καὶ διελογίζετο ἐν ἑαυτῷ λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς
18 καρπούς μου; καὶ εἶπεν· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μείζονας
19 οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθὰ μου, καὶ ἐρῶ τῇ
ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε,
20 εὐφραίνου. εἶπεν δὲ αὐτῷ ὁ θεός· Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν
21 ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνοι ἔσται; οὕτως ὁ θησαυρίζων αὐτῷ καὶ μὴ εἰς θεὸν
πλουτῶν.

§ 92. Further Instructions and Parables.

ST. MATT. VI. 25-34, XXIV. 43-51, X. 34-36, V. 25, 26. ST. LUKE XII. 22-59.

- 25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε 22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ·
τῇ ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ

§ 90. MATT. 19. παραδίδωσιν G.

λαλήσετε G. (δοθήσεται λαλήσετε G.^o [L.])

LK. 11. προσφέρωσιν G. L. μεριμνᾶτε G. L.

§ 91. 14. δικαστήν G.

15. ἀπὸ τῆς πλεονεξ. G. ++

ἐπαρχ. αὐτοῦ G.

20. Ἄφρων G.

21. ἐαυτῷ G. L. T.

§ 92. MATT. 25. τί φάγ. καὶ τί πίητε G.^{oo} ἢ τί πίητε L. T.

ST. MATT. VI.

σώματι ὑμῶν τί ἐνδύσησθε. οὐχὶ ἡ
 ψυχὴ πλείον ἐστιν τῆς τροφῆς καὶ τὸ
 28 σῶμα τοῦ ἐνδύματος; ἔμβλέψατε εἰς
 τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεί-
 ρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν
 εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐ-
 ράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον
 27 διαφέρετε αὐτῶν; τίς δὲ ἐξ ὑμῶν με-
 ριμνῶν δύναται προσθεῖναι ἐπὶ τὴν
 28 ἡλικίαν αὐτοῦ πῆχυν ἓνα; καὶ περὶ
 ἐνδύματος τί μεριμνᾶτε; καταμάθετε
 τὰ κρίνα τοῦ ἀγροῦ πῶς αἰξάνουσιν·
 29 οὐ κοπιῶσιν οὐδὲ νήθουσιν. λέγω δὲ
 ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ
 30 αὐτοῦ περιεβάλετο ὡς ἐν τούτων. εἰ
 δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα
 καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ
 θεὸς οὕτως ἀμφιένυσιν, οὐ πολλῶ
 31 μᾶλλον ὑμᾶς, ὀλιγόπιστοι; μὴ οὖν
 μεριμνήσητε λέγοντες· τί φάγωμεν ἢ
 32 τί πῖωμεν ἢ τί περιβαλώμεθα; πάντα
 γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν
 γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
 33 χρῆζετε τούτων ἀπάντων. ζητεῖτε δὲ
 πρῶτον τὴν βασιλείαν καὶ τὴν δικαιο-
 σύνην αὐτοῦ, καὶ ταῦτα πάντα προσ-
 34 τεθήσεται ὑμῖν. μὴ οὖν μεριμνήσητε
 εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει
 ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία
 αὐτῆς.

ST. LUKE XII.

ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τι
 28 ἐνδύσησθε. ἡ ψυχὴ πλείον ἐστιν τῆς
 τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος.
 24 κατανοήσατε τοὺς κόρακας, ὅτι οὔτε σπεί-
 ρουσιν οὔτε θερίζουσιν, οἷς οὐκ ἔστιν
 ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει
 αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε
 25 τῶν πετεινῶν. τίς δὲ ἐξ ὑμῶν μεριμνῶν
 δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ
 26 πῆχυν; εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε,
 27 τί περὶ τῶν λοιπῶν μεριμνᾶτε; κατανοή-
 σατε τὰ κρίνα, πῶς οὔτε νίθει οὔτε ὑφαίνει·
 λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ
 δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.
 28 εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον
 καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ
 θεὸς οὕτως ἀμφιέξει, πόσῳ μᾶλλον ὑμᾶς,
 29 ὀλιγόπιστοι. καὶ ὑμεῖς μὴ ζητεῖτε τί
 φάγητε καὶ τί πῖντε, καὶ μὴ μετεωρίζεσθε·
 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου
 ἐπιζητοῦσιν· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι
 31 χρῆζετε τούτων. πλὴν ζητεῖτε τὴν βα-
 σιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται
 ὑμῖν.

32 Μὴ φοβῶ, τὸ μικρὸν ποιμῖνον· ὅτι
 εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν

§ 92. MATT. 28. αἰξάνει G. κοπιᾷ G. κοπιῶσιν T. νήθει G. 32. ἐπιζητεῖ G.
 33. βασιλ. τοῦ Θεοῦ G. T. 34. μεριμ. τὰ ἑαυτ. G.⁹⁰ LK. 22. ψυχ. ὑμῶν G.⁹⁰ 24. οὐ
 σπείρ. οὐδὲ θερ. G. L. T. 25. add ἓνα G. L. [T.] 26. οὔτε G. 27. πῶς αἰξάνει· οὐ
 κοπιᾷ, οὐδὲ νήθει· G. L. T. 28. ἐν τῷ ἀγρ. G. ἀμφιένυσσι G., ἀμφιδέξει L. 29. ἡ G. L.
 30. ἐπιζητεῖ G. L. 31. βασιλ. τοῦ Θεοῦ G.⁺⁺ ταῦτ. πάντα G.⁹⁰ [L.]

§ 92. As St Matthew gives no account of this journey through Perea, he cannot, of course, record the discourses spoken there in their connection. Such portions of them as he has preserved at all, he has placed in connection with such other teachings of our Lord, given at various times, as they most resembled. It thus happens that in order to exhibit really parallel passages in their parallelism, it is necessary to bring together matter distributed in the Gospel of St. Matthew almost from one end to the other. The present section is the most striking instance of this, and it is noticeable in several others.

ST. MATT. XXIV.

ST. LUKE XII.

- 33 βασιλείαν. Πωλήσατε τὰ υπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς,^a ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σῆς διαφ-
- 34 θείρει. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.
- 35 Ἔστωσαν ὑμῶν αἱ ὁσφύνες περιεζωσμέναι
- 36 καὶ^b οἱ λύχνοι καίμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἐναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοί-
- 37 ξωσιν αὐτῷ. μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει
- 38 αὐτοῖς. κἀν ἐν τῇ δευτέρᾳ κἀν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὖρῃ οὕτως, μα-
- 39 κάριοί εἰσιν. τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, οὐκ ἂν ἀφήκεν διορυγθῆναι τὸν
- 40 οἶκον αὐτοῦ. καὶ ὑμεῖς γίνεσθε ἔτοιμοι,^c ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
- 41 Εἶπεν δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ
- 42 πρὸς πάντας; ἡ καὶ εἶπεν ὁ κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;
- 43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρήσει ποιοῦντα οὕτως.
- 44 ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς
- 45 ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ἐὰν δὲ εἶπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει μου ὁ κύριος, καὶ ἄρξῃται
- 46 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκτείας αὐτοῦ τοῦ δοῦναι αὐτοῖς
- 47 τὴν τροφὴν ἐν καιρῷ; μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ
- 48 εὕρήσει οὕτως ποιοῦντα. ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν
- 49 αὐτοῦ καταστήσει αὐτόν. ἐὰν δὲ εἶπῃ ὁ κακὸς δοῦλος ἐν τῇ καρδίᾳ αὐτοῦ·
- 50 Χρονίζει μου ὁ κύριος, καὶ ἄρξῃται

^a Matt. vi. 20, 21.^b Matt. xxv. 1-13. Cf. 1 Pet. i. 13.^c Matt. xxv. 13; Mar. xiii. 33;

Lk. xxi. 34-36.

§ 92. ΜΑΤΤ. XXIV. 43. διορυγῆναι G. L.

45. κύρ. αὐτοῦ ἐπ. τ. θεραπείας G.

διδόναι

48. δοῦλ. ἐκεῖνος G. L. T.

add ἐλθεῖν G.

Lk. 36. ἀναλύσει G.

38. καὶ ἐὰν ἔλθῃ ἐν τῇ

δευτ. φυλακῇ, καὶ ἐν τῇ G. L.

add οἱ δοῦλοι G.^o [T.] (add also ἐκεῖνοι L.)

39. ἔρχετ.

ἐγρηγόρησεν ἄν, καὶ οὐκ G. L. T.

διορυγῆναι G. L. T.

40. ὅμ. οὖν γίν. G.

42. εἴπ. δέ G. L.

καὶ φρόν. G. ++

ST. MATT. XXIV. X, V.

τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίει
 50 δὲ καὶ πίνει μετὰ τῶν μεθύοντων· ἤξει
 ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ
 ἢ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἢ οὐ γινώ-
 51 σκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ
 μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει·
 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 τῶν δδόντων.

ST. MATT. X.

54 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην
 ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην,
 55 ἀλλὰ μάχαιραν. ἦλθον γὰρ διχάσαι
 ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ
 θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ
 56 νύμφην κατὰ τῆς πενθερᾶς αὐτῆς, ἵνα
 ἔχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

ST. MATT. V.

25 Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ

ST. LUKE XII.

καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς
 παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ
 46 μεθύσκεσθαι· ἤξει ὁ κύριος τοῦ δούλου
 ἐκείνου ἐν ἡμέρᾳ ἢ οὐ προσδοκᾷ καὶ ἐν
 ὥρᾳ ἢ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν
 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων
 47 θήσει. ἐκείνος δὲ ὁ δούλος ὁ γνοὺς* τὸ
 θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας
 ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρή-
 48 σεται πολλάς· ὁ δὲ μὴ γνοὺς, ποιήσας
 δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ
 δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ'
 αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσότε-
 ρον αἰτήσουσιν αὐτόν.

49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί
 50 θέλω εἰ ἤδη ἀνέφθῃ. βάπτισμα δὲ ἔχω
 βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου
 51 τελεσθῇ. δοκεῖτε ὅτι εἰρήνην παρεγενό-
 μην δοῦναι ἐν τῇ γῇ· οὐχὶ λέγω ὑμῖν
 52 ἀλλ' ἢ διαμερισμόν. ἔσονται γὰρ ἀπὸ
 τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμέ-
 53 νοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισὶν
 54 διαμερισθήσονται, πατὴρ ἐπὶ υἱῷ καὶ υἱὸς
 ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ
 ἐπὶ μητέρᾳ, πενθερὰ ἐπὶ τὴν νύμφην καὶ
 νύμφη ἐπὶ τὴν πενθεράν.

54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις·^b Ὅταν ἰδῇτε
 νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως
 λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται
 55 οὕτως· καὶ ὅταν νότον πνέοντα, λέγετε
 56 ὅτι καύσων ἔσται, καὶ γίνεται. ὑποκριταί,
 τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ
 οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον
 πῶς οὐ δοκιμάζετε;

57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ
 58 δίκαιον; ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντι-
 δίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς

* Cf. Num. xv. 27-31; Jno. ix. 41; xv. 22, etc.

^b Cf. Matt. xvi. 2, 3.

§ 92. MATT. 49. συνδουλ. ἐσθίειν δὲ καὶ πίνειν, (om. αὐτοῦ G.+) LK. 47. ἑαυτοῦ G. μηδὲ
 ποιήσ. G. L. T. 49. eis G.++ 50. οὐ G.++ 53. διαμερισθήσεται G. ἐφ' G. L.
 θυγατρὶ and μητρὶ G. (τὴν μητέρα L. T.) νύμφ. αὐτῆς G. L. T. add αὐτῆς G. L.
 54. τὴν νεφέλ. G. ἀπό G. L. T. om. ὅτι G. [L.]

ST. MATT. V.

ἕως ὅτου εἰ μετ' αὐτοῦ ἐν τῇ ὁδῷ·
μήποτε σε παραδῶ ὁ ἀντίδικος τῷ
κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς
92 φυλακὴν βληθῇσῃ. ἀμὴν λέγω σοι, οὐ
μή ἐξέλθῃς ἐκείθεν ἕως ἂν ἀποδῷς
τὸν ἔσχατον κοδράντην.

ST. LUKE XII.

ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε
κατασύρῃ σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς
σε παραδώσῃ τῷ πράκτορι, καὶ ὁ πράκτωρ
93 σε βαλεῖ εἰς φυλακὴν. λέγω σοι, οὐ μὴ
ἐξέλθῃς ἐκείθεν ἕως καὶ τὸ ἔσχατον λεπτὸν
ἀποδῷς.

§ 93. Of the Slaughter of the Galileans; the Parable of the Fig-tree; a Woman
healed on the Sabbath.

ST. LUKE XIII. 1-17.

- 1 Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν
2 τὸ αἷμα Πιλάτος ἔμειξεν μετὰ τῶν θυσιῶν αὐτῶν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς·
Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο,
3 ὅτι ταῦτα πεποίησιν; οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως
4 ἀπολείσθε· ἢ ἐκείνοι οἱ δεκαοκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ
ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους
5 τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσητε, πάντες
ὡσαύτως ἀπολείσθε.
6 Ἐλέγεν δὲ ταύτην τὴν παραβολὴν· Ἡ συκὴν εἶχεν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι
7 αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐκ εὗρεν. εἶπεν δὲ πρὸς τὸν ἀμπελουργόν·
Ἰδοὺ τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐκ εὕρισκω·
8 ἔκκοψον αὐτήν· ἵνατί καὶ τὴν γῆν καταρχαί; ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε,
9 ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλλω κόπρια, ἵνα μὴ
ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μήγε, ἐκκόψῃς αὐτήν.
10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι. καὶ ἰδοὺ γυνὴ πνεύμα
11 ἔχουσα ἀσθενείας ἔτη δεκαοκτώ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς
12 τὸ παντελές. ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ· Γύναι,
13 ἀπολέλυσαι ἀπὸ τῆς ἀσθενείας σου, καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα
ἀνωρθώθη, καὶ ἐδόξαζεν τὸν θεόν.
14 Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ
Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι·^b ἐν αὐταῖς οὖν
15 ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. ἀπεκρίθη δὲ αὐτῷ ὁ κύριος
καὶ εἶπεν· Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ^c οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν
16 ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν,
ἣν ᾤθησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ᾔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου

^a Cf. Isa. v. 1-7.^b Ex. xx. 9.^c Cf. Lk. xiv. 5.

§ 92. MATT. V. 25. κριτὴς σε παραδῶ G. [T.] LK. 58. παραδῶ G. βάλλῃ (βάλλῃ G.)
59. ἕως οὗ G. L.

§ 93. 2. ἀποκρ. ὁ Ἰησοῦς G. [L.] τοιαῦτα G. L. 3. ὡσαύτως G. 4. δέκα καὶ ὀκτ. G. [L. T.]
οἱ τοῖοι G. om. 1st. τοὺς G. 5. μετανοήτε G. ὁμοίως G. L. 7. om. ἀφ' οὗ G. L.
8. κοπρίαν 9. καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλ. ἐκκ. G. L. 11. γυν. ἣν πνευ. G. δέκα καὶ ὀκτ.
G. [L. T.] 12. om. ἀπὸ G. T. 13. ἀνωρθώθη G 14. om. sec. ὅτι G. L. T. ταῖς G.
15. οὖν G. ὑποκριτὰ G. ++

ST. LUKE XIII.

17 τῇ ἡμέρᾳ τοῦ σαββάτου; καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

§ 94. The Festival of Dedication; Jesus retires beyond the Jordan.

ST. JOHN X. 22-42.

22 Ἐγένετο δὲ τὰ ἐνκαίνια* ἐν Ἱεροσολύμοις· χειμὼν ἦν· καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος.^b

24 Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν παρρησίᾳ. ἀπεκρίθη ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ
27 περὶ ἐμοῦ· ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν
28 μοι, καγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλυνται εἰς τὸν αἰῶνα, καὶ οὐχ
29 ἀρπάσκει τις αὐτὰ ἐκ τῆς χειρὸς μου. ὁ πατὴρ δὲ δέδωκέν μοι πάντων μεζὸν ἔστιν,
30 καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς. ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.

31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς· διὰ ποῖον αὐτῶν ἔργον ἐμε
33 λιθάσετε; ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ
34 περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. ἀπεκρίθη αὐτοῖς ὁ
35 Ἰησοῦς· Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἐγὼ εἶπα· Θεοὶ ἔστε^c; εἰ
36 ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ λόγος ἐγένετο τοῦ θεοῦ, καὶ οὐ δύναται λυθῆναι ἡ
37 γραφή, ἵδν ὁ πατὴρ ἡγήσεται καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι βλασ-
38 φημεῖς, ὅτι εἶπον· Υἱὸς θεοῦ εἰμί; εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε
39 μοι· εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύετε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε
ὅτι ἐν ἐμοὶ ὁ πατὴρ καγὼ ἐν τῷ πατρὶ.

39 Ἐξήλθον οὖν αὐτὸν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. Καὶ ἀπῆλθεν πάλιν
40 πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων,^d καὶ ἔμεινεν
41 ἐκεῖ. καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν
42 οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθὴ ἦν. καὶ πολλοὶ ἐπίστευσαν
εἰς αὐτὸν ἐκεῖ.

* See 1 Macc. iv. 59.

^b Cf. Acts iii. 11; v. 12.^c Ps. lxxxii. (lxxxii.) 6. Ἐγὼ εἶπα θεοὶ ἔστε καὶ υἱοὶ ὑψίστου πάντες.^d Jno. i. 28.

§ 94. 22. ἐν τοῖς Ἱερ. G.^{oo} L. T. (Tisch. also in text by error.) καὶ χειμ. G.^o L. 23. τοῦ (T.) Σολομῶνος 24. εἶπέ G. L. T. 25. ἀπεκρ. αὐτοῖς G. L. T. 26. οὐ γὰρ ἔστ. G. L. add καθὼς εἶπον ὑμῖν G.^o [L.] 27. ἀκούει G. L. 29. ὁ πατ. μου, ὃς δέδωκ. G. L. πατ. μου ὁ T. μεζόν πάντων G. L. add μου G. L. [T.] 31. ἐβάστ. οὖν πάλ. G. L. [T.] 32. πατρ. μου G. [L. T.] λιθάζετέ με G. L. 33. οἱ Ἰουδ. λέγοντες G.^{oo} 34. om. ὅτι G. 36. τοῦ Θεοῦ G. L. T. 38. πιστεύετε G. L. T. πιστεύσατε G. γν. καὶ πιστεύσατε G. ἐν αὐτῷ G.⁺ 39. οὖν πάλιν αὐτ. G. L. T. (οὖν [T.])

§ 94. St. John's narrative of our Lord's visit to Jerusalem and his discourse at the festival of Dedication is inserted in this place, not without doubt. No mention being made of
19

§ 95 (A) Our Lord journeys towards Jerusalem. — *Perea*.ST. MATT. XIX. 1^b, 2.

—Καὶ ἦλθεν εἰς τὰ ὄρια
τῆς Ἰουδαίας πέραν τοῦ
Ἰορδάνου. καὶ ἠκολού-
θησαν αὐτῷ ὄχλοι πολ-
λοί, καὶ ἐθεράπευσεν
αὐτοὺς ἐκεῖ.

ST. MARK X. 1^b.

—Ἐρχεται εἰς τὰ ὄρια τῆς
Ἰουδαίας καὶ πέραν τοῦ
Ἰορδάνου, καὶ συνπορεύ-
ονται πάλιν ὄχλοι πρὸς
αὐτόν, καὶ ὡς εἰώθει πάλιν
ἐδίδασκεν αὐτούς.

ST. LUKE XIII. 22.

Καὶ διεπορεύετο κατὰ
πόλεις καὶ κώμας διδά-
σκων καὶ πορείαν ποιού-
μενος εἰς Ἱεροσόλυμα.

(B) He teaches on the way, and is warned against Herod. — *Perea*.

ST. LUKE XIII. 23–33.

Ἐἶπεν δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς·
Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας,^a ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν
εἰσελθεῖν καὶ οὐκ ἰσχύουσιν. ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν
θύραν, καὶ ἄρξησθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες· Κύριε, ἀνοῖξον
ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.^b τότε ἄρξεσθε λέγειν·

^a Cf. Matt. vii. 13.^b Cf. Matt. vii. 22, 23.

§ 95. (A). ΜΑΤ. διὰ τοῦ πέραν G. ΑΧ. (om. both καὶ and διὰ τοῦ C**DGA etc.) as
in text. ΝΒC*L etc. § 95. (B). 24. πόλης 25. Κύρ. Κύριε G. [L.]

these things by the other Evangelists, and the Perea journey being recorded by St. Luke alone, there are no points of comparison by which to determine with certainty the chronological order. This visit and discourse, however, must have taken place not far from this time; and as St. Luke, in the next section (xiii. 22), mentions our Lord's "journeying towards Jerusalem," he may intend to designate thereby another going up to the city, besides the one of which he has already given so full an account. This cannot, however, be considered as quite decisive. As attendance at the festival of Dedication was not obligatory, it is generally considered that our Lord must have been already in the neighborhood, — as he would very probably have been at the close of his journey through Perea.

§ 95. (A) According to the arrangement given above, as on the whole more probable than any other, some time must have elapsed since the events of the previous section. During this time our Lord abode where John had baptised; and there many, prepared by his forerunner, believed on him. He now began again to move towards Jerusalem, stopping as he went, to teach in the villages along the way. Here the latter part of Matt. xix. 1 and Mar. x. 1 is introduced, although these verses must cover the whole time from our Lord's final departure from Galilee until his near approach to Jerusalem for the last Passover.

If Jno. x. 22–42 be placed elsewhere than in the previous section, then Lk. xiii. 22 will refer only to the leisurely continuance of the journey begun so long before.

§ 95. (B) Several of our Lord's sayings in this passage closely resemble parts of the Sermon on the Mount. These appear to have been a partial repetition in Perea of the instruction long before given in Galilee. Although particular expressions are even verbally the same, their context is quite different.

Verses 34 and 35 of Lk. xiii. are so closely parallel to Matt. xxiii. 37–39, that they may be better studied in connection with them, and they have been therefore placed in § 89. As a matter of fact, however, it is likely that they were uttered twice, first under the circumstances mentioned by St. Matthew, and afterwards repeated as they are recorded by St. Luke. They are most closely attached to the context in St. Matthew.

ST. LUKE XIII.

¶ Ἐφάγομεν ἐνώπιόν σου καὶ ἐπόμεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας· ἰκαί ἐρεῖ·
 Λέγω ὑμῖν, οὐκ οἶδὲ ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας.
 28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων,* ὅταν ὕψεσθε Ἀβραὰμ καὶ Ἰσαὰκ
 καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους
 29 ἔξω. καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται
 30 ἐν τῇ βασιλείᾳ τοῦ θεοῦ. καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι
 οἱ ἔσονται ἔσχατοι.^b
 31 Ἐν αὐτῇ τῇ ὥρᾳ προσήλθαν τινες Φαρισαῖοι λέγοντες αὐτῷ· Ἐξελεθε καὶ πορεύου
 32 ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰπατε
 τῇ ἀλώπεκι ταύτῃ· Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον,
 33 καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἑχομένῃ πορεύεσθαι,
 ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλὴμ.

§ 96. At Table with a chief Pharisee on the Sabbath ; He heals the Dropsy, and teaches. — *Perea.*

ST. LUKE XIV. 1-24.

1 Καὶ ἐγένετο ἐν τῷ ἔλθειν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων
 2 σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. καὶ ἰδοὺ ἄνθρωπός
 3 τις ἦν ὑδρωπικός· ἔμπροσθεν αὐτοῦ. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς
 νομικοὺς καὶ Φαρισαίους λέγων· Ἐξεστὶν τῷ σαββάτῳ θεραπεύσαι ἢ οὐ; οἱ δὲ
 4 ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν. καὶ ἀποκριθεὶς πρὸς
 αὐτοὺς εἶπεν· Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθὺς ἀνασπάσει
 6 αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;· καὶ οὐκ ἴσχυσαν ἀναποκριθῆναι πρὸς ταῦτα.
 7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας
 8 ἐξελέγοντο, λέγων πρὸς αὐτούς· Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακληθῆς
 9 εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, ἰκαί ἔλθων ὁ
 10 σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν
 11 ἔσχατον τόπον κατέχειν. ἀλλ' ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον
 12 τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε
 13 ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν
 ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.^d
 14 Ἐλεγεν δὲ καὶ τῷ κεκληκώτι αὐτόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει
 τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας
 15 πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι. ἀλλ'
 16 ὅταν ποιῇς δοχὴν, καλεῖ πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς. καὶ μακάριος ἔσθ',
 ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται δὲ σοι ἐν τῇ ἀναστάσει τῶν
 δικαίων.

* Matt. viii. 11, 12.

^b Matt. xix. 30; xx. 16; Mar. x. 31.

* Cf. Lk. xiii. 15.

^d Matt. xxiii. 12; Lk. xviii. 14.

* Cf. Acts xx. 35.

§ 95. (B) 27. οἱ ἐργάτ. G. ° L. τῆς ἀδικ. G. 28. ὕψεσθε G. L. 29. ἀπὸ βορ. G. °° [I. T.]
 31. ἡμέρᾳ G. + L T. προσήλθον G. L. 32. ἐπιτελῶ G.

§ 96. 3. Εἰ ἔξεστ. G. L. θεραπεύειν G. om. ἢ οὐ G. [L.] 5. ὄνος ἢ β. G. ++
 ἐμπεσεῖται G. 6. ἀνταποκρ. αὐτῷ G. L. 10. ἀνέπεσον (ἀνάπεσαι G.) εἴτη G. L.
 om. πάντων G. 14. ἀνταποδ. γὰρ G. L. T.

ST. LUKE XIV.

15 Ἀκούσας δὲ τις τῶν συνακακισμένων ταῦτα εἶπεν αὐτῷ· Μακάριος ὅστις φάγεται
 16 ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ὁ δὲ εἶπεν αὐτῷ·^a Ἀνθρώπος τις ἐποίησεν δεῖπνον
 17 μέγα καὶ ἐκάλεσεν πολλούς, καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου
 18 εἰπεῖν τοῖς κεκλημένοις· Ἐρχεσθε, ὅτι ἤδη ἐτοιμὰ εἰσιν. καὶ ἤρξαντο ἀπὸ μᾶς
 πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἡγόρασα καὶ ἔχω ἀνάγκην
 19 ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος εἶπεν· Ζεύγη βοῶν
 ἡγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.
 20 καὶ ἕτερος εἶπεν· Γυναικα ἐγγίμα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. καὶ παραγενόμενος
 21 ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης
 εἶπεν τῷ δούλῳ αὐτοῦ· Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ὁὔμας τῆς πόλεως, καὶ
 22 τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ
 23 δούλος· Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. καὶ εἶπεν ὁ κύριος πρὸς
 τὸν δούλον· Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα
 24 γεμισθῇ μου ὁ οἶκος· λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων
 γεύσεται μου τοῦ δείπνου.^b

§ 97. What is required of Disciples. — *Perea.*

ST. MATT. x. 37—39.

ST. LUKE XIV. 25—35.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στρα-
 26 φεῖς εἶπεν πρὸς αὐτούς· Εἴ τις ἔρχεται πρὸς με
 καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ
 τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ
 27 τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ
 δύναται εἶναί μου μαθητής. ὅστις οὐ βαστάζει
 28 τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ
 δύναται εἶναί μου μαθητής.^c Τίς γὰρ ἐξ ὑμῶν
 θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας
 29 ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν· ἵνα
 μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος
 30 ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ
 οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. Ἡ τίς

^a Cf. Matt. xxii. 2—14.^b Matt. xxi. 43.^c Matt. xvi. 24; Mar. viii. 34; Lk. ix. 23.^d Matt. xvi. 25; Mar. viii. 35; Lk. ix. 24; xvii. 33; Jno. xii. 25.

§ 96. 15. ὅς G. L. 16. ἐποίησε G. L. 17. ἐστὶ πάντα G. ἐστὶ [πάντα] L. T.
 18. ἐξελεῖν καὶ G. L. 21. δούλ. ἐκείνος G.^{oo} 22. ὡς ἐπέτ. G. L.
 § 97. Lk. 26. ἑαυτοῦ G. 27. pref. καὶ G. L. T. αὐτοῦ G. T. 28. ἔχ. τὰ πρὸς ἀπαρτ.
 (τὰ εἰς L. G. +)

§ 97. Matt. x. 39 is allowed to stand here in its close connection with the preceding verses although it does not occur in the parallel passage of St. Luke. It occurs again in Lk. xvii. 33 (§ 102), where there is nothing to correspond in St. Matthew. But as it was often repeated by our Lord (see §§ 70, 102, 124) there seems no objection to supposing one more repetition, and thus preserve its various connections.

ST. MATT. X.

ST. LUKE XIV.

βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν
εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευσεται εἰ
δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ
23 εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; εἰ δὲ μήγε,
ἐπὶ αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ
24 τὰ πρὸς εἰρήνην. οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ
ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ
δύναται εἶναί μιν μαθητής.

24 Καλὸν οὖν τὸ ἔλα· ἔαν δὲ καὶ τὸ ἔλα μωρανθῇ,
25 ἐν τίνι ἀρτυλίσσεται;* οὔτε εἰς γῆν οὔτε εἰς κοπρίαν
εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔξω ὥτα
ἀκούετω.

§ 98. Parables of the Lost Sheep, the Lost Drachma, and the Prodigal
Son. — Perea.

ST. LUKE XV. 1-32.

1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.
2 καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς
3 προσδέχεται καὶ συνεσθίει αὐτοῖς. εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην
λέγων·

4 Τίς ἀνθρώπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ κατα-
λείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ
5 αὐτό; καὶ εὕρὼν ἐπιτίθουσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, καὶ ἔλθων εἰς τὸν οἶκον
συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχάρητέ μοι, ὅτι εὗρον τὸ
6 πρόβατόν μου τὸ ἀπολωλός.^b λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ
7 ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἰτῶνες οὐ χρεῖαν ἔχουσιν
μετανοοῦντι.

8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, εἰς ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτεται λύχνου
9 καὶ σαροῦ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρῃ; καὶ εὕρουσα συγκαλεῖ τὰς
φίλας καὶ γείτονας λέγουσα· Συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπόλεσα.
10 οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ
μετανοοῦντι.

11 Εἶπεν δέ· Ἄνθρωπός τις εἶχεν δύο υἱούς. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ·
12 Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διέδωκεν αὐτοῖς τὸν βίον. καὶ
13 μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν
14 μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. δαπανήσαντος δὲ
αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἥρξατο

* Matt. v. 13; Mar. ix. 50.

^b Cf. Matt. xviii. 12, 13 and note.

§ 97. LK. 31. βουλευεται G. L. T. ἀπαντῆσαι G. 34. om. οὖν G. L. [T.] ἄλλας τις
G. L. T. om. καὶ G. 35. ἀκούειν ἀκούετ. G. L. T.

§ 98. 2. om. τε G. 5. ἑαυτοῦ G. L. 9. συγκαλεῖται G. L. T. τὰς γείτον. G.
14. ἰσχυρός G. ++

ST. LUKE XV.

15 ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ
 16 ἐπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους· καὶ ἐπεθύμει γεμίσαι τὴν
 17 κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. εἰς
 18 ἑαυτὸν δὲ ἐλθὼν ἔφη· Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων· ἐγὼ δὲ
 19 λιμῷ ὤδε ἀπόλλυμαι. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ.
 20 Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκ ἐγὼ εἰμὶ ἄξιος κληθῆναι υἱός
 21 σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα
 22 αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη,
 23 καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. εἶπεν δὲ
 24 αὐτῷ ὁ υἱός· Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· οὐκ ἐγὼ εἰμὶ ἄξιος
 25 κληθῆναι υἱός σου. εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενέγκατε στολὴν
 26 τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα
 27 εἰς τοὺς πόδας, καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν,
 28 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὐρέθη. καὶ ἤρξαντο
 29 εὐφραίνεσθαι. ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν
 30 τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν
 31 ἐπυνθάνετο τί εἶη ταῦτα. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει καὶ ἔθυσεν ὁ
 32 πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγαίνοντα αὐτὸν ἀπέλαβεν. ὠργίσθη δὲ
 33 καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ὁ δὲ ἀποκρι-
 34 θείς εἶπεν τῷ πατρί· Ἴδου τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολὴν σου
 35 παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.
 36 ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ
 37 τὸν σιτευτόν μόσχον. ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα
 38 τὰ ἐμὰ σὰ ἔστιν· εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς
 39 ἦν καὶ ἔζησεν, ἀπολωλὼς καὶ εὐρέθη.

§ 99 (A) The Parable of the Unjust Steward. — *Perea*.

ST. LUKE XVI. 1-8.

1 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον,
 2 καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. καὶ φωνήσας αὐτόν
 3 εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ
 4 γὰρ δύνη ἐτι οἰκονομεῖν. εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριός
 5 μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἔπαιτεῖν αἰσχύνομαι.
 6 ἔγνω τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους
 7 ἑαυτῶν. καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου αὐτοῦ
 8 ἔλεγεν τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου; ὁ δὲ εἶπεν· Ἐκατὸν βάτους
 9 ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον
 10 πεντήκοντα. ἔπειτα ἐτέρῳ εἶπεν· Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· Ἐκατὸν κόρους

§ 98. 17. εἶπε G. L. T. om. ὡδε 19. pref. καὶ 20. αὐτοῦ G. 21. καὶ οὐκέτ. G. °°
 22. τὴν στολ. G. ° 23. ἐνέγκαντες G. L. 24. καὶ ἀπολωλὼς ἦν (καὶ G. °°, ἦν G. °) 25. οὐν G.
 30. τὸν μόσχ. τὸν σιτευτ. G. L. 32. ἀνέζησε G. L. καὶ ἀπολ. G. ° L. T. ἀπολ. ἦν G. °°
 § 99. 1. μαθητ. αὐτοῦ G. L. 2. δυνήσῃ G. L. 4. om. ἐκ G. [L.] αὐτῶν G. L.
 6. καὶ εἶπ. G. 6. and 7. τὸ γράμμα G.

ST. LUKE XVI.

8 σίτου. λέγει αὐτῷ· Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα. ἵ καὶ ἐπῆρνευεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν αὐτῶν εἰσιν.

(B) The right use of Riches. The covetous Pharisees reproved.

ST. MATT. VI. 24.

ST. LUKE XVI. 9-15.

- 9 Καὶ ἐγὼ ὑμῖν λέγω, αὐτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται
10 ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἀδίκος καὶ ἐν πολλῷ ἀδίκος ἐστίν. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν
11 τίς ὑμῖν πιστεῦσει; καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς δώσει ὑμῖν; οὐδείς οἰκέτης δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ.
12 Οὐδείς δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ.
14 Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι
15 ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.

(C) The Parable of Dives and Lazarus.

ST. LUKE XVI. 19-31.

- 19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραυνό-
20 μενος καθ' ἡμέραν λαμπρῶς. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν
21 πυλῶνα αὐτοῦ ἐλκωμένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέδαιχον τὰ ἔλκη αὐτοῦ.

§ 99 (A) 7. καὶ λέγ. αὐτ. G.
Φαρ. G. L. 15. add ἐστίν

§ 99. (B) 9. ἀγῶ G. L.

ἐκλίπῃτε G. +

14. καὶ οἱ

§ 99. (C) 20. τις ἦν ὀνόμ. Λάζ. ὅς G. [L.]

ἡλκωμένος G.

21. ἀπὸ τῶν ψυχίων γ. πιπτ. G. [L. T] ἀπέλειχον G.

§ 99. The three verses of St. Luke xvi. (16, 17, and 18) omitted here are closely parallel to passages of St. Matthew which are intimately joined to their context: vs. 16 with Matt. xi. 12, 13; vs. 17 with Matt. v. 18; and vs. 18 with Matt. xix. 9 (Mar. x. 11, 12). As they stand isolated here, without any reference to the circumstances under which they were severally spoken, their true chronological position is obviously determined by St. Matthew, and they have been placed accordingly.

ST. LUKE XVI.

22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν
 23 κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ ἐν τῷ ᾧδῳ ἐπάρας
 τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ ἀπὸ μακρόθεν καὶ
 24 Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπεν· Πάτερ Ἀβραάμ, ἐλέησόν
 με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταβρέξῃ
 25 τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπεν δὲ Ἀβραάμ· Τέκνον,
 μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά·
 26 νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ
 ὑμῶν χάσμα μέγα ἐστὶν ῥιχταί, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνωνται,
 27 μὴδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. εἶπεν δέ· Ἐρωτῶ σὺν σε, πάτερ, ἵνα πέμψῃς
 28 αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· ἔχω γὰρ πέντε ἀδελφοὺς· ὅπως διαμαρτύρηται
 29 αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. λέγει δὲ
 30 Ἀβραάμ· Ἐχουσιν Μωϋσέα καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν. ὁ δὲ εἶπεν·
 31 εἰπεν δὲ αὐτῷ· Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν
 ἀναστῇ πεισθήσονται.

§ 100. The Power of Faith, and the Duty of Humility. — *Perea.*

ST. LUKE XVII. 5-10.

5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· Πρόσθες ἡμῖν πίστιν. εἶπεν δὲ ὁ κύριος·
 Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως,* ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκριζώθητι
 καὶ φυτεύθητι ἐν τῇ θαλάσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν.
 7 Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ
 8 ἐρεῖ αὐτῷ· Εὐθέως παρελθὼν ἀνάπεσε; ἄλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἐτοίμασον τί δειπνήσω,
 καὶ περιζωσάμενος διακονεῖ μοι ἕως φάγῃ καὶ πῖνῃ, καὶ μετὰ ταῦτα φάγεσθαι καὶ πῖναι
 9 σύ; μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; οὕτως καὶ ὑμεῖς, ὅταν
 10 ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δούλοι ἀχρεῖοί ἐσμεν, ὃ ὀφείλομεν
 ποιῆσαι πεποιθήκαμεν.

§ 101. The Resurrection of Lazarus and consequent Action of the Jews. —
Bethany, Jerusalem, and Ephraim.

ST. JOHN XI. 1-54.

1 Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κόμης τῆς Μαρίας καὶ Μάρθας
 2 τῆς ἀδελφῆς αὐτῆς.^b ἦν δὲ Μαρία ἡ ἀλείψασα^c τὸν κύριον μύρῳ καὶ ἐκμάζασα τοὺς

* Matt. xvii. 20; xxi. 21; Mar. ix. 23; xi. 23.

^b Lk. x. 38, 39.^c Matt. xxvi. 7; Mar. xiv. 3; Jno. xii. 3.

§ 99. (C) 22. τοῦ Ἀβρ. 23. τὸν Ἀβρ. G. 25. ἀπέλαβ. σύ L. 26. ἐπὶ
 G. L. T. ἐντεῦθεν 29. λέγ. αὐτῷ Ἀβρ. G. λέγ. δὲ αὐτῷ L. Tisch in text by error. λέγ. δὲ
 [αὐτῷ] T.

§ 100. 5. εἶπον G. 6. εἰχετε G. L. 7. om. αὐτῷ G. [L.] and join ἐρεῖ εὐθέως L.
 ἀνάπεσαι G. 9. δούλ. ἐκείνῳ G. add αὐτῷ; οὐ δοκῶ. (add only οὐ δοκῶ. G. [L.])

10. ἐσμεν· ἐν G. °T.

§ 101. 1. om. τῆς before Μαρίας G. L. T.

ST. JOHN XI.

3 πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἥς ὁ ἀδελφὸς Λάζαρος ἡσθάνει. ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.

4 Ἀκούσους δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας· ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς·

8 Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββί, νῦν ἐξήκοντα σε λιθάσαι οἱ Ἰουδαῖοι,^a καὶ πάλιν ὑπάγεις ἐκεῖ; ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκα ὥραι εἰσιν τῆς ἡμέρας; ἐὰν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκώπτει, ὅτι τὸ φῶς τοῦ κόσμου τοῦτου βλέπει· ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκώπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. εἶπον οὖν αὐτῷ οἱ μαθηταί· Κύριε, εἰ κεκοίμηται, σωθήσεται. εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὑπνου λέγει. τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λάζαρος ἀπέθανεν, καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεῦσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συνμαθηταῖς· Ἀγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἔχοντα ἐν τῷ μνημείῳ. ἦν δὲ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαριάμ, ἵνα παραμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν οὖν ἡ Μάρθα πρὸς Ἰησοῦν· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου. καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός. λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου. λέγει αὐτῷ ἡ Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.^b εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμέ, κἀν ἀποθάνῃ, ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο; λέγει αὐτῷ· Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

28 Καὶ τοῦτο εἰπούσα ἀπῆλθεν καὶ ἐφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάθρα εἰπούσα· Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε. ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν· οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. ἡ οὖν Μαριάμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς, ἰδούσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας,

^a x. 31.^b Dan. xii. 2 etc.

§ 101 9. ὁ Ἰησ. 12. εἰπ. οὖν οἱ μαθ. αὐτοῦ G. 17. ἡμέρ. ἤδη G. L. ἤδη ἡμέρ. T. 18. ἡ Βηθαν. G. L. T. 19. καὶ πολ. ἐκ τ. Ἰουδ. G. add αὐτῶν G. L. 20. ὁ Ἰησ. 21. τὸν Ἰησ. G. L. [T.] ὁ ἀδελφ. μ. οὐκ ἂν ἐπεθνήκει G. ++ 22. pref. ἀλλὰ G. [L.] 24. om. ἡ G. 28. ταῦτα G. L. 31. λέγοντες G. + L. 32. ὁ Ἰησ. G. 33. εἰς τ. πόδ. αὐτ. L. 34. αὐτ. εἰς τ. πόδ. G.

ST. JOHN XI.

33 λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσιν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμή-
 34 σατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν, καὶ εἶπεν· Ποῦ θεοίκατε αὐτόν; λέγουσιν
 35 αὐτῷ· Κύριε, ἔρχου καὶ ἴδε. ἐδάκρυσεν ὁ Ἰησοῦς. ἔλεγον οὖν οἱ Ἰουδαῖοι· Ἴδε
 36 πῶς ἐφίλει αὐτόν. τινὲς δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἰδύνατο αὗτος ὁ ἀνοίξας τοὺς
 37 ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν
 38 ἐμβριμούμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο
 39 ἐπ' αὐτῷ. Ἰλέγει ὁ Ἰησοῦς· Ἀρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφή τοῦ
 40 τελευτηκότος Μάρθα· Κύριε, ἥδη ὄζει· τεταρταῖος γάρ ἐστιν. λέγει αὐτῇ ὁ
 41 Ἰησοῦς· Οὐκ εἰπὼν σοι ὅτι ἐὰν πιστεύσῃς, θύη τὴν δόξαν τοῦ θεοῦ; ἦραν οὖν τὸν
 42 λίθον· ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν· Πάτερ, εὐχαριστῶ σοι ὅτι
 43 ἤκουσάς μου. ἐγὼ δὲ ᾔδην ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν
 44 περιστώτα εἶπον, ἵνα πιστεῦσωσιν ὅτι σύ με ἀπέστειλας. καὶ ταῦτα εἰπὼν φωνῇ
 45 μεγάλῃ ἐκραύγασεν· Δάδαρε, δεῦρο ἕξω. ἐξῆλθεν ὁ τεθνηκώς δεδεμένος τοὺς πόδας
 46 καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὤψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ
 47 Ἰησοῦς· Λύσατε αὐτόν καὶ ἄφετε αὐτὸν ὑπάγειν.
 48 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἃ
 49 ἐποίησεν, ἐπίστευσαν εἰς αὐτόν· τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους
 50 καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοῦς.
 51 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον· Τί ποιούμεν,
 52 ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; ἐὰν ἀφώμεν αὐτόν οὕτως, πάντες πιστεύ-
 53 σουσιν εἰς αὐτόν, καὶ ἐλεύσονται εἰς Ῥωμαῖοι καὶ ἀρῶσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ
 54 ἔθνος. εἰς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς·
 55 Ὑμεῖς οὐκ οἴδατε οὐδέν, οὐδὲ λογίσεσθε ὅτι συμφέρει ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ
 56 ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόλῃται. τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ
 57 ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφῆτευσεν ὅτι ἐμελλεν Ἰησοῦς ἀποθνήσκειν
 58 ὑπὲρ τοῦ ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ
 59 διεσκορπισμένα συναγάγῃ εἰς ἓν.
 60 Ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλευσάντο ἵνα ἀποκτείνωσιν αὐτόν. Ἰησοῦς οὖν
 61 οὐκέτι παρρησίᾳ περιπατεῖ ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν χώραν
 62 ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ διέτριβεν μετὰ τῶν μαθητῶν.

* Cf. Lk. iii. 2.

§ 101. 37. ἰδύνατο G. 38. ἐμβριμούμενος G. L. T. 39. τεθνηκός G. ++ 40. ὤψι G. ++
 41. ἦρ. οὖν τ. λίθ., οὗ ἦν ὁ τεθνηκώς κείμενος. 44. pref. καὶ L. om. sec. αὐτόν G. L. [T.]
 45. ἐποίησ. ὁ Ἰησοῦς 46. εἶπον G. L. T. ὁ Ἰησ. G. 50. διαλογίσεσθε G. ++ ἡμῶν G. L.
 51. προεφῆτευσεν G. ἐμελλεν ὁ Ἰησ. (ἐμελ. G.) 53. συνεβουλευσάντο G. 54. add
 αὐτοῦ G. L.

§ 101. Ephraim, to which our Lord retired (vs. 54), is a small, but very strong, city in the N. E. of Judah, on the confines of Samaria, and is identified with the Ephron or Ephraim of 2 Chron. xiii. 19, and is also identified by Robinson (notes in loco, p. 204) with the Ophrah in Benjamin of Josh xviii. 23; 1 Sam. xiii. 17, and with "the lofty site of the modern et-Taiyibeh, situated two hours northeast of Bethel, and six hours and twenty minutes N. N. E. of Jerusalem (reckoning three Roman miles to the hour), adjacent to and overlooking the

§ 102. Concerning the Coming of the Kingdom of God.

ST. MATT. XXIV. 26-28, 37-41.

ST. LUKE XVII. 20-30, 32-37.

- 20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων
 πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπε-
 κρίθη αὐτοῖς καὶ εἶπεν· Οὐκ ἔρχεται ἡ
 βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,
 21 οὐδὲ ἐροῦσιν· Ἴδου ὧδε ἡ ἐκεῖ· ἰδοὺ
 γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν
 ἐστίν.
- 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς· Ἐλεύ-
 σονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν
 τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν,
 23 καὶ οὐκ ὄψεσθε. καὶ ἐροῦσιν ὑμῖν·
 Ἴδου ἐκεῖ, ἰδοὺ ὧδε· μὴ ἀπέλθῃτε μηδὲ
 24 διώξητε. ὥσπερ γὰρ ἡ ἀστραπὴ ἀστρά-
 πτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν
 25 ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς
 τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. πρῶ-
 τον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀπο-
 δοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.
 26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις
 Νῶε,* οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις
 27 τοῦ υἱοῦ τοῦ ἀνθρώπου· ἦσθιον, ἐπινον,
 28 Ἐὰν οὖν εἴπωσιν ὑμῖν· Ἴδου ἐν τῇ
 ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε· Ἴδου ἐν
 29 τοῖς ταμείοις, μὴ πιστεύσητε. ὥσπερ
 γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν
 καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται
 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
 30 ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε,* οὕτως
 ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
 31 ὥς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ
 τοῦ κατακλισμοῦ τρώγοντες καὶ πίνοντες,

* Gen. vi. vii.

§ 102. MATT. 27. ἔστ. καὶ ἡ παρ. G. ^{oo}	37. ἔστ. καὶ ἡ παρ. G.	38. ὥσπερ G.
LK. 21. ἡ ἰδοὺ ἐκεῖ G. L. T.	23. ἰδοὺ ὧδε, ἡ ἰδοὺ ἐκεῖ G. (ἡ G. ^{oo}) L.	24. ἀστρ. ἡ ἀστρ.
G. L. [T.] om. τὸν G.	ἔστ. καὶ ὁ υἱ. [L.]	26. τοῦ Νῶε

broad tract of desert country lying between it and the valley of the Jordan." Our Saviour appears to have remained here until the near approach of the last Passover, when he again crossed the Jordan, and joined the crowds of worshippers going up to Jerusalem. At this point the other Evangelists resume their narrative. The length of the sojourn in Ephraim we have no means of ascertaining, and there are no certain data for determining at precisely what point in St. Luke's narrative the resurrection of Lazarus occurred. It is generally agreed, however, that it is not likely to have been later than the point here assigned, while there is no sufficient reason for putting it earlier.

§ 102. Another instance in which St. Matthew, having omitted the narrative of this period, preserves some important parts of its discourses, by connecting them with a similar discourse uttered somewhat later. By transposing these passages to this place, and into connection with the closely parallel language of St. Luke, the twenty-fourth chapter of St. Matthew may become clearer to the student. A single verse of St. Luke (31), on the other hand, requires to be transposed to that discourse by the arrangement of both St. Matthew and St. Mark. It is also intimately connected with what thus becomes its context in St. Luke.

ST. MATT. XXIV.

γαμούντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας
 30 εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ οὐκ
 ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ
 ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ πα-
 40 ρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. τότε

ἔσονται δύο ἐν τῷ ἀγρῷ, εἰς παραλαμβά-
 41 νεται καὶ εἰς ἀφίεται· δύο ἀλήθουσαι
 ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ

28 μία ἀφίεται. Ὅπου ἔαν ᾗ τὸ πτώμα,
 ἐκεῖ συναχθήσονται οἱ ἄετοί.

ST. LUKE XVII.

ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰς·
 ἦλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ
 κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας.
 28 ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις
 Δῶτ·^a ἦσθιον, ἔπινον, ἠγόραζον, ἐπώ-
 29 λουν, ἐφύτευον, ᾠκοδόμουν· ἡ δὲ ἡμέρα
 ἐξῆλθεν Δῶτ ἀπὸ Σοδόμων,^b ἔβρεξεν
 πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν
 30 ἅπαντας. κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα
 ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.
 32 μνημονεύετε τῆς γυναικὸς^c Δῶτ. ὃς ἔαν
 ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι,
 ἀπολέσει αὐτήν, καὶ ὃς ἔαν ἀπολέσει,
 24 ζωογονήσῃ αὐτήν. λέγω ὑμῖν, ταύτη
 τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς,
 εἰς παραλημφθήσεται καὶ ὁ ἕτερος ἀφε-
 25 θήσεται· ἔσονται δύο ἀλήθουσαι ἐπὶ
 τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ
 26 ἑτέρα ἀφεθήσεται. καὶ ἀποκριθέντες
 λέγουσιν αὐτῷ· Πού, κύριε; ὁ δὲ
 εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ καὶ
 οἱ ἄετοί ἐπισυναχθήσονται.

§ 103. The Parables of the Importunate Widow, and of the Pharisee and Publican.

ST. LUKE XVIII. 1-14.

1 Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε^d προσεύχεσθαι αὐτοὺς καὶ μὴ
 2 ἐγκακεῖν, ἰλέγων· Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἀνθρωπον
 3 μὴ ἐντρεπόμενος. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα·
 4 Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. καὶ οὐκ ἤθελεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα
 5 εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἀνθρωπον ἐντρέπομαι, ἰδιὰ γε τὸ
 παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη
 6 ὑπωπιάζῃ με. εἶπεν δὲ ὁ κύριος· Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· ὁ δὲ
 θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βωόντων αὐτῷ ἡμέρας καὶ

^a Gen. xix.^b ib. 24-26.^c ib. 26.^d Cf. Lk. xi. 5-8.

§ 102. ΜΑΤΤ. 38. ἐγαμίζοντες G. T. γαμίζοντες L. 40. ὁ εἰς bis. G.^o 41. μύλωνι G.
 28. ὅπου γάρ G.^o LK. 27. ἐξεγαμίζοντο G. 28. καὶ ὡς G. L. 30. ταῦτα G. L. 33. σῶσαι
 G. L. (sec.) ἀπολέσῃ (T.) αὐτήν G. [L.] 34. ὁ εἰς 35. καὶ ἡ ἐτ. G. L. 36. δὲ
 ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλημφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται DU etc. om. G. L. T.
 NABEGHKLQS etc. 37. om. sec. καὶ G. [L.] συναχθήσονται οἱ ἄετ. G. L.

§ 103. 1. ἔλεγ. δὲ καὶ G. [T.] om. αὐτοῦς G. ἐκκακεῖν G. ἐγκ. L. T. 3. χήρ. δὲ τις
 4. ἠθέλησεν G.⁺ καὶ ἀνθρ. οὐκ ἐντρ. G. 7. ποιήσει G. πρὸς αὐτόν G. L.

ST. LUKE XVIII.

- 8 νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;
- 9 Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούοντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην. Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ Φαρισαῖος σταθεὶς ταῦτα προσήνυχετο. Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδικοί, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω πάντα ὅσα κτῶμαι. ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπεν τὸ στήθος αὐτοῦ λέγων. Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

§ 104. Instructions concerning Divorce.

ST. MATT. XIX. 3-12.

ST. MARK X. 2-12.

ST. LUKE XVI. 18.

- 8 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· Εἰ ἔξεστιν ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; λέγουσιν αὐτῷ· Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι; λέγει αὐτοῖς· Ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; καὶ εἶπεν· Ἔνεκα τούτου καταλείψει
- 2 Καὶ προσελθόντες οἱ Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο Μωϋσῆς; οἱ δὲ εἶπαν· Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς· ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐ-

^a Deut. xxiv. 1.^b Gen. i. 27; ii. 18-25; v. 2.^c Gen. ii. 24. ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. וְהָיוּ לְבָשָׂר אֶחָד. The Samaritan (both text and version), and Vulgate read וְהָיוּ לְבָשָׂר. The Targum of Onkelos agrees with the Hebrew. Cf. 1 Cor. vi. 16; xi. 8; Eph. v. 30, 31.

§ 103. 7. μακροθυμῶν G. 11. σταθ. πρὸς ἑαυτὸν ταύτ. G. L. ταύτ. πρ. ἑαυτ. T. 12. ἀποδεκατῶ G. L. T. 13. καὶ ὁ G. L. T. ἔτυπ. εἰς τ. στήθ. G.^{oo} 14. om. γὰρ (αὐτοῦ παρ' ἐκείνου L. T.)

§ 104. MATT. 3. λέγοντ. αὐτῷ G.^{oo} ἔξεστ. ἀνθρώπῳ G. T. 7. add αὐτήν G. 4. εἰπ' αὐτοῖς G. 5. ἔνεκεν G. MAR. 2. ἐπηρώτησαν G. 4. εἶπον G. 5. καὶ ἀποκριθεὶς ὁ Ἰησ. G. L. 6. add ὁ θεός G. [L.]

ST. MATT. XIX.

ἄνθρωπος τὸν πατέρα καὶ
τὴν μητέρα καὶ κολληθή-
σεται τῇ γυναικὶ αὐτοῦ, καὶ
ἔσονται οἱ δύο εἰς σάρκα
6 μίαν. ὥστε οὐκέτι εἰσὶν
δύο ἀλλὰ σὰρξ μία. ὁ οὖν
ὁ θεὸς συνέζευξεν, ἄνθρωπος

9 μὴ χωριζέτω. λέγω δὲ ὑμῖν
ὅτι ὃς ἂν ἀπολύσῃ τὴν
γυναῖκα αὐτοῦ μὴ ἐπὶ πορ-
νεΐᾳ καὶ γαμήσῃ ἄλλην,
μοιχᾶται.

10 Λέγουσιν αὐτῷ οἱ μαθη-
ταί· Εἰ οὕτως ἐστὶν ἡ
αἰτία τοῦ ἀνθρώπου μετὰ
τῆς γυναικός, οὐ συμφέρει
11 γαμῆσαι. ὁ δὲ εἶπεν αὐ-
τοῖς· Οὐ πάντες χωροῦσιν
τὸν λόγον τοῦτον, ἀλλ' οἷς
12 δέδοται. εἰσὶν γὰρ εὐνοῦχοι
οἷτινες ἐκ κοιλίας μητρὸς
ἐγενήθησαν οὕτως, καὶ
εἰσὶν εὐνοῦχοι οἷτινες εὐ-
νουχίσθησαν ὑπὸ τῶν ἀν-
θρώπων, καὶ εἰσὶν εὐνοῦχοι
οἷτινες εὐνούχισαν ἑαυτοὺς
διὰ τὴν βασιλείαν τῶν
οὐρανῶν. ὁ δυνάμενος
χωρεῖν χωρεῖτω.

ST. MARK X.

τοῦ καὶ τὴν μητέρα
8 αὐτοῦ, καὶ ἔσονται οἱ
δύο εἰς σάρκα μίαν, ὥστε
οὐκέτι εἰσὶν δύο ἀλλὰ
9 μία σὰρξ. ὁ οὖν ὁ θεὸς
συνέζευξεν, ἄνθρωπος
μὴ χωριζέτω.

10 Καὶ εἰς τὴν οἰκίαν πάλιν
οἱ μαθηταὶ περὶ τούτου
11 ἐπηρώτων αὐτόν. καὶ
λέγει αὐτοῖς· Ὃς ἂν
ἀπολύσῃ τὴν γυναῖκα
αὐτοῦ καὶ γαμήσῃ ἄλλην,
μοιχᾶται ἐπ' αὐτήν·
12 καὶ ἂν αὐτὴ ἀπολύσασα
τὸν ἄνδρα αὐτῆς γαμήσῃ
ἄλλον, μοιχᾶται.

ST. LUKE XVI.

18 Πᾶς ὁ ἀπολύων τὴν
γυναῖκα αὐτοῦ καὶ γαμῶν
ἑτέραν μοιχεύει, καὶ ὁ
ἀπολελυμένην ἀπὸ ἀν-
δρὸς γαμῶν μοιχεύει.

§ 104. MATT. 5. προσκολληθήσεται G.++ 9. εἰ μὴ ἐπὶ πορν. (παρεκτὸς λόγου πορνείας L.)
add καὶ ὁ ἀπολελυμένην γαμήσας, μοιχᾶται G. L. [T.] BCINZ etc. om. NC***DLS etc.
cf. Lk. 10. μαθητ. αὐτοῦ G. L. T. MAR. 7. om. sec. αὐτοῦ G. L. T. add καὶ προσκολ-
ληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ G. L. T. ACLNA etc. om. SB etc. cf. Matt. 10. ἐν
τῇ οἰκίᾳ G.++ μαθητ. αὐτοῦ G. [L.] τοῦ αὐτοῦ G. ἐπηρώτησαν G. L. T. 11. ἐάν G.
12. γυνὴ ἀπολύσῃ G. L. αὐτῆς καὶ γαμή. G. L. γαμηθῇ ἄλλῃ G. LK. 18. πᾶς ὁ
ἀπολελυμ. G.oo

§ 105. Our Lord receives and blesses little Children.

ST. MATT. XIX. 13-15.

13 Τότε προσηνέχθησαν αὐτῷ παῖδιά, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· "Ἀφετε τὰ παῖδιά καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς ἐμέ· τῶν γὰρ τοιούτων ἐστὶν ἡ βασι-

15 λεία τῶν οὐρανῶν. καὶ

ἐπιθεῖς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

ST. MARK X. 13-16.

13 Καὶ προσέφερον αὐτῷ παῖδιά ἵνα ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρονσιν. ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· "Ἀφετε τὰ παῖδιά ἔρχεσθαι πρὸς μέ, μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. καὶ ἐναγκαλισά-

μενος αὐτὰ κατευλόγει, τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

ST. LUKE XVIII. 15-17.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. ὁ δὲ Ἰησοῦς προσεκάλεσάτο αὐτὰ λέγων· "Ἀφετε τὰ παῖδιά ἔρχεσθαι πρὸς μέ καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

§ 106. (A) The Rich Young Man.

ST. MATT. XIX. 16-30.

16 Καὶ ἰδοὺ εἰς προσελθὼν αὐτῷ εἶπεν· Διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχω ζῶν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ· Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις εἰς τὴν ζῶν εἰσελθεῖν, τήρησον τὰς ἐντολάς. Ποίας; φησὶν. ὁ δὲ Ἰησοῦς εἶπεν· "Τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ

ST. MARK X. 17-31.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός. τὰς ἐντολάς οἶδας· "Μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψῃς, μὴ ψευδομαρτυρήσης, μὴ ἀποστρέψῃς, τίμα τὸν πατέρα

ST. LUKE XVIII. 18-30.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· Διδάσκαλε ἀγαθέ, τί ποιήσας ζῶν αἰώνιον κληρονομήσω; εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός· εἰ μὴ εἰς θεός. τὰς ἐντολάς οἶδας· "Μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψῃς, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα

* Ex. xx. 13, etc.; Deut. v. 17, etc.

§ 105. MATT. 14. om. αὐτοῖς G. L. T. με G. L. T. MARK. 14. καὶ μὴ κωλ. L. 15. ἐάν G. 16. χεῖρ ἐπ' αὐτά, ἡλόγει (εὐλ. L.) αὐτά G. L. (κατηνολογεί T.) LK. 15. ἐπετίμησαν G. 16. προσκαλεσάμενος αὐτά, εἶπεν G. L. 17. ἐάν G.

§ 106. (A) MATT. Διδάσκ. ἀγαθέ, G.^{oo} ἔχω G. 17. Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός. 18. λέγει αὐτῷ· ποίας; G. T. ἔφη αὐτ.· πολ. L. LK. 19. ὁ Θεός G. L. T.

ST. MATT. XIX.

- 19 ψευδομαρτυρήσεις, τίμα
τὸν πατέρα καὶ τὴν μητέρα,
καὶ ἁγαπήσεις τὸν πλησίον
20 σου ὡς σεαυτὸν. λέγει
αὐτῷ ὁ νεανίσκος· Πάντα
ταῦτα ἐφύλαξα· τί ἔτι
21 ὑστερῶ; ἔφη αὐτῷ ὁ Ἰη-
σοῦς· Εἰ θέλεις τέλειος
εἶναι, ὑπάγε πώλησόν σου
τὰ ὑπάρχοντα καὶ δὸς πτω-
χοῖς, καὶ ἔξεις θησαυρὸν
ἐν οὐρανῷ, καὶ δεῦρο ἀκο-
22 λούθει μοι. ἀκούσας δὲ ὁ
νεανίσκος ἀπῆλθεν λυπού-
μενος· ἦν γὰρ ἔχων κτή-
ματα πολλά.
23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς
μαθηταῖς αὐτοῦ· Ἀμὴν
λέγω ὑμῖν ὅτι πλούσιος
δυσκόλως εἰσελεύσεται εἰς
τὴν βασιλείαν τῶν οὐρανῶν.
24 πάλιν δὲ λέγω ὑμῖν ὅτι
- εὐκοπώτερόν ἐστιν κάμηλον
διὰ τρυπήματος ραφίδος
εἰσελθεῖν ἢ πλούσιον εἰς τὴν
βασιλείαν τῶν οὐρανῶν.
25 ἀκούσαντες δὲ οἱ μαθηταὶ
ἐξεπλήρουντο σφόδρα λέ-
γοντες· Τίς ἄρα δύναται

ST. MARK X.

- σου καὶ τὴν μητέρα σου.
20 ὁ δὲ ἔφη αὐτῷ· Διδά-
σκαλε, ταῦτα πάντα
ἐφύλαξά μιν ἐκ νεότητός
21 μου. ὁ δὲ Ἰησοῦς ἐμ-
βλέψας αὐτῷ ἠγάπησεν
αὐτὸν καὶ εἶπεν αὐτῷ·
Ἐν σε ὑστερεῖ· ὑπάγε,
ὅσα ἔχεις πώλησον καὶ
δὸς τοῖς πτωχοῖς, καὶ
ἔξεις θησαυρὸν ἐν οὐρανῷ,
καὶ δεῦρο ἀκολούθει μοι.
22 ὁ δὲ στυγνάσας ἐπὶ τῷ
λόγῳ ἀπῆλθεν λυπού-
μενος· ἦν γὰρ ἔχων
κτήματα πολλά.
23 Καὶ περιβεβήμενος
ὁ Ἰησοῦς λέγει τοῖς
μαθηταῖς αὐτοῦ· Πῶς
δυσκόλως οἱ τὰ χρήματα
ἔχοντες εἰς τὴν βασιλείαν
τοῦ θεοῦ εἰσελεύσονται.
24 οἱ δὲ μαθηταὶ ἔθαμβούν-
το ἐπὶ τοῖς λόγοις αὐ-
τοῦ. ὁ δὲ Ἰησοῦς πάλιν
ἀποκριθεὶς λέγει αὐτοῖς·
Τέκνα, πῶς δύσκολόν
ἐστὶν εἰς τὴν βασιλείαν
25 τοῦ θεοῦ εἰσελθεῖν· εὐκο-
πώτερόν ἐστιν κάμηλον
διὰ τῆς τρυμαλιᾶς τῆς
ραφίδος διελθεῖν ἢ πλου-
σιον εἰς τὴν βασιλείαν
26 τοῦ θεοῦ εἰσελθεῖν. οἱ
δὲ περιστῶς ἐξεπλήρουν-

ST. LUKE XVIII.

- σου καὶ τὴν μητέρα σου.
21 ὁ δὲ εἶπεν· Ταῦτα πάν-
τα ἐφύλαξα ἐκ νεότητος.
22 ἀκούσας δὲ ὁ Ἰησοῦς
εἶπεν αὐτῷ· Ἐτι ἐν σοὶ
λείπει· πάντα ὅσα ἔχεις
πώλησον καὶ διάδος πτω-
χοῖς, καὶ ἔξεις θησαυρὸν
ἐν οὐρανοῖς, καὶ δεῦρο
23 ἀκολούθει μοι. ὁ δὲ
ἀκούσας ταῦτα περιλυ-
πος ἐγενήθη· ἦν γὰρ
πλούσιος σφόδρα.
24 Ἴδὼν δὲ αὐτὸν ὁ Ἰη-
σοῦς εἶπεν· Πῶς δυσ-
κόλως οἱ τὰ χρήματα
ἔχοντες εἰς τὴν βασιλείαν
τοῦ θεοῦ εἰσπορεύονται·
25 εὐκοπώτερον γὰρ ἐστὶν
κάμηλον διὰ τρήματος
βελόνης εἰσελθεῖν ἢ
πλούσιον εἰς τὴν βασι-
λείαν τοῦ θεοῦ εἰσελθεῖν.
26 εἶπεν δὲ οἱ ἀκούσαντες·
Καὶ τίς δύναται σωθῆναι;

* Lev. xix. 18.

§ 106. (A) MATT. 19. πατέρ. σου 20. ἐφύλαξά μιν (G.) ἐκ νεότητός μου G.^o 22. νεανίσκ.
τὸν λόγον G. L. T. 24. om. ὅτι G. L. T. διελθεῖν L. τοῦ θεοῦ G. add εἰσελθεῖν G.
(after πλούσιον L. [T.]) 25. μαθητ. αὐτοῦ MAR. 19. om. sec. σου G. T. 20. ἀποκριθεὶς
εἶπεν G. L. ἀποκρ. ἔφη T. 21. σοι G. L. T. add ἅρας τὸν σταυρὸν G.^{oo} [L.] 24. δύσκ.
ἐστ. τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν G. L. T. (but τοῖς G.^{oo} om. L. T.) LK. 21. ἐφύλαξά-
μην G. add. μου G. L. [T.] 22. ἀκούσ. δὲ ταῦτα G. οὐρανῷ G. τοῖς οὐρανοῖς L. T.
23. ἐγένετο G. L. 24. περίλυπον γενόμενον, εἶπ. G. L. [T.] εἰσελεύσονται εἰς τ. βασιλ. G. L.
25. τρυμαλιᾶς G. ραφίδος G. ++ 26. εἶπον G. L. T.

ST. MATT. XIX.

ST. MARK X.

ST. LUKE XVIII.

26 σωθῆναι; ἐμβλέψας δὲ ὁ
Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ
ἀνθρώπους τοῦτο ἀδύνατόν
ἐστιν, παρὰ δὲ θεῷ δυνατὰ
πάντα.

27 Τότε ἀποκριθεὶς ὁ Πέτρος
εἶπεν αὐτῷ· Ἰδοὺ ἡμεῖς
ἀφήκαμεν πάντα καὶ ἠκο-
λουθήσασμέν σοι· τί ἄρα
28 ἔσται ἡμῖν; ὁ δὲ Ἰησοῦς
εἶπεν αὐτοῖς· Ἀμὴν λέγω
ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθή-
σαντές μοι, ἐν τῇ παλυνγε-
νεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς
τοῦ ἀνθρώπου ἐπὶ θρόνου
δόξης αὐτοῦ, καθίσεσθε καὶ
αὐτοὶ ἐπὶ δώδεκα θρόνους
κρίνοντες τὰς δώδεκα φυλὰς
30 τοῦ Ἰσραὴλ. καὶ πᾶς
ὅστις ἀφήκεν ἀδελφοὺς ἢ
ἀδελφὰς ἢ πατέρα ἢ μητέρα
ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίαν
ἐνεκα τοῦ ἰμοῦ ὀνόματος,
πολλαπλασίονα λήμψεται
καὶ ζωὴν αἰώνιον κληρονο-
μήσει. πολλοὶ δὲ ἔσονται
30 πρῶτοι ἔσχατοι καὶ ἔσχατοι
πρῶτοι.

σοντο λέγοντες πρὸς
 ἑαυτοὺς· Καὶ τίς δύναται
 σωθῆναι; ἐμβλέψας αὐ-
 τοῖς ὁ Ἰησοῦς λέγει·
 Παρὰ ἀνθρώποις ἀδύνα-
 τον, ἀλλ' οὐ παρὰ θεῷ·
 πάντα γὰρ δυνατὰ παρὰ
 τῷ θεῷ.

28 Ἦρξατο λέγειν ὁ Πέ-
τρος αὐτῷ· Ἰδοὺ ἡμεῖς
ἀφήκαμεν πάντα καὶ
29 ἠκολούθηκαμέν σοι. ἔφη
ὁ Ἰησοῦς· Ἀμὴν λέγω
ὑμῖν, οὐδεὶς ἐστίν ὃς
ἀφήκεν οἰκίαν ἢ ἀδελ-
φούς ἢ ἀδελφὰς ἢ μητέρα
ἢ πατέρα ἢ τέκνα ἢ
ἀγροὺς ἕνεκεν ἐμοῦ καὶ
ἕνεκεν τοῦ εὐαγγελίου,
30 ἐὰν μὴ λάβῃ ἑκατοντα-
πλασίονα νῦν ἐν τῷ
καιρῷ τοῦτῳ οἰκίας καὶ
ἀδελφούς καὶ ἀδελφὰς
καὶ μητέρας καὶ τέκνα
καὶ ἀγροὺς μετὰ διωγμῶν,
καὶ ἐν τῷ αἰῶνι τῷ
ἐρχομένῳ ζῶναι αἰώνιον.
31 *πολλοὶ δὲ ἔσονται πρῶ-
τοι ἔσχατοι καὶ οἱ
ἔσχατοι πρῶτοι.

¶ ὁ δὲ εἶπεν· Τὰ ἀδύνατα
παρὰ ἀνθρώποις δυνατὰ
παρὰ τῷ θεῷ ἐστίν.

28 Εἶπεν δὲ Πέτρος· Ἰδοὺ
ἡμεῖς ἀφέντες τὰ ἴδια
29 ἠκολουθήσαμεν σοι. ὁ
δὲ εἶπεν αὐτοῖς· Ἀμὴν

λέγω ὑμῖν, οὐδεὶς ἐστὶν
ὃς ἀφῆκεν οἰκίαν ἢ γυ-
ναῖκα ἢ ἀδελφοὺς ἢ
γονεῖς ἢ τέκνα εἵνεκεν
τῆς βασιλείας τοῦ θεοῦ,
30 ὃς οὐχὶ μὴ ἀπολάβῃ
πολλαπλασίονα ἐν τῷ
καιρῷ τούτῳ, καὶ ἐν τῷ

αἰῶνι τῷ ἐρχομένῳ ζωὴν
αἰώνιον.

(B) The Parable of the Laborers.

ST. MATT. XX. 1-16.

1 Ὅμοια γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκονομῶντι, ὅστις ἐξῆλθεν
2 ἅμα πρῶτῃ μισθῶσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. συμφωνήσας δὲ μετὰ
τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

* Matt. xx. 16.

§ 106. (A) ΜΑΤΤ. 26. add <i>ἐστι</i>	28. <i>δμεις</i> G. L.	29. <i>ὅς</i> G. ⁺	<i>μητέρ. ἢ γυναῖκα</i> G.
<i>ἐνεκεν</i> G. L. T.	<i>τοῦ δνόμ. μου</i> G. L. T.	<i>ἐκατονταπλασίονα</i> G.	MAR. 27. <i>ἐμβλ. δέ</i> G. L.
<i>τῷ</i> Θεῷ G. ^o L.	<i>δυνατ. ἐστι</i> G. L.	28. <i>pref. καί</i>	<i>ἠκολουθησαμεν</i> G.
<i>δ' Ἰησ. εἶπεν</i> G. L. T. (but om. <i>δέ</i> G. L. T.)			29. <i>ἀποκριθεὶς δέ</i>
		<i>ἢ πατέρ. ἢ μητέρ. ἢ γυναῖκα ἢ τέκ.</i> G. ^o	om. sec.
<i>ἐνεκεν</i> [L.]	ΛΚ. 28. <i>ὁ Πέτρ. G. L. T.</i>	<i>ἀφήκαμεν πάντα καὶ</i> G. ⁺⁺	29. <i>ὅτι οὐδεὶς</i> G. L. T.
<i>ἐνεκεν</i> G. L. T.	30. <i>οὐ</i> G. L. T.		

ST. MATT. XX.

καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς, καὶ ἐκείνοις
 εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον δώσω ὑμῖν. οἱ δὲ
 ἀπήλθον. πάλιν δὲ ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. Ἐπερὶ
 δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε
 ὅλην τὴν ἡμέραν ἀργοί; Ἰέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει
 αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. ὁψίας δὲ γενομένης λέγει ὁ κύριος
 τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν,
 ἀρξάμενος ἀπὸ τῶν ἑσχατῶν ἕως τῶν πρώτων. καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην
 ὥραν ἔλαβον ἀνὰ δηνάριον. ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλεονα λήμψονται·
 καὶ ἔλαβον τὸ ἀνὰ δηνάριον καὶ αὐτοί. λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου
 λέγοντες· Οὗτοι οἱ ἑσχατοὶ μίαν ὥραν ἐποίησαν, καὶ ἴσους αὐτοὺς ἡμῖν ἐποίησας
 τοῖς βασιτάσας τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν
 εἶπεν· Ἐταῖρε, οὐκ ἄδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; Ἄρον τὸ σὸν καὶ
 ὑπαγε. θέλω δὲ τοῦτῃ τῷ ἑσχατῷ δοῦναι ὡς καὶ σοί· ἢ οὐκ ἔξεστίν μοι ὁ θέλω
 ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρὸς ἐστίν ὅτι ἐγὼ ἀγαθὸς εἰμι;
 οὕτως ἔσονται οἱ ἑσχατοὶ πρῶτοι καὶ οἱ πρῶτοι ἑσχατοί.

§ 107. On the Journey, our Lord again foretells His Death and Resurrection.

[Cf. §§ 70, 73.]

ST. MATT. XX. 17-19.

ST. MARK X. 32-34.

ST. LUKE XVIII. 31-34.

Καὶ ἀναβαίνων ὁ Ἰη-
 σοὺς εἰς Ἱεροσόλυμα

παρέλαβεν τοὺς δώδεκα
 κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ
 εἶπεν αὐτοῖς· Ἰδοὺ

ἀναβαίνομεν εἰς Ἱεροσό-
 λυμα, καὶ ὁ υἱὸς τοῦ ἀν-
 θρώπου παραδοθήσεται

Ἦσαν δὲ ἐν τῇ ὁδῷ ἀνα-
 βαίνοντες εἰς Ἱεροσόλυμα,
 καὶ ἦν προάγων αὐτοὺς ὁ
 Ἰησοῦς, καὶ ἑθαμβοῦντο,
 οἱ δὲ ἀκολουθοῦντες ἐφο-
 βοῦντο. καὶ παραλαβὼν
 πάλιν τοὺς δώδεκα ἤρξατο
 αὐτοῖς λέγειν τὰ μέλλοντα
 αὐτῷ συμβαίνειν, ὅτι ἰδοὺ
 ἀναβαίνομεν εἰς Ἱεροσό-
 λυμα, καὶ ὁ υἱὸς τοῦ ἀν-
 θρώπου παραδοθήσεται

Παραλαβὼν δὲ τοὺς
 δώδεκα εἶπεν πρὸς αὐ-
 τοὺς· Ἰδοὺ ἀναβαίνομεν
 εἰς Ἱερουσαλήμ, καὶ
 τελεσθήσεται πάντα τὰ
 γεγραμμένα διὰ τῶν
 προφητῶν τῷ υἱῷ τοῦ

* Matt. xix. 30; Mar. x. 31.

(B) 3. τὴν τρίτ. 4. κἀκεῖνοις G. L. T. 5. om. sec. δὲ G. L. 6. ἐνδεκάτ. ἔβαν G.⁹⁰
 ἐστῶτ. ἀργούς 7. add καὶ ὁ ἐὰν ᾖ δίκαιον, λήψεσθε G.⁹⁰ 8. ἀπὸδ. αὐτοῖς G. L. [T.]
 10. om. τό G. L. 12. λέγ. ὅτι οὗτ. G. 16. add πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί
 G. L. [T.] CDN. 1.33. etc. Vulg. Syr. etc. om. MBLZ. etc.

§ 107. MATT. 17. δώδεκ. μαθητάς G. L. ἐν τ. ὁδ. καὶ G. MAR. 32. καὶ ἀκολουθ. G. L.
 LK. 31. Ἱεροσόλυμα G. L.

§ 107. How long before this our Lord had left Ephraim does not appear; but it is clear that he was now on his last journey to Jerusalem. He was probably on the other side of the Jordan, as he had not yet (§ 109) reached Jericho.

ST. MATT. XX.

τοῖς ἀρχιερεῦσιν καὶ
γραμματεῦσιν, καὶ κα-
τακρινούσιν αὐτὸν εἰς
19 θάνατον. καὶ παραδώ-
σουσιν αὐτὸν τοῖς ἔθνεσιν
εἰς τὸ ἐμπαῖξαι καὶ μα-
στιγῶσαι καὶ σταυρῶσαι,
καὶ τῇ τρίτῃ ἡμέρᾳ
ἐγερθήσεται.

ST. MARK X.

τοῖς ἀρχιερεῦσιν καὶ τοῖς
γραμματεῦσιν, καὶ κατα-
κρινούσιν αὐτὸν θανάτῳ
καὶ παραδώσουσιν αὐτὸν
24 τοῖς ἔθνεσιν, καὶ ἐμπαίξου-
σιν αὐτῷ καὶ ἐμπτύσουσιν
αὐτῷ καὶ μαστιγώσουσιν
αὐτὸν καὶ ἀποκτενοῦσιν,
καὶ μετὰ τρεῖς ἡμέρας ἀνα-
στήσεται.

ST. LUKE XVIII.

ἀνθρώπου· παραδοθή-
σεται γὰρ τοῖς ἔθνεσιν
καὶ ἐμπαυχθήσεται καὶ ἐμπτυ-
33 σθήσεται, καὶ μαστιγώ-
σαντες ἀποκτενοῦσιν
αὐτόν, καὶ τῇ ἡμέρᾳ τῇ
34 τρίτῃ ἀναστήσεται. καὶ
αὐτοὶ οὐδὲν τούτων συνή-
καν, καὶ ἦν τὸ ῥῆμα
τοῦτο κεκρυμμένον ἀπ'
αὐτῶν, καὶ οὐκ ἐγίνωσκον
τὰ λεγόμενα.

§ 108. The Ambition of the Sons of Zebedee reproved.

ST. MATT. XX. 20-28.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν
υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς,
προσκυνούσα καὶ αἰτουσά τι παρ' αὐτοῦ.
21 ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; λέγει
αὐτῷ· Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ
δύο υἱοὶ μου εἰς ἐκ δεξιῶν καὶ εἰς ἐξ
εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.
22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ
οἶδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ
ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν
23 αὐτῷ· Δυνάμεθα. λέγει αὐτοῖς· Τὸ
μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι
ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων, οὐκ
ἔστιν ἐμὸν τοῦτο δοῦναι, ἀλλ' οἷς ἡτοί-
μασται ὑπὸ τοῦ πατρὸς μου.

ST. MARK X. 35-45.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος
καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες
αὐτῷ· Διδάσκαλε, θέλομεν ἵνα ὁ ἕν
36 αἰτήσωμέν σε ποιήσης ἡμῖν. ὁ δὲ εἶπεν
37 αὐτοῖς· Τί θέλετέ με ποιῆσω ὑμῖν; οἱ
δὲ εἶπαν αὐτῷ· Δὸς ἡμῖν ἵνα εἰς σου ἐκ
δεξιῶν καὶ εἰς σου ἐξ ἁριστερῶν καθίσωμεν
38 ἐν τῇ δόξῃ σου. ὁ δὲ Ἰησοῦς εἶπεν
αὐτοῖς· Οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε
πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπ-
τισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;
39 οἱ δὲ εἶπαν αὐτῷ· Δυνάμεθα. ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς· Τὸ ποτήριον ὃ
ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ
40 ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ
καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ

§ 107. MATT. 18. θανάτῳ G. L. T.
G. [L. T.] τῇ τρίτῃ ἡμέρᾳ G. ++

§ 108. MATT. 21. δεξιῶν σου G. T.
ἐγὼ βαπτίζομαι, βαπτισθῆναι; cf. Mar.
βαπτίζομαι βαπτισθήσεσθε. cf. Mar.
αὐτῷ G. [L.] om. σε G. 36. ποιῆσαί με ὑμῖν G. ++ (om. με L. T.) 37. (and 39.) εἶπον G.
ἐξ εὐωνύμων σου G. (om. σου T. [L.]). 38. καὶ G. ++ 39. τὸ μὲν ποτήρ. G. L. 40. καὶ G.
εὐωνύμ. μου

19. ἀναστήσεται G. L.

MAR. 34. ἀποκτεν. αὐτόν

om. σου after ἐνων.

22. πίνειν, καὶ τὸ βάπτισμα, ὃ

23. pref. καὶ G.

πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ

ἐνων. μου G. °°

om. τοῦτο G. L. T. MAR. 35. om.

37. (and 39.) εἶπον G.

38. καὶ G. ++ 39. τὸ μὲν ποτήρ. G. L. 40. καὶ G.

§ 108. The very similar narrative in Lk. xxii. 25, 26, is not to be confounded with this. That occurred at the last Supper, and it does not appear that James and John were then in any way prominent. In this case, these two (St. Mark) prefer their ambitious request through their mother (St. Matthew), who certainly was not present at the last Supper.

ST. MATT. XX.

24 Ἀκούσαντες δὲ οἱ δέκα ἡγανάκτησαν
 25 περὶ τῶν δύο ἀδελφῶν. ὁ δὲ Ἰησοῦς
 προσκαλεσάμενος αὐτοὺς εἶπεν· Ὁΐ-
 26 दाते ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατα-
 κυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
 27 κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως
 28 ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐστιν ἐν ὑμῖν
 29 μέγας γενέσθαι, ἔσται ὑμῶν διά-
 30 κος, καὶ ὅς ἐστιν ἐν ὑμῖν εἶναι
 31 πρῶτος, ἔσται ὑμῶν δούλος· ὥσπερ
 ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακο-
 νηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι
 τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

ST. MARK X.

ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.
 41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγα-
 42 νακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. καὶ
 προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει
 αὐτοῖς· Ὁΐδατε ὅτι οἱ δοκοῦντες ἄρχειν
 τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ
 43 μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.
 44 οὐχ οὕτως δὲ ἔστιν ἐν ὑμῖν· ἀλλ' ὅς ἐστιν
 45 ἐν ὑμῖν μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν
 46 διάκονος, καὶ ὅς ἐστιν ἐν ὑμῖν εἶναι
 47 πρῶτος, ἔσται πάντων δούλος. καὶ γὰρ
 ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονη-
 θῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν
 ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

§ 109. Two Blind Men healed near Jericho.

ST. MATT. XX. 29-34.

29 Καὶ ἐκπορευομένων
 αὐτῶν ἀπὸ Ἱερειχῶ ἤκο-
 λούθησεν αὐτῷ ὄχλος
 30 πολὺς. καὶ ἰδοὺ δύο
 τυφλοὶ καθήμενοι παρὰ
 τὴν ὁδόν, ἀκούσαντες ὅτι
 Ἰησοῦς παράγει, ἐκρα-
 ξαν λέγοντες· Ἐλέησον
 31 ἡμᾶς, υἱὲ Δαυεὶδ. ὁ δὲ
 ὄχλος ἐπετίμησεν αὐτοῖς

ST. MARK X. 46-52.

46 Καὶ ἔρχονται εἰς Ἱερειχῶ.
 καὶ ἐκπορευομένου αὐτοῦ
 ἀπὸ Ἱερειχῶ καὶ τῶν μαθη-
 τῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ
 ὁ υἱὸς Τιμαίου Βαρτιμαῖος,
 47 τυφλὸς προσαίτης, ἐκάθητο
 παρὰ τὴν ὁδόν. καὶ ἀκού-
 σας ὅτι Ἰησοῦς ὁ Ναζαρηθὺς
 ἐστίν, ἤρξατο κράζειν καὶ
 λέγειν· Υἱὲ Δαυεὶδ Ἰησοῦ,
 48 ἐλέησόν με. καὶ ἐπετίμων

ST. LUKE XVIII. 35-43.

35 Ἐγένετο δὲ ἐν τῷ ἐγ-
 γίζειν αὐτὸν εἰς Ἱερειχῶ
 τυφλὸς τις ἐκάθητο
 παρὰ τὴν ὁδὸν ἑπαιτῶν.
 36 ἀκούσας δὲ ὄχλου δια-
 πορευομένου ἐπυνθάνετο
 37 τί εἴη τοῦτο. ἀπήγγει-
 λαν δὲ αὐτῷ ὅτι Ἰησοῦς
 ὁ Ναζωραῖος παρέρχεται.
 38 καὶ ἐβόησεν λέγων· Ἰη-
 σοῦ υἱὲ Δαυεὶδ, ἐλέησόν

* Cf. Luke xxii. 25, 26.

§ 108. MATT. 24. καὶ ἀκούσ. G. L. T. 26. οὕτως δὲ 26 and 27 ἔστω G.++ 27. ἐάν
 MAR. 42. ὁ δὲ Ἰησ. προσκαλ. αὐτ. (om. καὶ) G. 43. ἔσται G. ἐάν G.

§ 109. MATT. 30. Ἐλέησ. ἡμ. Κύριε, υἱὸς G., Κύριε, ἐλέησ. ἡμ. υἱὲ L. (υἱός) T. MAR. 46. om.
 δ G.++ ὁ τυφλός, ἐκαθ. παρ. τ ὁδ. προσαιτῶν. G. L. (but om. δ L.) Ναζωραῖος G.
 δ υἱὸς G. LK. 35. προσαιτῶν G.

§ 109. St. Matthew speaks of *two* blind men, St. Mark and St. Luke mention only one of them, Bartimæus, who may have been, either previously or subsequently, better known.

A more important difference is, that St. Matthew and St. Mark describe the miracle as having been performed *after our Lord's departure* from Jericho (ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχῶ) while St. Luke says that it was *during his approach* to the city (ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱερειχῶ). The attempt of Grotius, and others, to explain the latter expression merely of our Lord's *being near* the city, cannot be considered as sustained by satisfactory examples of such usage. The true solution of the difficulty seems to lie in the fact that our Lord probably spent some days in Jericho or its vicinity; and while there, would naturally have made excursions into

ST. MATT. XX.

ἵνα σωπῇσωσιν· οἱ δὲ
μείζον ἔκραξαν λέγοντες·
Κύριε, ἐλέησον ἡμᾶς,
32 ἢ Δαυεὶδ. καὶ στὰς ὁ
Ἰησοῦς ἐφώνησεν αὐτοὺς

καὶ εἶπεν· Τί θέλετε
33 ποιῆσω ὑμῖν; λέγουσιν
αὐτῷ· Κύριε, ἵνα ἀνοι-
γῶσιν οἱ ὀφθαλμοὶ ἡμῶν.
34 σπλαγχνισθεὶς δὲ ὁ Ἰη-
σοῦς ᾤψατο τῶν ὀφθαλμῶν
αὐτῶν, καὶ εὐθέως ἀνέ-
βλεψεν, καὶ ἠκολούθη-
σαν αὐτῷ.

ST. MARK X.

αὐτῷ πολλοὶ ἵνα σωπῇσιν·
ὁ δὲ πολλῷ μᾶλλον ἔκραζεν·
Υἱὲ Δαυεὶδ, ἐλέησόν με.
40 καὶ στὰς ὁ Ἰησοῦς εἶπεν·
Φωνήσατε αὐτόν. καὶ φω-
νοῦσιν τὸν τυφλὸν λέγοντες
αὐτῷ· Θάρσει, ἔγειρε, φω-
40 νεὶ σε. ὁ δὲ ἀποβαλὼν τὸ
ἱμάτιον αὐτοῦ ἀναπηδήσας
ἦλθεν πρὸς τὸν Ἰησοῦν.
41 αὐτόν· Τί σοι θέλεις
εἶπεν· Τί σοι θέλεις
ποιῆσω; ὁ δὲ τυφλὸς εἶπεν
αὐτῷ· Ῥαββουνί, ἵνα ἀνα-
33 βλέψω. ὁ δὲ Ἰησοῦς εἶπεν
αὐτῷ· Ὑπαγε, ἡ πίστις
σου σέσωκέν σε. καὶ εὐθέως
ἀνέβλεψεν, καὶ ἠκολούθει
αὐτῷ ἐν τῇ ὁδῷ.

ST. LUKE XVIII.

39 με. καὶ οἱ προάγοντες
ἐπετίμων αὐτῷ ἵνα
σιγήσῃ· αὐτὸς δὲ πολλῷ
μᾶλλον ἔκραζεν· Υἱὲ
Δαυεὶδ, ἐλέησόν με.
40 σταθεὶς δὲ ὁ Ἰησοῦς
ἐκέλευσεν αὐτὸν ἀχθῆναι
πρὸς αὐτόν· ἐγγίσαντος
δὲ αὐτοῦ ἐπηρώτησεν
41 αὐτόν· Τί σοι θέλεις
ποιῆσω; ὁ δὲ εἶπεν·
Κύριε, ἵνα ἀναβλέψω.
42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ·
Ἀνάβλεψον· ἡ πίστις
43 σου σέσωκέν σε. καὶ
παραχρῆμα ἀνέβλεψεν,
καὶ ἠκολούθει αὐτῷ
δοξάζων τὸν θεόν. καὶ
πᾶς ὁ λαὸς ἰδὼν ἔδωκεν
αἶνον τῷ θεῷ.

§ 110. The Visit to Zacchæus.

ST. LUKE XIX. 1-10.

1/2 Καὶ εἰσελθὼν διήρχετο τὴν Ἱερειχώ. καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος,
3 καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ ἦν πλούσιος· καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν,

§ 109. ΜΑΤΤ. 31. ἔκραζον G. υἱὸς G. T. 33. ἀνοιχθῶσιν ἡμ. οἱ ὀφθ. G. 34. ὀφθαλ-
μῶν G. ἀνέβλ. αὐτῶν οἱ ὀφθαλμοὶ· καὶ ἠκολ. G. ΜΑΡ. 49. αὐτ. φωνηθῆναι G. L. ἐγειραι
50. ἀναστὰς G. 51. ἀποκρ. λέγει αὐτ. ὁ Ἰησ. G. L. 52. εὐθέως G. L. ἠκολούθ. τῷ Ἰησοῦ
Lk. 39. σωπῇσιν G. 41. pref. λέγων G. L. [T.]

§ 110. 2. καὶ οὗτος ἦν πλούσιος. G. καὶ αὐτ. [ἦν] πλ. L. καὶ αὐτὸς πλ. T.

the country. Very possibly he spent his nights at some house in the country, and came into the city during the day, as was his custom at Jerusalem, and as is still often done by travellers in the East. A miracle performed when he had thus gone into the country and was nearing the city on his return, might naturally be described by one Evangelist as taking place when he had gone out of the city, and by another with more particularity, as being performed on his approach to the city.

The only objection to this solution — that St. Luke speaks as if he were now first coming near the city on his journey — quite disappears when we remember that he gives no account of the journey at all, and does not so much as mention the sojourn at Ephraim, whence it was undertaken. He merely describes the circumstances under which the miracle was performed.

From the course of the narrative this miracle may have marked our Lord's last return to Jericho; for St. Luke goes on immediately to say that "entering, he passed through Jericho," and then, without pause, he gives the account of the visit to Zacchæus (whose residence must have been in the country), and then the parable of the talents, spoken (Lk. xix. 11) "because of his being near Jerusalem."

ST. LUKE XIX.

4 καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμὼν εἰς τὸ
 5 ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμελλεν διέρχεσθαι.
 6 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε,
 7 σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι. καὶ σπεύσας
 8 κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων. καὶ ἰδόντες πάντες διεγόγγυζον, λέγοντες ὅτι
 9 παρὰ ἁμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλῦσαι. σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν
 κύριον· Ἰδοὺ τὰ ἡμίσειά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἰ
 10 τίνος τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.* εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι
 σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ· ἦλθεν
 γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

§ 111. The Parable of the Ten Minæ. — *Near Jerusalem.*

ST. MATT. XXV. 14–30.

ST. LUKE XIX. 11–28.

11 Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς
 εἶπεν παραβολήν, διὰ τὸ ἐγγὺς εἶναι
 Ἱερουσαλὴμ αὐτόν καὶ δοκεῖν αὐτοῦς
 ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ
 12 θεοῦ ἀναφαίνεσθαι. εἶπεν οὖν·
 13 Ὡςπερ γὰρ ἄνθρωπος ἀποδημῶν^b ἐκά-
 λεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν
 14 αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, καὶ ᾧ μὲν
 15 ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ
 ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ
 ἀπεδήμησεν.
 16 Ἀνθρωπὸς τις εὐγενὴς ἐπορεύθη εἰς
 χώραν μακράν,^b λαβεῖν ἐαυτῷ βασιλεί-
 17 αν καὶ ὑποστρέφαι. καλέσας δὲ δέκα
 δούλους ἐαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς
 καὶ εἶπεν πρὸς αὐτούς· Πραγματεύ-
 18 σασθε ἐν ᾧ ἔρχομαι. οἱ δὲ πολῖται
 αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν
 πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· Οὐ
 θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

* Ex. xxii. 1; Cf. 2 Sam. xii. 6.

^b Cf. Mar. xiii. 34.

§ 110. 4. om. *eis τό* G. L. T. 5. Ἰησ. *εἶδεν αὐτόν, καὶ εἶπ.* G. L.
 7. ἅπαντες G. 8. ἡμίση G., ἡμίσεια L. 9. add *ἐστιν* G. L. T.

§ 111. MATT. 15, 16. *εὐθέως* with *ἀπεδ.* (not with *πορευ.*) G. L. T. LK. 13. *ἔως ἔρχ.* G. ++

§ 111. The question, whether this parable as given by the two Evangelists is the same, must be decided in the affirmative in view of its main scope and purport. There are considerable differences in the narration of it; but these arise from the greater fulness of detail in St. Matthew, and the greater prominence given to its main teaching in St. Luke. The evident design in both is to correct the expectation of the immediate manifestation of "the kingdom of God" (Lk. xix. 11), and to teach that the way to the attainment of its rewards is through long and patient labor in the service of its Lord. This design is more distinctly brought out by St. Luke, and the part of the parable describing the fate of those who would not accept their King, is given by him alone.

St. Matthew, according to his general plan, has placed this parable in a group with others of a somewhat similar character, so that its special design is not so readily observed. On attentive consideration, however, it appears quite plainly enough to show the identity of the two.

ST. MATT. XXV.

ST. LUKE XIX

16 εὐθέως ἵπορευθεὶς ὁ τὰ πέντε τάλαντα
λαβὼν ἤρξατο ἐν αὐτοῖς καὶ ἐποίησεν
17 ἄλλα πέντε τάλαντα. ὡσαύτως ὁ τὰ
18 δύο ἐκέρδησεν ἄλλα δύο. ὁ δὲ τὸ ἐν
λαβὼν ἀπελθὼν ὥρυξεν γῆν καὶ ἐκρύψεν
19 τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. μετὰ δὲ
πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων
ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν.
20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν
προσηύκεν ἄλλα πέντε τάλαντα λέγων·
Κύριε, πέντε τάλαντά μοι παρέδωκας, ἴδε
21 ἄλλα πέντε τάλαντα ἐκέρδησα. ἔφη
αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ
καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ
πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν
22 χαρὰν τοῦ κυρίου σου. προσελθὼν καὶ
ὁ τὰ δύο τάλαντα εἶπεν· Κύριε, δύο
τάλαντά μοι παρέδωκας, ἴδε ἄλλα δύο
23 τάλαντα ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος
αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ
ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε κατα-
στήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου
24 σου. προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον
εἰληφώς εἶπεν· Κύριε, ἔγνω σε ὅτι
σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ
ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρ-
25 πισας· καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ
τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.
26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ·
Πονηρὲ δοῦλε καὶ ὀκνηρῆ, ἤδεις ὅτι θερίζω
ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ
27 διεσκόρπισα; ἔδει σε οὖν βαλεῖν τὰ
ἀργύριά μου τοῖς τραπέζιταις, καὶ ἔλθων
ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
28 ἄρατε οὖν ἅπ' αὐτοῦ τὸ τάλαντον καὶ δότε
τῷ ἔχοντι τὰ δέκα τάλαντα.

15 καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν
λαβόντα τὴν βασιλείαν, καὶ εἶπεν
φωνηθῆναι αὐτῷ τοὺς δούλους τούτους
οἱς δέδωκε τὸ ἀργύριον, ἵνα γνοῖ τίς τί
16 διεπραγματεύσατο. παρεγένετο δὲ ὁ
πρῶτος λέγων· Κύριε, ἡ μνᾶ σου δέκα
17 προσηργάσατο μνᾶς. καὶ εἶπεν αὐτῷ·
Εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ
πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων
18 ἐπάνω δέκα πόλεων. καὶ ἦλθεν ὁ
δεύτερος λέγων· Ἡ μνᾶ σου, κύριε,
19 ἐποίησεν πέντε μνᾶς. εἶπεν δὲ καὶ
τούτῳ· Καὶ σὺ ἐπάνω γίνου πέντε
πόλεων.

20 καὶ ὁ ἕτερος ἦλθεν λέγων· Κύριε, ἰδοὺ
ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν
21 σουδαρίῳ· ἐφοβούμην γάρ σε, ὅτι
ἄνθρωπος αὐστηρὸς εἶ, αἱρεὶς ὁ οὐκ
ἔθηκας, καὶ θερίζεις ὁ οὐκ ἔσπειρας.
22 λέγει αὐτῷ· Ἐκ τοῦ στόματός σου
κρινῶ σε, πονηρὲ δοῦλε. ἤδεις ὅτι
ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἱρων ὁ
οὐκ ἔθηκα, καὶ θερίζων ὁ οὐκ ἔσπειρα;
23 καὶ διὰ τοῦτο οὐκ ἔδωκάς μου τὸ ἀργύριον
ἐπὶ τράπεζαν; καὶ γὰρ ἔλθων σὺν τόκῳ
24 ἂν αὐτὸ ἐπραξα. καὶ τοῖς παρεστῶσιν
εἶπεν· Ἄρατε ἅπ' αὐτοῦ τὴν μνᾶν καὶ
25 δότε τῷ τὰς δέκα μνᾶς ἔχοντι. καὶ
εἶπαν αὐτῷ· Κύριε, ἔχει δέκα μνᾶς.

§ 111. MATT. 16. πορευθὲ δέ G. [L. T.] ἐργάσατο G. L. T. 17. ὡσαύτ. καὶ G. T. [L.]
ἐκέρδ. καὶ αὐτός G.^o ἐν τῇ γῇ G. L. ἀπέκρυψε G.⁺ 20, and 22. add ἐπ' αὐτοῖς G.^o
21. ἔφ. δὲ αὐτ. 22. προσελθ. δέ G. L. T. τάλαντ. λαβὼν εἶπε G.^o 27. τὸ ἀργύριον
G. L. T. LK. 15. ἔδωκε G. γνῶ G. 16. προσειργάσατο (T.) δέκα G. 17. εὖ G.
20. om. ὁ G. 22. λέγ. δέ G.^{oo} L. 23. τὴν τράπεζ. G.^{oo} καὶ ἐγὼ G. 25. εἶπον G.

ST. MATT. XXV.

29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισ-
σευθήσεται· τοῦ δὲ μὴ ἔχοντος, καὶ ὃ
30 ἔχει ἀρθήσεται ἀπ' αὐτοῦ.* καὶ τὸν ἀχρεῖον
δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον·
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων.

ST. LUKE XIX.

28 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθή-
σεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ
ἔχει ἀρθήσεται.*

¶ πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς
μὴ θελήσαντάς με βασιλεῦσαι ἐπ'
αὐτοὺς ἀγάγετε ὥδε καὶ κατασφάζετε
αὐτοὺς ἔμπροσθέν μου.

28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσ-
θεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

§ 112. Our Lord arrives at Bethany six days before the Passover, and is there entertained in the House of Simon the Leper.

ST. MATT. XXVI. 6-13. ST. MARK XIV. 3-9. ST. JOHN XI. 55-XII. 11.

28 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν
Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ
εἰς Ἱεροσόλυμα ἐκ τῆς χώρας
πρὸ τοῦ πάσχα, ἵνα ἀγνίσκωσιν
30 ἑαυτούς. ἐζήτουν οὖν τὸν Ἰη-
σοῦν καὶ ἔλεγον μετ' ἀλλήλων
ἐν τῷ ἱερῷ ἐστηκότες· τί
δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς

* Matt. xiii. 12; Mar. iv. 25; Lk. viii. 18.

§ 111. MATT. 29. ἀπὸ δὲ τοῦ G. ++ 30. ἐκβάλλετε LK. 26. λέγ. γὰρ G. [L. T.]
add ἀπ' αὐτοῦ G. [L.] T. 27. ἐκείνους, τοὺς G. L. om. αὐτοὺς G. L.

§ 112. JNO. 56. ἔλεγον G. L. T.

§ 112. St. John had apparently some reason for especially noting the time (xii. 1) of the feast at Bethany; while St. Matthew and St. Mark merely say that it was during our Lord's stay in Bethany. The two latter omit the account of it at the time of its occurrence; but afterwards, in order to explain why the Jews proceeded against Jesus at the feast, contrary to their intention, they go back to mention the circumstances under which Judas determined upon his treachery. The account of this feast therefore, stands in the same relation to the general course of the narrative in their Gospels as their account of the apprehension of the Baptist (Matt. xiv. 3-5; Mar. vi. 17-20), and is not properly to be considered as a violation of chronological order. It is so plain that St. John has carefully noted the exact order of events, and also that the passage in Matt. xxvi. 6-13 and Mar. xiv. 3-9 is of the nature of an episode (vs. 10 in St. Mark being immediately connected with vs. 2, and vs. 14 in St. Matthew in the same way with vs. 5), that it is unnecessary to give further reasons for the arrangement adopted. The only argument of weight for a different arrangement, by which this narrative is transferred to the evening of the fourth day of the week, is drawn from the fact that on this day the question of putting Jesus to death was formally discussed (Matt. xxvi. 3, 4; Mar. xiv. 1, 2). It was after this that Judas approached the chief priests with his proposal, and this was plainly after the feast. So far there is no difficulty; for Judas may well have waited

ST. MATT. XXVI.

ST. MARK XIV.

ST. JOHN XI.

π τὴν ἑορτήν; δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα, ἐάν τις γνῶ πού ἐστίν, μὴνύσῃ, ὅπως πιάσωσιν αὐτόν.

ST. JOHN XII.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

8 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατα-

1 'Ο οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. ἐποίησαν οὖν αὐτῷ δέιπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.

7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου πολυτίμου καὶ κατέχευεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες· Εἰς τί ἡ

κειμένου αὐτοῦ ἦλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· συντρίψασα τὸν ἀλάβαστρον κατέχευεν αὐτοῦ τῆς κεφαλῆς. ἦσαν δὲ

8 'Ἡ οὖν Μαρία^α λαβούσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἠλείψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς

* Cf. Lk. vii. 36-50.

§ 112. MATT. 7. βαρυτίμου G.T. τὴν κεφαλὴν G. 8. μαθητ. αὐτοῦ G.^{oo} MAR. 3. καὶ συντρίψ. G. L. T. τὸ ἀλάβ. G. τὴν T. αὐτ. κατὰ τῆς κεφ. G. JNO. 57. δεδώκ. δὲ καὶ G. εντολήν G. L. xii. 1. Λάζαρ. ὁ τεθνηκώς G. [L. T.] om. Ἰησοῦς G. δ Ἰησοῦς L. T. 2. om. ἐκ G. L. T. συνανακειμένων

a couple of days before finding a convenient opportunity to close his guilty bargain. But it is urged that the *τότε πορευθείς*, of Matt. xxvi. 14, implies that he went immediately. The difficulty arises only from leaving out of view the parenthetical character of vs. 6-13. The true reference of *τότε* is not to vs. 13, but to vs. 5.

The anointing by the woman at this feast is not to be confounded with that which occurred at an earlier period in the house of another Simon, see Lk. vii. 36-50, § 48 and notes. Nor, on the other hand, can this anointing, as narrated by St. John, be considered different from that narrated in the parallel passages by St. Matthew and St. Mark. Robinson well says "The identity of circumstances is too great, and the alleged differences too few, to leave a doubt on this point."

It is noticeable that the two first Evangelists, neither here nor elsewhere, mention either Lazarus or his sisters.

The expression in Jno. xii. 1, *πρὸ ἐξ ἡμερῶν τοῦ πάσχα* is of great importance to the chronology of this eventful week. The Paschal lamb, according to the law, was to be killed on the fourteenth Nisan (which fell this year on Thursday), and to be eaten the same evening, i.e. according to the Jewish reckoning of the day as beginning at sunset, on the fifteenth Nisan. Now counting back six days, including both days in the six after the Jewish custom, we are brought to the tenth, or Saturday, the Sabbath, as the day on which the feast occurred, and this accords with the ancient tradition on the subject.

ST. MATT. XXVI.

9 ἀπόλεια αὐτῆς; ἰδύνατο

γὰρ τοῦτο πραθῆναι πολ-
λοῦ καὶ δοθῆναι πτωχοῖς.

10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν
αὐτοῖς· Τί κόπους παρέ-
χετε τῇ γυναικί; ἔργον
γὰρ καλὸν ἤργασατο εἰς
11 ἐμέ. πάντοτε γὰρ τοὺς
πτωχοὺς ἔχετε μεθ' ἑαυ-
τῶν, ἐμὲ δὲ οὐ πάντοτε
12 ἔχετε. βαλοῦσα γὰρ
αὕτη τὸ μύρον τοῦτο ἐπὶ
τοῦ σώματός μου πρὸς
τὸ ἐνταφιάσαι με ἐποί-
13 ησεν. ἀμὴν λέγω ὑμῖν,
ὅπου ἂν κηρυχθῇ τὸ
εὐαγγέλιον τοῦτο ἐν ὅλῳ
τῷ κόσμῳ, λαληθήσεται
καὶ ὁ ἐποίησεν αὕτη εἰς
μνημόσυνον αὐτῆς.

ST. MARK XIV.

τινες ἀγανακτοῦντες πρὸς
ἑαυτοὺς· Εἰς τί ἡ ἀπό-
λεια αὕτη τοῦ μύρου
5 γέγονεν; ἰδύνατο γὰρ
τοῦτο τὸ μέρον πραθῆναι
ἐπάνω δηναρίων τριακο-
σίων καὶ δοθῆναι τοῖς
πτωχοῖς· καὶ ἐνεβριμώθη-
6 το αὕτη. ὁ δὲ Ἰησοῦς
εἶπεν· Ἀφετε αὐτήν· τί
αὕτῃ κόπους παρέχετε;
καλὸν ἔργον ἤργασατο
7 ἐν ἐμοί. πάντοτε γὰρ
τοὺς πτωχοὺς ἔχετε μεθ'
ἑαυτῶν καὶ ὅταν θέλῃτε
δύνασθε εὖ ποιῆσαι, ἐμὲ
8 δὲ οὐ πάντοτε ἔχετε. ὁ
ἔσχεν ἐποίησεν· προ-
έλαβεν μυρίσαι μου τὸ
σῶμα εἰς τὸν ἐνταφι-
9 ασμόν. ἀμὴν δὲ λέγω
ὑμῖν, ὅπου ἂν κηρυχθῇ
τὸ εὐαγγέλιον εἰς ὅλον
τὸν κόσμον, καὶ ὁ ἐποίη-
σεν αὕτη λαληθήσεται
εἰς μνημόσυνον αὐτῆς.

ST. JOHN XII.

4 ὁσμῆς τοῦ μύρου. λέγει
δὲ Ἰούδας ὁ Ἰσκαριώτης,
εἰς ἐκ τῶν μαθητῶν αὐτοῦ,
ὁ μέλλων αὐτὸν παραδιδό-
5 ναι· Διατί τοῦτο τὸ μύρον
οὐκ ἐπράθη τριακοσίων
δηνარიῶν καὶ ἐδόθη πτω-
6 χοῖς; εἶπεν δὲ τοῦτο οὐχ
ὅτι περὶ τῶν πτωχῶν ἔμελεν
αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν
καὶ τὸ γλωσσόκομον ἔχων
τὰ βαλλόμενα ἐβάσταζεν.
7 εἶπεν οὖν ὁ Ἰησοῦς· Ἀφες
αὐτήν, ἵνα εἰς τὴν ἡμέραν
τοῦ ἐνταφιασμοῦ μου τη-
8 ρῇσῃ αὐτό· τοὺς πτωχοὺς
γὰρ πάντοτε ἔχετε μεθ'
ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε
ἔχετε.

9 Ἔγνων οὖν ὁ ὄχλος πολλὸς
ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ
ἐστίν, καὶ ἦλθον οὐ διὰ
τὸν Ἰησοῦν μόνον, ἀλλ'
ἵνα καὶ τὸν Λάζαρον ἴω-
σιν, ὃν ἤγειρεν ἐκ νεκρῶν.
10 ἐβουλεύσαντο δὲ οἱ ἀρχι-
ερεῖς ἵνα καὶ τὸν Λάζαρον
11 ἀποκτείνωσιν, ὅτι πολλοὶ
δι' αὐτὸν ὑπήγον τῶν
Ἰουδαίων καὶ ἐπίστευον εἰς
τὸν Ἰησοῦν.

§ 112. MATT. 9. ἰδύνατο G. L. T. τοῦτ. τὸ μύρον 10. ἰεργάσατο G. L. T. MARK. 4. εαυτ.
καὶ λέγοντες G. L. [T.] 5. om. τὸ μύρον ἐνεβριμώθη G. L. T. 6. εἰργάσατο G. L. T.
εἰς ἐμέ 7. δύνασθ. αὐτοὺς εὖ G., αὐτοῖς L. T. 8. εἶχεν αὐτή, ἐποίησ. G. [L. T.]
9. om. δέ G. [L.] ἂν G. L. T. εὐαγγέλ. τοῦτο G. [L.] JOHN. 4. οὖν G. L. T. Ἰούδ.
Σίμωνος Ἰσκ. G. L. 6. εἶχε, καὶ G. L. 7. om. ἵνα and read τετήρηκεν G. 9. om. ὁ G. L. T.

SCHEDULE

OF THE

EVENTS OF EACH DAY OF THE HOLY WEEK,

FOR PARTS VII. AND VIII.

[N. B. — Each day, according to Jewish usage, is reckoned from sunset to sunset; for greater clearness the days according to our reckoning are given in brackets when there is a difference.]

Days of Nisan.	Day of the Week.		
9	7	SATURDAY	The Sabbath. Our Lord, having arrived from Jericho before the Sabbath began, remains at Bethany, and is there anointed in the house of Simon, § 112.
10	1	SUNDAY	The triumphal entry into Jerusalem, § 113.
11	2	MONDAY	In the evening [Sunday] our Lord returns to Bethany, Mar. xi. 11. In the morning [Monday] the fig-tree is cursed; afterwards the Temple is cleansed, § 114.
12	3	TUESDAY	Having returned in the evening [Monday] to Bethany (Matt. xxi. 17; Mar. xi. 19), in the morning [Tuesday] the fig-tree is found withered, § 115; our Lord teaches in the Temple, §§ 116-123; and is visited by certain Greeks, § 124.
13	4	WEDNESDAY	In the evening [Tuesday] our Lord finally leaves the Temple, and on the Mount of Olives, on his way to Bethany, foretells the future, §§ 126-128; [Wednesday] the rulers conspire against him, and make agreement with Judas.
14	5	THURSDAY	"Preparation." Remaining at Bethany, our Lord sends his disciples to make ready the Passover, § 130.
15	6	FRIDAY	In the evening [Thursday] He comes with the disciples and sits down to eat the Passover; He reproves their ambition, § 131; washes their feet, § 132; points out the traitor, § 133; institutes the Lord's Supper, § 134; foretells the desertion of the Twelve and the denials of Peter, § 135; discourses at length with the disciples, § 136; offers his sacerdotal prayer, § 137; goes with the disciples to the Mount of Olives, § 138; endures the agony in the garden, § 139; [Friday] is made prisoner, § 140; taken before Annas and Caiaphas, § 141; examined, denied by Peter, § 142; further examined, condemned, mocked by the servants, and led to Pilate, §§ 143, 144; Judas hangs himself, § 145; Jesus is examined by Pilate, who seeks to release him, § 146; sent to Herod, and back to Pilate, who again seeks to release him, § 147; after further efforts for his release, He is scourged, and delivered to be crucified, § 148; is mocked by the soldiers, § 149; Pilate makes a further, final, effort for his release, § 150; then He is led forth and crucified, §§ 151-157; towards evening, his body is taken from the cross, and laid in the tomb, § 158.
16	7	SATURDAY	A watch is set at the sepulchre, § 159.
17	1	SUNDAY	The Resurrection, §§ 160, etc.

PART VII.

OUR LORD'S TRIUMPHAL ENTRY INTO JERUSALEM, AND THE EVENTS UNTIL THE LAST PASSOVER.

FIRST DAY OF THE WEEK. — SUNDAY.

§ 113. Our Lord's Triumphal Entry into Jerusalem.

MATT. XXI. 1-11. MAR. XI. 1-11. LK. XIX. 29-44. JNO. XII. 12-19.

12 Τῇ ἐπαύριον ὄχλος
πολὺς ὁ ἐλθὼν εἰς
τὴν ἑορτήν, ἀκού-
σαντες ὅτι ἔρχεται
Ἰησοῦς εἰς Ἱεροσό-
13 λυμα, ἔλαβον τὰ
βαῖτα τῶν φοινίκων
καὶ ἐξῆλθον εἰς
ὑπάντησιν αὐτῷ, —

1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθ- φαγή εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς ἀπέστει- λεν δύο μαθητὰς 2 λέγων αὐτοῖς ·	1 Καὶ ὅτε ἐγγί- ζουσιν εἰς Ἱερο- σόλυμα καὶ εἰς Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐ- 2 τοῦ 'καὶ λέγει ·	20 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθ- φαγή καὶ Βηθα- νίαν πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, ἀπέστει- λεν δύο τῶν 30 μαθητῶν 'εἰπὼν ·
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§ 113. MATT. 1. πρὸς G. δ' Ἰησ. G. L. T. MAR. 1. Ἱερουσαλὴμ G. εἰς Βηθφαγή
καὶ Βηθαν. G. + T. LK. 29. add αὐτοῦ G. L. [T.] JNO. 12. δ' Ἰησ.

§ 113. The feast at Bethany having been on the Sabbath (see note § 112), the τῇ ἐπαύριον of Jno. xii. 12 must be the first day of the week, Sunday.

The topography explains this narrative. The road from Bethany to Jerusalem, as it passed along the side of the Mount of Olives, encountered a deep valley, and made a long detour around the head of the valley to avoid the descent and ascent. A short foot-path however, led directly across the valley, and it was probably from the point where this parted from the road that the disciples were sent for the ass to the village on the opposite side where the path again met the road, ἐπὶ τοῦ ἀμφοδου, — a site still marked by ruins. The owner could here see the whole procession winding round the valley, and he must have already known from the multitudes going out from Jerusalem to meet Jesus (Jno. xii. 13) what it meant. He was therefore, ready to acquiesce in the arrangement; and the disciples, taking the ass, went down the road to meet our Lord.

ST. MATT. XXI.	ST. MARK XI.	ST. LUKE XIX.	ST. JOHN XII.
Πορεύεσθε εἰς τὴν κώμην τὴν κατέ- ναντι ὑμῶν, καὶ εὐθὺς εὐρήσετε ὄνον δεδεμένην καὶ πῶλον μετ'	αὐτοῖς· Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπο- ρεύμενοι εἰς αὐ- τὴν εὐρήσετε πῶ- λον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀν- θρώπων οὐπω κε- κάθικεν· λύσατε αὐτὸν καὶ φέρετε.	Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευό- μενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώ- ποτε ἀνθρώπων ἐκάθισεν, καὶ λύ- σαντες αὐτὸν ἀ- γάγετε.	
αὐτῆς· λύσαντες ἀγάγετέ μοι.	αὐτὸν καὶ φέρετε.	καὶ εἰάν τις ὑμᾶς ἐρωτᾷ· Διατί λύ- ετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει.	
καὶ εἰάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε	καὶ εἰάν τις ὑμῖν εἴπῃ· Τί ποιεῖτε τοῦτο; εἵπατε· Ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθὺς αὐτὸν ἀπο- στέλλει πάλιν ὡδε.	καὶ εἰάν τις ὑμᾶς ἐρωτᾷ· Διατί λύ- ετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει.	
ὅτι ὁ κύριος αὐ- τῶν χρεῖαν ἔχει· εὐθὺς δὲ ἀποστε- λεῖ αὐτούς. —	καὶ εὐθὺς αὐτὸν ἀπο- στέλλει πάλιν ὡδε.		
—Παρευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες κα- θὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,	Καὶ ἀπήλθον καὶ εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφο- δου, καὶ λύουσιν	Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς.	
	αὐτόν. καὶ τινες τῶν ἐκεῖ ἐστηκό- των ἔλεγον αὐ- τοῖς· Τί ποιεῖτε λύοντες τὸν πῶ- λον; οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶ- πεν ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.	λύοντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύετε τὸν πῶλον; οἱ δὲ εἶπαν ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει.	
ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια,	καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπι- βάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν,	καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρύμψαντες	εὐρὼν δὲ ὁ Ἰησοῦς ὄνῳ

§ 113. MATT. 2. πορεύθητε G. ἀπέναντι G. εὐθέως G. L. T. 3. εὐθέως G. L.
7. ἐπάνω G. ἱμάτ. αὐτῶν G. [L.] MAR. 2. εὐθέως G. L. om. οὐπω G. λύσαντες
κῆτ. ἀγάγετε G. ++ λύσατε αὐτ. κ. ἀγάγετε L. 3. ὅτι ὁ Κύρ. G. εὐθέως G. ἀποστελεῖ
om. πάλιν G. L. 4. ἀπῆλθ. δέ G. 6. εἶπον G. L. T. καθὼς ἐνετείλατο G. ++ 7. ἤγαγον
G. ++ L. ἐπέβαλον LK. 30. om. καὶ G. L. 31. ἐρεῖτ. αὐτῷ G. [L.] 33, 34. εἶπον G.
34. om. ὅτι G.

ST. MATT. XXI.

καὶ ἐπεκάθισεν
ἐπάνω αὐτῶν.—

1 — τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος·^a Εἰπατε τῇ θυγατρὶ Σιών· Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται· σοὶ πρᾶνς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.—

8 ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἔστρωσαν ἐν τῇ ὁδῷ.
9 οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαυεὶδ, ^b εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, Ὡσαννὰ ἐν τοῖς ὑψίστοις.

ST. MARK XI.

καὶ ἐκάθισεν ἐπ' αὐτόν.

8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στυβάδας, κόψαντες ἐκ τῶν ἀγρῶν.

9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· Ὡσαννὰ, ^b εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
10 εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυεὶδ, Ὡσαννὰ ἐν τοῖς ὑψίστοις.

ST. LUKE XIX.

αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν.

8 πορευομένου δὲ αὐτοῦ ὑπεστρώσαντες τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.
9 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν· χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον ⁸⁸ δυνάμειν, λέγοντες· ^b Εὐλογημένος ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη, καὶ δόξα ἐν ὑψίστοις.

ST. JOHN XII.

ἐκάθισεν ἐπ' αὐτό, καθὼς

ἐστιν γεγραμμένον·
11 Ὁ μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται· καθήμενος ἐπὶ πῶλον ὄνου.—

13 — καὶ ἔκραζον· Ὡσαννὰ, ^b εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.—

^a Zech. ix. 9. Χαῖρε σφόδρα θύγατερ Σιών, κήρυξε θύγατερ Ἱερουσαλὴμ· ἰδοὺ ὁ βασιλεὺς [Alex. N add σου] ἔρχεται σοὶ δίκαιος καὶ σῶζων, αὐτὸς πρᾶνς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον. (ΓΩΨΗΝΓΗ ΨΨΨΨ). Cf. Isa. lxii. 11.

^b Ps. cxviii. (cxviii.) 26. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

§ 113. MATT. 7. ἐπεκάθισαν 4. τοῦτ. δὲ δλον G.^{oo} 5. om. sec. ἐπὶ G. 8. ἔστρωσαν G. L. T. 9. om. αὐτόν G. MARK. 7. ἐπ' αὐτῷ G.⁺⁺ 8. πολλ. δέ G. L. στυβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἔστρωνον εἰς τὴν ὁδόν G. L. (στιβάδ. L.) 9. ἔκραζ. λέγοντες G.^o [L.] 10. βασιλ. ἐν ὀνόματι Κυρίου LK. 35. αὐτῶν G. 38. ὁ ἐρχόμενος βασιλ. G. L. T. JNO. 15. θύγατερ G. 13. ἔκραζον G. om. καὶ G. L.

ST. MATT. XXI.

ST. MARK XI.

ST. LUKE XXI.

ST. JOHN XII.

16 ταῦτα οὐκ ἔγνωσαν
αὐτοῦ οἱ μαθηταὶ
τὸ πρῶτον, ἀλλ'
ὅτε ἐδοξάσθη Ἰη-
σοῦς, τότε ἐμνή-
σθησαν ὅτι ταῦτα
ἦν ἐπ' αὐτῷ γεγραμ-
μένα καὶ ταῦτα
ἐποίησαν αὐτῷ.
17 ἐμαρτύρει οὖν ὁ
ὄχλος ὁ ὢν μετ' αὐ-
τοῦ ὅτι τὸν Λάζαρον
ἐφώνησεν ἐκ τοῦ
μνημείου καὶ ἤγει-
ρεν αὐτὸν ἐκ νεκ-
18 ρῶν. διὰ τοῦτο καὶ
ὑπήντησεν αὐτῷ ὁ
ὄχλος, ὅτι ἤκουσαν
τοῦτο αὐτὸν πε-
ποιηκέναι τὸ ση-
19 μείον. οἱ οὖν Φα-
ρισαῖοι εἶπαν πρὸς
ἐαυτούς· Θεωρεῖτε
ὅτι οὐκ ὠφελεῖτε
οὐδέν· ἴδε ὁ κόσμος
ὀπίσω αὐτοῦ ἀπῆ-
λθεν.

20 Καὶ τινες τῶν
Φαρισαίων ἀπὸ
τοῦ ὄχλου εἶπαν
πρὸς αὐτόν· Δι-
δάσκαλε, ἐπιτί-
μησον τοῖς μαθ-
40 ηταῖς σου. καὶ
ἀποκριθεὶς εἶπεν·
Δέγω ὑμῖν ὅτι
ἐὰν οὗτοι σιωπή-
σουσιν, οἱ λίθοι
κράξουσιν.

41 Καὶ ὡς ἤγγισεν,
ἰδὼν τὴν πόλιν

§ 113. LK. 39. εἶπον G.
Jno. 16. ταῦτα δέ G. [L.]
19. εἶπον G. L.

40. εἶπ. αὐτοῖς G. L. [T.]
ὁ Ἰησ. G. L.

σιωπήσωσιν G.
17. G.+ T. and A. V. read ὅτε

κεκράξονται G. L.
18. ἤκουσε

ST. MATT. XXI.

ST. MARK XI.

ST. LUKE XIX.

ST. JOHN XII.

ἐκλαυσεν ἐπ' αὐτήν,
λέγων ὅτι εἰ ἔγνωσ
καὶ σὺ καίγε ἐν τῇ
ἡμέρᾳ σου ταύτῃ
τὰ πρὸς εἰρήνην
σου· νῦν δὲ ἐκρύβη
ἀπὸ ὀφθαλμῶν σου.
43 ὅτι ἤξουσιν ἡμέ-
ραι ἐπὶ σέ, καὶ
παρεμβλεύουσιν^a οἱ
ἐχθροί σου χάρακά
σοι καὶ περικυκλώ-
σουσίν σε καὶ συν-
έξουσίν σε πάντοθεν,
44 καὶ ἐδαφιοῦσίν σε
καὶ τὰ τέκνα σου
ἐν σοί, καὶ οὐκ ἀφή-
σουσιν λίθον ἐπὶ
λίθον ἐν σοί, ἀνθ' ὧν
οὐκ ἔγνωσ τὸν καιρὸν
τῆς ἐπισκοπῆς σου.

- 10 Καὶ εἰσελθόντος 11 Καὶ εἰσῆλθεν
αὐτοῦ εἰς Ἱερο- εἰς Ἱεροσόλυμα
σόλυμα ἐσεῖσθη εἰς τὸ ἱερόν· καὶ
πᾶσα ἡ πόλις λέ-
γουσα· Τίς ἐστιν
11 οὗτος; οἱ δὲ ὄχλοι
ἐλεγον· Οὗτός
ἐστιν ὁ προφή-
της Ἰησοῦς ὁ
ἀπὸ Ναζαρεθ τῆς
Γαλιλαίας.

περιβλεψάμενος
πάντα, ὁψὲ ἤδη
οὔσης τῆς ὥρας,
ἐξῆλθεν εἰς Βηθ-
ανίαν μετὰ τῶν
δώδεκα.

^a Cf. xxi. 20 ss.; Matt. xxiv. 2 ss.; Mar. xiii. 2 ss.

§ 113. MAR. 11. εἰς Ἱεροσ. δ' Ἰησοῦς καὶ εἰς G.^{oo}
43. παρεμβάλλουσιν G. L. T. 44. λίθῳ G. L.

ἀψίας G. L. T.

LK. 41. ἐπ' αὐτῇ G

SECOND DAY OF THE WEEK. — MONDAY.

§ 114. The Fig-tree cursed. The Temple cleansed.

ST. MATT. XXI. 12-19.

ST. MARK XI. 12-19.

ST. LUKE XIX. 45-48,
XXI. 37, 38.

18 Πρῶτ' δὲ ἐπαναγαγὼν εἰς
τὴν πόλιν ἐπεΐνασεν.

19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς
ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ
οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ
φύλλα μόνον, καὶ λέγει

αὐτῇ· Οὐ μηκέτι ἐκ σοῦ
καρπὸς γένηται εἰς τὸν
αἰῶνα. καὶ ἐξηράνθη πα-
ραχρῆμα ἡ συκὴ.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς
τὸ ἱερὸν τοῦ θεοῦ, καὶ
ἐξέβαλεν* πάντας τοὺς πω-
λούντας καὶ ἀγοράζοντας ἐν
τῷ ἱερῷ, καὶ τὰς τραπέζας
τῶν κολλυβιστῶν κατέ-
στρεψεν καὶ τὰς καθέδρας
τῶν πωλούντων τὰς περι-
στεράς,

12 Καὶ τῇ ἐπαύριον ἐξελ-
θόντων αὐτῶν ἀπὸ Βηθα-

13 νίας ἐπεΐνασεν. καὶ ἰδὼν
συκὴν ἀπὸ μακρόθεν
ἔχουσαν φύλλα, ἦλθεν
εἰ ἄρα τι εὐρήσει ἐν
αὐτῇ, καὶ ἐλθὼν ἐπ' αὐ-
τὴν οὐδὲν εὔρεν εἰ μὴ
φύλλα· ὁ γὰρ καιρὸς

14 οὐκ ἦν σύκων. καὶ
ἀποκριθεὶς εἶπεν αὐτῇ·
Μηκέτι εἰς τὸν αἰῶνα ἐκ
σοῦ μηδὲς καρπὸν φάγοι.
καὶ ἤκουον οἱ μαθηταὶ
αὐτοῦ.

15 Καὶ ἔρχονται εἰς Ἱερο-
σόλυμα. καὶ εἰσελθὼν
εἰς τὸ ἱερὸν ἤρξατο
ἐκβάλλει* τοὺς πωλούν-
τας καὶ τοὺς ἀγοράζον-
τας ἐν τῷ ἱερῷ, καὶ τὰς
τραπέζας τῶν κολλυβισ-
τῶν καὶ τὰς καθέδρας
τῶν πωλούντων τὰς πε-
ριστεράς κατέστρεψεν,
16 καὶ οὐκ ἤφειεν ἵνα τις
διενέγκῃ σκεῦος διὰ τοῦ

45 Καὶ εἰσελθὼν εἰς τὸ
ἱερὸν ἤρξατο ἐκβάλλει*
46 τοὺς πωλούντας, λέγων

* Cf. Jno. ii. 14-16.

§ 114. MATT. 18. πρῶτας G. L. ἐπανάγων G. L. T. 19. om. οὐ G. T. 12. δ' Ἰησ. G.
MAR. 13. om. ἀπὸ G.++ οὐ γὰρ ἦν καιρ. σύκ. G., οὐ γὰρ ἦν δ καιρ. L. 14. ἀποκρ. δ' Ἰησοῦς
οὐδεὶς 15. εἰσελθ. δ' Ἰησοῦς om. sec. τοὺς G. LK. 45. add ἐν αὐτῷ καὶ ἀγοράζοντας
G.°° L.

§ 114. St. Matthew mentions the cursing of the fig-tree retrospectively, in connection with the surprise of the disciples at its withering. It is plain from St. Mark that the day in the temple and the night at Bethany intervened between the two. Although the tree withered immediately, as mentioned by St. Matthew, this could not have been noticed by the disciples until they again passed that way.

St. Luke xxi. 37, 38, is inserted here because it is a general statement, covering several days, and, as it stands in his Gospel, is chiefly retrospective.

ST. MATT. XXI.

13 καὶ λέγει αὐτοῖς· Γέγραπται·^a Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται,

ὁμοίως δὲ αὐτὸν ποιεῖτε

14 ὁ σπήλαιον ληστῶν. καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

15 Ἴδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· Ὡσαννὰ τῷ υἱῷ Δαυεὶδ, ἠγανάκτησαν, καὶ εἶπαν αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί· οὐδέποτε ἀνέγνωτε ὅτι^c ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ὑψίσθη ἐκεῖ.

ST. MARK XI.

17 ἱεροῦ, καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· Οὐ γέγραπται ὅτι^a ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὁμοίως δὲ πεποιήκατε αὐτὸν^b σπήλαιον ληστῶν.

18 Καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβούντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐκπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

19 Καὶ ὅταν ὀψιὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

ST. LUKE XIX.

αὐτοῖς· Γέγραπται· Καὶ ἔσται^a ὁ οἶκός μου οἶκος προσευχῆς·

ὁμοίως δὲ αὐτὸν ἐποιήσατε^b σπήλαιον ληστῶν.

47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ, καὶ οὐκ εὑρίσκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκοίῳν.

ST. LUKE XXI.

27 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ὑψίλιντο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν. καὶ πᾶς ὁ λαὸς ὠρθηρίζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

THIRD DAY OF THE WEEK. — TUESDAY.

§ 115. The Fig-tree found withered away.

ST. MATT. XXI. 20–22.

20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· Πῶς παραχρήμα ἐξηράνθη

ST. MARK XI. 20–25.

20 Καὶ παραπορευόμενοι πρῶτ' εἶδον τὴν συκὴν ἐξηραμένην ἐκ ῥιζῶν. καὶ ἀνα-

^a Isa. lvi. 7. ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν.

^b Jer. vii. 11. μὴ σπήλαιον ληστῶν ὁ οἶκός μου οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ (ἐν αὐτῷ) ἐκεῖ ἐνώπιον ὑμῶν;

^c Ps. viii. 3. (2.) ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον.

§ 114. MATT. 13. ἐποιήσατε G. 15. om. sec. τοὺς G. 16. εἶπον G. MAR. 17. λέγων G. L. ἐποιήσατε G. L. 18. ἀπολέσωσιν G. + ὅτι πᾶς ὁ ὄχλ. G. L. ἐκπλήσσοντο G. L. T. 19. ὅτε G. L. LK. 46. ὁ οἶκ. μου οἶκ. προσευχ. ἐστίν G. L. (pref. ὅτι L.). 48. ἐξεκρέματο G. L. T.

ST. MATT. XXI.

21 ἡ συκὴ· ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἰπητέ· Ἀρθήτι καὶ βλήθητι
22 εἰς τὴν θάλασσαν, γενήσεται· καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

ST. MARK XI.

μνησθεὶς ὁ Πέτρος λέγει αὐτῷ· Ῥαββέ, 22 ἰδε ἡ συκὴ ἣν κατηράσω ἐξήρανται. καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἐχετε 23 πίστιν θεοῦ. ἀμὴν λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἀρθήτι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ 24 γίνεται, ἔσται αὐτῷ. διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἑλάβετε, καὶ ἔσται ὑμῖν.
25 καὶ ὅταν στήκετε προσευχόμενοι,* ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

§ 116. The Authority of Christ questioned.

ST. MATT. XXI. 23-27.

ST. MARK XI. 27-33.

ST. LUKE XX. 1-8.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;
24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι, καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. τὸ βάπτισμα τὸ Ἰωάννου πόθεν 25
26 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατούντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι καὶ ἔλεγον αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν 27 ἵνα ταῦτα ποιῇς; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ 28 ἐξουσίᾳ ταῦτα ποιῶ. τὸ βάπτισμα τὸ Ἰωάννου ἐξ

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ ἐξαγγελλιζομένου ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις 2 καὶ εἶπαν λέγοντες πρὸς αὐτόν· Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον, καὶ εἰπατέ μοι·

4 Τὸ βάπτισμα τὸ Ἰωάννου

* Cf. Matt. vi. 14, 15; xviii. 35, etc.

§ 115. MAR. 22. om. δ 23. ἀμὴν γάρ G. [T.] πιστεύσῃ G. L. T. ἀ λέγει G., ἀ λαλεῖ L. αὐτῷ δ ἐὰν εἴπῃ G.^{oo} L. 24. ὅς. ἂν προσευχόμενοι αὐτ. G. (ἂν G.^{oo}). λαμβάνετε G.+ καὶ τίς G. L. T. 26. εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν G.L. (but om. τοῖς L.) ACDEGHKMNUVXΓΠ etc.; om. T. NBLSA etc.

§ 116. MATT. 23. καὶ ἐλθόντι αὐτῷ G. 25. om. sec. τό G. MAR. 28. λέγουσιν G. L. καὶ τίς G. L. T. 29. ὁ δὲ Ἰησ. ἀποκριθεὶς G. L. ὑμᾶς καὶ γὰρ ἐν. λόγ. G. καὶ γὰρ ὑμ. L. 30. om sec. τό G. LK. 1. ἡμερ. ἐκείνων G.^{oo} ἀρχιερεῖς G.+ L. T. 2. εἶπον G. L. εἰπέ G. L 3. ἔρω λόγον G.^{oo} 4. om. sec. τό G. L. T

ST. MATT. XXI.

ἦν· ἐξ οὐρανοῦ ἡ ἐξ
 ἀνθρώπων· οἱ δὲ διελο-
 γίζοντο παρ' ἑαυτοῖς λέ-
 26 γοντες· Ἐὰν εἴπωμεν·
 Ἐξ οὐρανοῦ, ἔρεϊ ἡμῖν·
 Διὰ τί οὖν οὐκ ἐπιστεύ-
 σατε αὐτῷ; ἐὰν δὲ εἴ-
 πωμεν· Ἐξ ἀνθρώπων,
 φοβούμεθα τὸν ὄχλον·
 ὅτι πάντες γὰρ ὡς προφήτην
 ἔχουσιν τὸν Ἰωάννην.
 27 καὶ ἀποκριθέντες τῷ Ἰη-
 σοῦ εἶπαν· Οὐκ οἶδαμεν.
 ἔφη αὐτοῖς καὶ αὐτός·
 Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
 ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

ST. MARK XI.

οὐρανοῦ ἦν ἡ ἐξ ἀνθρώ-
 πων· ἀποκρίθητέ μοι.
 31 καὶ διελογίζοντο πρὸς
 ἑαυτοὺς λέγοντες· Ἐὰν
 εἴπωμεν· Ἐξ οὐρανοῦ,
 ἔρεϊ· Διὰ τί οὖν οὐκ ἐπι-
 32 στεύσατε αὐτῷ; ἀλλὰ
 εἴπωμεν· Ἐξ ἀνθρώπων,
 — ἐφοβούντο τὸν λαόν·
 ὅτι πάντες γὰρ εἶχον τὸν
 Ἰωάννην ὄντως ὅτι προ-
 33 φήτης ἦν. καὶ ἀποκριθέν-
 τες τῷ Ἰησοῦ λέγουσιν·
 Οὐκ οἶδαμεν. καὶ ὁ
 Ἰησοῦς λέγει αὐτοῖς·
 Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
 ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

ST. LUKE XX.

ἐξ οὐρανοῦ ἦν ἡ ἐξ ἀνθρώ-
 πων· οἱ δὲ συνελογίσαντο
 5 πρὸς ἑαυτοὺς λέγοντες· ὅτι
 ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ,
 ἔρεϊ· Διὰ τί οὐκ ἐπιστεύ-
 6 σατε αὐτῷ; ἐὰν δὲ εἴπωμεν·
 Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας
 καταλιθάσει ἡμᾶς· ὅτι πεπει-
 σμένος γάρ ἐστιν Ἰωάννην
 7 προφήτην εἶναι. καὶ ἀπε-
 κρίθησαν μὴ εἰδέναι πόθεν.
 8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς·
 Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
 ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

§ 117. The Parable of The two Sons.

ST. MATT. XXI. 28–32.

28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. προσελθὼν τῷ πρώτῳ εἶπεν·
 29 Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι. ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ
 30 θέλω, ὕστερον μεταμεληθεὶς ἀπηλθεν. προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὡσαύτως.
 31 ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγὼ, κύριε, καὶ οὐκ ἀπηλθεν. τίς ἐκ τῶν δύο ἐποίησεν τὸ
 θέλημα τοῦ πατρὸς; λέγουσιν· Ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω
 ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.
 32 ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ
 τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ, ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον
 τοῦ πιστεῦσαι αὐτῷ.

§ 118. The Parable of The wicked Husbandmen.

ST. MATT. XXI. 33–46.

33 Ἀλλὴν παραβολὴν
 ἀκούσατε. ἄνθρωπος
 ἦν οἰκοδεσπότης, ὅστις
 ἐφύτευσεν ἀμπελῶνα,

ST. MARK XII. 1–12.

1 Καὶ ἤρξατο αὐτοῖς
 ἐν παραβολαῖς λαλεῖν·
 Ἀμπελῶνα ἄνθρωπος
 ἐφύτευσεν, καὶ περιέθη-

ST. LUKE XX. 9–19.

9 ἤρξατο δὲ πρὸς τὸν λαὸν
 λέγειν τὴν παραβολὴν ταύ-
 την. ἄνθρωπος ἐφύτευ-
 σεν ἀμπελῶνα καὶ ἐξέδετε

* See Matt. iii. 5, 6; xiv. 5, etc.

b Cf. Ps. lxxx. 8–11; Isa. v. 1, 2, etc.

§ 116. MATT. 27. εἶπον G. L. T. MARK. 31. ἐλογίζοντο G.+ 32. ἀλλ' ἐὰν εἴπ. G.^{oo}
 33. ὁ Ἰησ. ἀποκριθεὶς λέγ. G. [L] LK. 5. διὰ τί οὖν οὐκ G.^o [L.] 6. πᾶς ὁ λαὸς G. L.
 § 117. 28. καὶ προσελθ. G. L. T. add μου G.^{oo} L. 29. ὕστερ. δέ G. [L.] T. 30. καὶ
 προσελθ. G. δευτέρῳ L. T. 31. λέγουσ. αὐτῷ G.
 § 118. MATT. 33. ἄνθρ. τις MARK. 1. λέγειν G. LK. 9. ἄνθρ. τις εξέδοτο G. L. T.

ST. MATT. XXI.

καὶ φραγμὸν αὐτῷ περιέ-
 θηκεν καὶ ὤρυξεν ἐν αὐτῷ
 ληνὸν καὶ ὑποδόμησεν
 τὸν οἶνον, καὶ ἐξέδετο αὐτὸν
 γεωργοῖς καὶ ἀπεδήμη-
 34 σεν. ὅτε δὲ ἤγγισεν ὁ
 καιρὸς τῶν καρπῶν, ἀπέ-
 στείλει τοὺς δούλους αὐ-
 τοῦ πρὸς τοὺς γεωργοὺς
 λαβεῖν τοὺς καρπούς
 35 αὐτοῦ. καὶ λαβόντες οἱ
 γεωργοὶ τοὺς δούλους
 αὐτοῦ ὃν μὲν ἔδειραν,
 ὃν δὲ ἀπέκτειναν, ὃν δὲ
 36 ἐλιθοβόλησαν. πάλιν
 ἀπέστειλεν ἄλλους δού-
 λους πλείονας τῶν πρώ-
 των, καὶ ἐποίησαν αὐτοῖς
 37 ὡσαύτως. ὕστερον δὲ
 ἀπέστειλεν πρὸς αὐτοὺς
 τὸν υἱὸν αὐτοῦ, λέγων·
 Ἐντραπήσονται τὸν υἱὸν
 38 μου. οἱ δὲ γεωργοὶ ἰδόν-
 τες τὸν υἱὸν εἶπον ἐν
 ἑαυτοῖς· Οὗτός ἐστιν ὁ
 κληρονόμος· δεῦτε ἀπο-
 κτείνωμεν αὐτὸν καὶ
 39 σχώμεν τὴν κληρονομίαν
 αὐτοῦ. καὶ λαβόντες
 αὐτὸν ἐξέβαλον ἔξω τοῦ
 40 ἀμπελῶνος καὶ ἀπέκτει-
 ναν. ὅταν οὖν ἔλθῃ ὁ
 κύριος τοῦ ἀμπελῶνος,
 41 τί ποιήσει τοῖς γεωργοῖς
 ἐκείνοις; λέγουσιν αὐτῷ·
 Κακοὺς κακῶς ἀπολέσει
 αὐτούς, καὶ τὸν ἀμπε-

ST. MARK XII.

κεν φραγμὸν καὶ ὤρυξεν
 ὑπολήνιον καὶ ὑποδόμη-
 σεν πύργον, καὶ ἐξέδετο
 αὐτὸν γεωργοῖς καὶ ἀπε-
 2 δήμησεν. καὶ ἀπέστειλεν
 πρὸς τοὺς γεωργοὺς τῷ
 καιρῷ δοῦλον, ἵνα παρὰ
 τῶν γεωργῶν λάβῃ ἀπὸ
 τῶν καρπῶν τοῦ ἀμπελῶ-
 3 νος· καὶ λαβόντες αὐτὸν
 ἔδειραν καὶ ἀπέστειλαν
 4 κεῖνον. καὶ πάλιν ἀπέ-
 στείλει πρὸς αὐτοὺς
 ἄλλον δοῦλον· κακείνους
 ἐκεφαλαίωσαν καὶ ἠτί-
 5 μασαν. καὶ ἄλλον ἀπέ-
 στείλει· κακείνους ἀπέ-
 κτειναν, καὶ πολλοὺς
 6 ἄλλους, οὓς μὲν δέροντες,
 οὓς δὲ ἀποκτείνοντες.
 7 ἔτι ἕνα εἶχεν υἱὸν ἀγα-
 πητόν· ἀπέστειλεν αὐτὸν
 ἔσχατον πρὸς αὐτοὺς
 λέγων ὅτι ἐντραπήσονται
 8 τὸν υἱὸν μου. ἐκείνοι δὲ
 οἱ γεωργοὶ πρὸς ἑαυτοὺς
 εἶπαν ὅτι οὗτός ἐστιν ὁ
 κληρονόμος· δεῦτε ἀπο-
 κτείνωμεν αὐτόν, καὶ
 9 ἡμῶν ἔσται ἡ κληρονο-
 μία. καὶ λαβόντες ἀπέ-
 κτειναν αὐτόν, καὶ ἐξέ-
 10 βαλον αὐτὸν ἔξω τοῦ
 ἀμπελῶνος. τί ποιήσει
 11 ὁ κύριος τοῦ ἀμπελῶνος;
 ἐλεύσεται καὶ ἀπολέσει
 τοὺς γεωργοὺς καὶ δώσει

ST. LUKE XX.

αὐτὸν γεωργοῖς καὶ ἀπεδή-
 12 μησεν χρόνους ἱκανοὺς.
 10 καὶ καιρῷ ἀπέστειλεν πρὸς
 τοὺς γεωργοὺς δοῦλον, ἵνα
 ἀπὸ τοῦ καρποῦ τοῦ ἀμπε-
 λῶνος δώσουσιν αὐτῷ· οἱ
 δὲ γεωργοὶ ἐξαπέστειλαν
 11 αὐτὸν δείραντες κενόν. καὶ
 προσέθετο ἕτερον πέμψαι
 δοῦλον· οἱ δὲ κακείνους
 δείραντες καὶ ἀτιμάσαντες
 12 ἐξαπέστειλαν κενόν. καὶ
 προσέθετο τρίτον πέμψαι·
 οἱ δὲ καὶ τοῦτον τραυματί-
 13 σαντες ἐξέβαλον. εἶπεν δὲ
 ὁ κύριος τοῦ ἀμπελῶνος·
 Τί ποιήσω; πέμψω τὸν
 υἱόν μου τὸν ἀγαπητόν·
 ἵσως τοῦτον ἐντραπήσονται.
 14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ
 διελογίζοντο πρὸς ἀλλήλους
 λέγοντες· Οὗτός ἐστιν ὁ
 κληρονόμος· ἀποκτείνωμεν
 αὐτόν, ἵνα ἡμῶν γένηται ἡ
 15 κληρονομία. καὶ ἐκβα-
 λόντες αὐτὸν ἔξω τοῦ
 ἀμπελῶνος ἀπέκτειναν. τί
 οὖν ποιήσει αὐτοῖς ὁ κύριος
 16 τοῦ ἀμπελῶνος; ἐλεύσεται
 καὶ ἀπολέσει τοὺς γεωργοὺς
 τούτους καὶ δώσει τὸν

§ 118. MATT. 33. ἐξέδετο G. L. T. 38. κατάσχωμεν G. + MAR. 1. ἐξέδετο G. L. T.
 2. τοῦ καρποῦ G. L. 3. οἱ δὲ λαβόντ. G. 4. λιθοβολήσαντες ἐκεφαλ. G. ^{οο} καὶ ἀπέστειλαν
 ἡτιμωμένον G. (ἡτίμησαν L. T.) 5. καὶ πάλιν ἄλλ. τοὺς μὲν τοὺς δὲ G. ἀποκτείνοντες
 6. ἔτι οὖν ἔν. G. [L.]. υἱὸν ἔχων G. ἔχων υἱ. L. ἀγαπητ. αὐτοῦ G. ^{οο} ἀπέστ. καὶ αὐτ.
 G. [L.] 7. εἶπον G. 8. om. sec. αὐτόν G. 9. τί οὖν ποι. G. L. T. LK. 10. καὶ ἐν καιρ. G
 δώσω G. 13. τοῦτ. ἰδόντες ἐντρ. G. ^{οο} 14. ἑαυτοὺς G. L. δεῦτε ἀποκτείν. G. ^{οο}

ST. MATT. XXI.

λῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς·¹⁰ Δίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

¹⁵ Ἀκούσαντες δὲ οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.

ST. MARK XII.

τὸν ἀμπελῶνα ἄλλοις.

¹⁰ οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε· Δίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·¹¹ παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

¹² Καὶ ἐζήτουν αὐτὸν — κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.

ST. LUKE XX.

ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· Μὴ γένοιτο. ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο·

¹⁸ Δίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

¹⁹ Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

§ 119. The Parable of the Marriage of the King's Son.

ST. MATT. XXII. 1-14.

¹/₂ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς, λέγων· Ὁμοιωθὴ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· Εἴπατε τοῖς κεκλημένοις· Ἴδού τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦτοί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. οἱ δὲ ἀμελήσαντες ἀπῆλθον, οἱ μὲν εἰς τὸν ἴδιον

^a Ps. cxvii. (cxviii.) 22, 23. λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

§ 118. MATT. 44. καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν G.^o [L.] T. 45. καὶ ἀκούσ. G. L. T. 46. ἐπειδὴ G. L. ὡς πρ. G.⁺⁺ Lx. 16. εἶπον G.

§ 119. 4. ἡτοίμασα G. 5. ὁ μὲν δὲ δέ G.

ST. MATT. XXII.

6 ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ
 7 ὕβρισαν καὶ ἀπέκτειναν. ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα
 8 αὐτοῦ ἀπώλεσεν τοὺς φορεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. τότε λέγει
 9 τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἐτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἀξιοί.
 10 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητε καλέσατε εἰς τοὺς
 11 γάμους. καὶ ἐξελθόντες οἱ δούλοι ἐκάϊνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους
 12 εἶρον, πονηροὺς τε καὶ ἀγαθοὺς, καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων. εἰσελθὼν δὲ
 13 ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα
 14 γάμου. καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ
 15 ἐφωμώθη. τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας
 16 ἐβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 17 τῶν ὀδόντων. πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.*

§ 120 Insidious Questionings (A) of Pharisees, concerning Tribute to Cæsar.

ST. MATT. XXII. 15-22.

ST. MARK XII. 13-17.

ST. LUKE XX. 20-26.

15 Τότε πορευθέντες οἱ
 Φαρισαῖοι συμβούλιον
 ἔλαβον ὅπως αὐτὸν παγί-
 16 δεύσωσιν ἐν λόγῳ. καὶ
 ἀποστέλλουσιν αὐτῷ
 τοὺς μαθητὰς αὐτῶν
 μετὰ τῶν Ἑρωδιανῶν
 λέγοντας· Διδάσκαλε,
 οἶδαμεν ὅτι ἀληθὴς εἶ
 καὶ τὴν ὁδὸν τοῦ θεοῦ
 ἐν ἀληθείᾳ διδάσκεις, καὶ
 οὐ μέλει σοι περὶ οὐ-
 δενός, οὐ γὰρ βλέπεις εἰς
 πρόσωπον ἀνθρώπων·
 17 εἰπὼν οὖν ἡμῖν, τί σοι
 δοκεῖ; ἔξεστιν δοῦναι
 κῆνσον Καίσαρι ἢ οὐ;
 18 γνοὺς δὲ ὁ Ἰησοῦς τὴν
 πονηρίαν αὐτῶν εἶπεν·
 Τί με πειράζετε, ὑποκρι-

13 Καὶ ἀποστέλλουσιν
 πρὸς αὐτὸν τινὰς τῶν
 Φαρισαίων καὶ τῶν
 Ἑρωδιανῶν, ἵνα αὐτὸν
 14 ἀγρεύσωσιν λόγῳ. καὶ
 ἐλθόντες λέγουσιν αὐτῷ·
 Διδάσκαλε, οἶδαμεν ὅτι
 ἀληθὴς εἶ καὶ οὐ μέλει
 σοι περὶ οὐδενός· οὐ
 γὰρ βλέπεις εἰς πρόσω-
 πον ἀνθρώπων, ἀλλ' ἐπ'
 ἀληθείας τὴν ὁδὸν τοῦ
 θεοῦ διδάσκεις· ἔξεστιν
 κῆνσον Καίσαρι δοῦναι
 ἢ οὐ; δώμεν ἢ μὴ δώμεν;
 15 ὁ δὲ ἰδὼν αὐτῶν τὴν ὑπό-

20 Καὶ παρατηρήσαντες
 ἀπέστειλαν ἑγκαθέτους
 ὑποκρινομένους ἑαυτοὺς
 δικαίους εἶναι, ἵνα ἐπιλά-
 βωνται αὐτοῦ λόγου, ἵστε
 παραδοῦναι αὐτὸν τῇ ἀρχῇ
 καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμό-
 21 νος. καὶ ἐπηρώτησαν αὐ-
 τὸν λέγοντες· Διδάσκαλε,
 οἶδαμεν ὅτι ὀρθῶς λέγεις
 καὶ διδάσκεις καὶ οὐ λαμβά-
 νεις πρόσωπον, ἀλλ' ἐπ'
 ἀληθείας τὴν ὁδὸν τοῦ θεοῦ
 διδάσκεις·

22 ἔξεστιν ἡμῖν
 Καίσαρι φόρον δοῦναι ἢ
 οὐ; κατανοήσας δὲ αὐτῶν
 τὴν πανουργίαν εἶπεν πρὸς

* Cf. Matt. xx. 16.

§ 119. 5. εἰς τ. ἐμπορ. G.+ 7. ἀκούσας δὲ ὁ βασιλ. G.++ ὁ δὲ βασ. ἀκούσ. L. 9. ἔν G.
 10. γάμος G. L. T. 13. πόδ. κ. χεῖρ. ἔρατε αὐτὸν καὶ ἐκβαλ. G.^{oo}

§ 120. (A) MATT. 16. λέγοντες G. 17. εἰπέ G. L. T. MAR. 14. οἱ δὲ ἐλθ. G. 15. εἰδώς
 G.+ L. T. LK. 20. εἰς τό G. 22. ἡμῶν G. L. 23. add τί με πειράζετε G.^{oo} L.

ST. MATT. XXII.

19 ταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ
20 δηνάριον. καὶ λέγει αὐ- τοῖς ὁ Ἰησοῦς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπι-
21 γραφή; λέγουσιν· Καί- σαρρος. τότε λέγει αὐ- τοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ
22 τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλ-
θαν.

ST. MARK XII.

κρισιν εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.
18 οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ· Καίσαρος.
17 ὁ δὲ Ἰησοῦς εἶπεν αὐ- τοῖς· Τὰ Καίσαρος ἀπό- δοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐθαύμαζον ἐπ' αὐτῷ.

ST. LUKE XX.

24 αὐτούς· Δείξατέ μοι δηνά- ριον. τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; οἱ δὲ εἶπαν·
25 Καίσαρος. ὁ δὲ εἶπεν πρὸς αὐτούς· Τοῖνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐ- τοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγη-
σαν.

(B) Of Sadducees; concerning the Resurrection.

ST. MATT. XXII. 23-33.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδου- καῖοι λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώ-
24 τησαν αὐτὸν ἰδόντες· Διδάσκαλε, Μωϋσῆς εἶ- πεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμ- βρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ
25 ἀδελφῷ αὐτοῦ. ἦσαν δὲ παρ' ἡμῖν ἐπὶ τὰ ἀδελφοί, καὶ ὁ πρῶτος γήμῃς ἐτε- λεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυ-

ST. MARK XII. 18-27.

18 Καὶ ἔρχονται Σαδδου- καῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες· Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι· Ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελ- φὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα
20 τῷ ἀδελφῷ αὐτοῦ. ἐπὶ τὰ ἀδελφοί ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ

ST. LUKE XX. 27-39.

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντι- λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν λέγοντες· Διδάσκαλε, Μω- υσῆς ἔγραψεν ἡμῖν, Ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἀτεκνός ᾖ, ἵνα λάβῃ ὁ ἀδελ- φὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ
29 ἀδελφῷ αὐτοῦ. ἐπὶ τὰ οὖν ἀδελφοί ἦσαν. καὶ ὁ πρῶ- τος λαβὼν γυναῖκα ἀπέ-

* Deut. xxv. 5. ἐάν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτό, καὶ ἀποθάνῃ εἰς ἐξ αὐτῶν, σπέρμα δὲ μὴ ᾖ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τετελευτηκότος (τετελευτηκότος) ἔξω ἀνδρὶ μὴ ἐγγίζοντι· ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτὴν καὶ λήψεται αὐτὴν ἑαυτῷ γυναῖκα καὶ συνοικήσει αὐτῇ (1leb. פָּתַח־וּ). Cf. Gen. xxxviii. 8.

§ 120. (A) MATT. 20. om. ὁ Ἰησοῦς G. T. 21. λέγουσιν. αὐτῷ G. L. T. 22. ἀπῆλθον G. MAR. 16. εἶπον G. 17. καὶ ἀποκριθεὶς ὁ Ἰησ. G. ἐθαύμασαν G., ἐθαύμαζον L. T.

LK. 24. ἐπιδείξατέ ἀποκριθέντες δὲ εἶπ. G. L. T. εἶπον G. L. 25. αὐτοῖς G. L. § 120. (B) MATT. 23. Σαδ: οἱ λέγ. G. 25. γαμήσας G. MAR. 18. ἐπηρώτησαν G. 19. τέκνα μὴ ἀφῇ G. L. T. τὴν γυναῖκα. αὐτοῦ G. L. 20. ἐπ. οὖν ἀδ. LK. 28. ἀτεκ. ἀποθάνῃ G. L. T.

ST. MATT. XXII.

ναῖκα αὐτοῦ τῷ ἀδελφῷ
20 αὐτοῦ. ὁμοίως καὶ ὁ
δεύτερος καὶ ὁ τρίτος, ἕως

27 τῶν ἑπτὰ. ὕστερον δὲ
πάντων ἀπέθανεν ἡ γυνή.
28 ἐν τῇ ἀναστάσει οὐκ εἶναι
τῶν ἑπτὰ ἔσται γυνή;
πάντες γὰρ ἔσχον αὐτήν.

29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν αὐτοῖς· Πλανᾶσθε,
μὴ εἰδότες τὰς γραφὰς
μηδὲ τὴν δύναμιν τοῦ
30 θεοῦ. ἐν γὰρ τῇ ἀνα-
στάσει οὔτε γαμοῦσιν
οὔτε γαμίζονται, ἀλλ' ὡς
ἄγγελοι θεοῦ ἐν τῷ οὐ-
31 ρανῷ εἰσίν. περὶ δὲ τῆς
ἀναστάσεως τῶν νεκρῶν
οὐκ ἀνέγνωτε τὸ ῥηθὲν
ὑμῖν ὑπὸ τοῦ θεοῦ λέ-

32 γοντος· * Ἐγὼ εἰμι ὁ
θεὸς Ἀβραάμ καὶ ὁ θεὸς
Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ;
οὐκ ἔστιν θεὸς νεκρῶν

33 ἀλλὰ ζώντων· καὶ ἀκού-
σαντες οἱ ὄχλοι ἐξεπλήσ-
σοντο ἐπὶ τῇ διδαχῇ
αὐτοῦ.

ST. MARK XII.

21 ἀφήκεν σπέρμα. καὶ ὁ
δεύτερος ἔλαβεν αὐτήν,
καὶ ἀπέθανεν μὴ κατα-
λιπὼν σπέρμα, καὶ ὁ

22 τρίτος ὡσαύτως· ἡ καὶ οἱ
ἑπτὰ οὐκ ἀφήκαν σπέρ-
μα. ἔσχατον πάντων
καὶ ἡ γυνὴ ἀπέθανεν.
23 ἐν τῇ ἀναστάσει, ὅταν
ἀναστῶσιν, τίνος αὐτῶν
ἔσται γυνή; οἱ γὰρ ἑπτὰ
ἔσχον αὐτὴν γυναῖκα.

24 Ἐφῆ αὐτοῖς ὁ Ἰησοῦς·
Οὐ διὰ τοῦτο πλανᾶσθε,
μὴ εἰδότες τὰς γραφὰς
μηδὲ τὴν δύναμιν τοῦ
25 θεοῦ; ὅταν γὰρ ἐκ νεκρῶν
ἀναστῶσιν, οὔτε γαμοῦ-
σιν οὔτε γαμίζονται, ἀλλ'
εἰσὶν ὡς ἄγγελοι ἐν τοῖς
30 οὐρανοῖς. περὶ δὲ τῶν
νεκρῶν, ὅτι ἐγείρονται,
οὐκ ἀνέγνωτε ἐν τῇ
βίβλῳ Μωϋσέως ἐπὶ τοῦ
βάτου πᾶς εἶπεν αὐτῷ
ὁ θεὸς λέγων· * Ἐγὼ ὁ
θεὸς Ἀβραάμ καὶ ὁ θεὸς
Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ;
37 οὐκ ἔστιν ὁ θεὸς νεκρῶν
ἀλλὰ ζώντων· πολὺ
πλανᾶσθε.

ST. LUKE XX.

30 θανεν ἄτεκνος· καὶ ὁ δεύ-
31 τερος ἡ καὶ ὁ τρίτος ἔλαβεν
αὐτήν, ὡσαύτως δὲ καὶ οἱ
ἑπτὰ οὐ κατέλιπον τέκνα
32 καὶ ἀπέθανον. ὕστερον καὶ
33 ἡ γυνὴ ἀπέθανεν. ἡ γυνὴ
οὖν ἐν τῇ ἀναστάσει τίνος
αὐτῶν γίνεται γυνή; οἱ
γὰρ ἑπτὰ ἔσχον αὐτὴν γυ-
ναῖκα.

34 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·
Οἱ υἱοὶ τοῦ αἰῶνος τούτου
γαμοῦσιν καὶ γαμίζονται,
35 οἱ δὲ καταξωθέντες τοῦ
αἰῶνος ἐκείνου τυχεῖν καὶ
τῆς ἀναστάσεως τῆς ἐκ
νεκρῶν οὔτε γαμοῦσιν οὔτε
36 γαμίζονται· οὔτε γὰρ ἀπο-
θανεῖν ἐπιδύναται, ἰσαγγε-
λοι γὰρ εἰσιν, καὶ υἱοὶ εἰσιν
θεοῦ τῆς ἀναστάσεως υἱοὶ
37 ὄντες. ὅτι δὲ ἐγείρονται
οἱ νεκροί, καὶ Μωϋσέως
ἐμήνυσεν ἐπὶ τῆς βάτου,
ὡς λέγει κύριον· τὸν θεὸν
Ἀβραάμ καὶ θεὸν Ἰσαὰκ
38 καὶ θεὸν Ἰακώβ· θεὸς δὲ
οὐκ ἔστιν νεκρῶν ἀλλὰ
ζώντων· πάντες γὰρ αὐτῷ

39 ζῶσιν. Ἀποκριθέντες δὲ
τινες τῶν γραμματέων
εἶπαν· Διδάσκαλε, καλῶς
εἶπας.

* Ex. iii. 6 (cf. 16.) Ἐγὼ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀβραάμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ.

§ 120. (B) ΜΑΤΤ. 27. καὶ ἡ γυν. G. L. [T.] 30. ἐγαμίζονται G.+ τοῦ Θ. G.^o (om. also Θεοῦ L. T.) om. τῷ G. 32. ὁ θεὸς θεὸς G. MARK. 21. ἀπέθ. καὶ οὐδὲ αὐτὸς ἀφήκε σπέρ. G. L. 22. καὶ ἔλαβον αὐτὴν οἱ ἑπτ. καὶ οὐκ G. [L.] (but καὶ οὐκ L.) ἔσχατη G.+ 23. ἐν τῇ οὖν ἀναστ. G.^o L. 24. καὶ ἀποκριθεὶς ὁ Ἰησ. εἶπεν αὐτ. G. L. 25. γαμίζονται G. ἄγγελ. οἱ ἐν [T.] 26. τῆς βάτ. ὡς εἶπ. G. L. 27. ἀλλ. θεὸς ζών. ὑμεῖς οὖν πολ. G. L. [T.] LK. 30. καὶ ἔλαβεν ὁ δεύτ. τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος G.+ L. 31. καὶ οὐ κατέλ. 32. ὕστερ. δὲ (G^o) πάντων G.^o 33. om. ἡ γυνή G. L. T. 34. καὶ ἀποκριθεὶς εἶπ. G. 34, 35, ἐγαμίζονται G. 36. τοῦ Θεοῦ G. L. 37. τὸν Θ. Ἰσ. καὶ τὸν Θ. Ἰακ. G. 39. εἶπον G

(C) Of a Lawyer, concerning the greatest Commandment.

ST. MATT. XXII. 34-40.

ST. MARK XII. 28-34.

ST. LUKE XX. 40.

24 Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό, καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν· Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ὃ δὲ ἔφη αὐτῷ· Ἄγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. δευτέρα ὁμοία αὐτῇ· Ἄγαπήσεις τὸν πλησίον σου ὡς σεαυτόν· ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συνζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν·

Ποία ἐστὶν ἐντολὴ πρώτη πάντων; ἀπεκρίθη ὁ Ἰησοῦς ὅτι πρώτη ἐστὶν· Ἄκουε Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἐστίν, καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. δευτέρα αὕτη· Ἄγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἐστίν. καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἰς ἐστὶν καὶ οὐκ ἐστὶν ἄλλος πλὴν αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτόν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ

* Deut. vi. 4, 5. Ἄκουε Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν Κύριος εἰς ἐστίν· καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

^b Lev. xix. 18. Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Cf. Matt. v. 44; xix. 19; Lk. x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8, etc.

^c Deut. iv. 35, 39; Isa. xlv. 21, etc.

§ 120. (C.) MATT. 35 add καὶ λέγων G. 37. ὃ δὲ Ἰησοῦς εἶπεν (ἔφη G.) αὐτ. G. 38. πρώτ. καὶ μεγ. (om. ἡ G.) G.+ 39. δευτ. δέ G. L. T. 40. καὶ οἱ προφ. κρέμανται G. MAR. 28. εἰδώς G. πρώτ. πασῶν ἐντολ. (πρ. πάντ. ἐντ G. L.) 29. ὃ δὲ Ἰησ. ἀπεκρ. αὐτῷ G. L. (αὐτῷ [T.]) πρώτ. πασῶν τῶν ἐντολῶν (om. ἐστίν), (πρ. πάντων ἐντολῇ G., πρ. πάντ. [ἐντολῇ ἐστίν] L.) 30. add αὕτη πρώτη ἐντολὴ G. L. T. 31. pref. καὶ G. [L.] δευτ. ὁμοία αὐτ. G. L. T. 32. εἶπας G. L. T. εἰς ἐστ. Θεός. 33. συνέσ. καὶ ἐξ ὅλης τῆς ψυχῆς G. [L.] T.

§ 120. (C.) Doubtless the wily Pharisees chose to put forward as their spokesman a really ingenuous man, who had hitherto honestly rejected the claims of our Lord. Hence St. Mark describes him as answering *ρουνεχῶς*. He came *πειράζων* (St. Matt.); but being deeply impressed by our Lord's answer, he went away (St. Mark) "not far from the kingdom of God." The answer to the question was really the Lord's—whether as St. Matthew describes it, he gave the answer himself, or as St. Mark more particularly specifies, he led on the lawyer to answer it himself.

ST. MATT. XXII.

ST. MARK XII.

ST. LUKE XX.

ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν
 περισσώτερόν ἐστιν πάντων τῶν
 ὀλοκαυτωμάτων καὶ τῶν θυσιῶν.^a
 34 καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν ὅτι
 νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ·
 Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας
 τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτό- 40
 λμα αὐτὸν ἐπερωτῆσαι.

Οὐκέτι γὰρ
 ἐτόλμων ἐπε-
 ρωτᾶν αὐτὸν
 οὐδέν.

§ 121. Our Lord's Question in return : How is Christ David's Son ?

ST. MATT. XXII. 41-46.

ST. MARK XII. 35-37.

ST. LUKE XX. 41-44.

41 Συνηγμένων δὲ τῶν Φαρι-
 σαίων ἐπηρώτησεν αὐτοὺς
 42 ὁ Ἰησοῦς ἰλέγων· Τί ὑμῖν
 δοκεῖ περὶ τοῦ Χριστοῦ;
 τίνος υἱὸς ἐστιν; λέγουσιν
 43 αὐτῷ· Τοῦ Δαυεὶδ. λέγει
 αὐτοῖς· Πῶς οὖν Δαυεὶδ
 ἐν πνεύματι καλεῖ κύριον
 44 αὐτόν, λέγων· Ἐἶπεν κύ-
 ριος τῷ κυρίῳ μου· Κάθου
 ἐκ δεξιῶν μου ἕως ἂν θῶ
 τοὺς ἐχθρούς σου ὑποκάτω
 45 τῶν ποδῶν σου. εἰ οὖν
 Δαυεὶδ καλεῖ αὐτὸν κύριον,
 πῶς υἱὸς αὐτοῦ ἐστίν;

35 Καὶ ἀποκριθεὶς ὁ Ἰη-
 σοῦς ἔλεγεν διδάσκων ἐν
 τῷ ἱερῷ· Πῶς λέγουσιν
 οἱ γραμματεῖς ὅτι ὁ
 Χριστὸς υἱὸς Δαυεὶδ
 36 ἐστιν; αὐτὸς Δαυεὶδ
 εἶπεν ἐν τῷ πνεύματι τῷ
 ἁγίῳ· Ἐἶπεν ὁ κύριος
 τῷ κυρίῳ μου· Κάθου
 ἐκ δεξιῶν μου ἕως ἂν
 θῶ τοὺς ἐχθρούς σου
 ὑποπόδιον τῶν ποδῶν
 37 σου. αὐτὸς Δαυεὶδ λέγει
 αὐτὸν κύριον, καὶ πόθεν
 αὐτοῦ ἐστὶν υἱός; καὶ ὁ
 πολλὸς ὄχλος ἤκουεν αὐ-
 τοῦ ἡδέως.

41 Εἶπεν δὲ πρὸς αὐτούς·
 Πῶς λέγουσιν τὸν Χρισ-
 τὸν εἶναι Δαυεὶδ υἱόν;
 42 αὐτὸς γὰρ Δαυεὶδ λέγει
 ἐν βίβλῳ ψαλμῶν· Ἐἶ-
 πεν ὁ κύριος τῷ κυρίῳ
 μου· Κάθου ἐκ δεξιῶν μου
 43 ἕως ἂν θῶ τοὺς ἐχθρούς
 σου ὑποπόδιον τῶν πο-
 44 δῶν σου; Δαυεὶδ οὖν
 κύριον αὐτὸν καλεῖ, καὶ
 πῶς αὐτοῦ υἱὸς ἐστιν;

46 Καὶ οὐδεὶς ἐδύνατο ἀπο-
 κριθῆναι αὐτῷ λόγον, οὐδὲ
 ἐτόλμησέν τις ἀπ' ἐκείνης
 τῆς ἡμέρας ἐπερωτῆσαι
 αὐτὸν οὐκέτι.

^a Hosea vi. 6, etc.^b Ps. cx. (cix.) 1. εἶπεν ὁ Κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Cf. Acts ii. 35; 1 Cor. xv. 25; Heb. i. 13; x. 12, 13.

§ 120. (C) MATT. 33. πλεῖον G.L. LK. 40. δέ G.L.

§ 121. MATT. 44. ὁ Κύρ. G. ὑποπόδιον G.+ MAR. 36. αὐτ. γὰρ Δα. G. [L. T.]
37. αὐτ. οὖν Δα. G.^o [L.] LK. 42. καὶ αὐτ. Δα. G. L. T.

§ 122. Warning against the Scribes and Pharisees.

ST. MATT. XXIII. 1-3.

ST. MARK XII. 38-40.

ST. LUKE XX. 45-47.

1 Τότε ὁ Ἰησοῦς ἐλά-
λησεν τοῖς ὄχλοις καὶ
τοῖς μαθηταῖς αὐτοῦ
2 ἑλέγων· Ἐπὶ τῆς Μωϋ-
σέως καθέδρας ἐκάθισαν
οἱ γραμματεῖς καὶ οἱ
3 Φαρισαῖοι· πάντα οὖν
ὅσα ἐὰν εἴπωσιν ὑμῖν,
ποιήσατε καὶ τηρεῖτε,
κατὰ δὲ τὰ ἔργα αὐτῶν
μὴ ποιεῖτε· λέγουσιν
γὰρ καὶ οὐ ποιοῦσιν.

38 Καὶ ἐν τῇ διδαχῇ
αὐτοῦ ἔλεγεν· Βλέπετε
ἀπὸ τῶν γραμματέων

45 Ἀκούοντος δὲ παντὸς
τοῦ λαοῦ εἶπεν τοῖς μαθη-
46 ταῖς· Προσέχετε ἀπὸ τῶν
γραμματέων τῶν θελόντων

τῶν θελόντων ἐν ὁδοῖς
περιπατεῖν καὶ ἄσπασ-
μοὺς ἐν ταῖς ἀγοραῖς
39 καὶ πρωτοκαθεδρίας ἐν
ταῖς συναγωγαῖς καὶ
πρωτοκλισίας ἐν τοῖς
40 δείπνοις· οἱ κατεσθίοντες
τὴν οἰκίαν τῶν χηρῶν
καὶ προφάσει μακρὰ
προσευχόμενοι, οὗτοι
λήμψονται περισσότε-
ρον κρίμα.

περιπατεῖν ἐν ὁδοῖς καὶ
φιλονύκτων ἄσπασμοὺς ἐν
ταῖς ἀγοραῖς καὶ πρωτοκα-
θεδρίας ἐν ταῖς συναγωγαῖς
καὶ πρωτοκλισίας ἐν τοῖς
47 δείπνοις, οἱ κατεσθίουσιν
τὴν οἰκίαν τῶν χηρῶν καὶ
προφάσει μακρὰ προσεύ-
χονται· οὗτοι λήμψονται
περισσότερον κρίμα.

§ 123. The Widow's Mite.

ST. MARK XII. 41-44.

ST. LUKE XXI. 1-4.

41 Καὶ καθίσας κατέναντι τοῦ γαζοφυλά-
κίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν
εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι

1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας
εἰς τὸ γαζοφυλάκιον τὰ δῶρά αὐτῶν

* Cf. Matt. xxiii. 5.

b Cf. Matt. xxiii. 6, 7; Lk. xi. 43.

§ 122. MATT. 3. ἔν G. L. T. εἶπας. ὑμ. τηρεῖν (G.^o) τηρεῖτε καὶ ποιεῖτε G. MAR. 38.
καὶ ἔλεγε. αὐτοῖς ἐν τ. διδαχ. G L. LK. 45. add αὐτοῦ G. L.

§ 123. MAR. 41. καθίσ. ὁ Ἰησοῦς G. [L.]

§ 122. The continuation of this discourse in St. Matthew (ver. 5-7), is very similar to the language of St. Mark and St. Luke. It is plain, however, from Lk. xi. 43, etc., that much the same discourse was uttered on more than one occasion. These verses of St. Matthew are therefore placed with the passage of St. Luke (§ 89) to which they are most closely parallel. Matt. xxiii. is apparently a collection of our Lord's sayings without mention of, or reference to, the circumstances under which they were severally uttered.

ST. MARK XII.

43 ἔβαλλον πολλά, καὶ ἐλθοῦσα μία χήρα
πτωχὴ ἔβαλεν λεπτά δύο, ὃ ἐστὶν κοδράν-
43 τής. καὶ προσκαλεσάμενος τοὺς μαθητὰς
αὐτοῦ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι
ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων
βέβληκεν τῶν βαλλόντων εἰς τὸ γαζοφυ-
44 λάκιον· πάντες γὰρ ἐκ τοῦ περισσεύοντος
αὐτοῖς ἔβαλον. αὕτη δὲ ἐκ τῆς ὑστερήσεως
αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
βίον αὐτῆς.

ST. LUKE XXI.

2 πλουσίους. εἶδεν δὲ τινα χήραν πενε-
3 χράν βάλλουσαν ἐκεῖ δύο λεπτά, καὶ
εἶπεν· Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα
ἢ πτωχὴ αὕτη πλείον πάντων ἔβαλεν·
4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος
αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ
τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν
βίον ὃν εἶχεν ἔβαλεν.

§ 124. Our Lord speaks to certain Greeks, who desired to see Him, of His approaching Death. The Voice from Heaven.

ST. JOHN XII. 20-36.

20 Ἦσαν δὲ Ἑλλήνες τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·
21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν
22 λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ,
23 ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. ὁ δὲ Ἰησοῦς ἀποκρίνεται
24 αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ἀμὴν ἀμὴν
λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος
25 μένει· ἐὰν δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει. ὁ φυλὼν^a τὴν ψυχὴν αὐτοῦ ἀπολλύει
αὐτήν, καὶ ὁ μισθὸν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει
26 αὐτήν. ἐὰν ἐμοὶ τις διακονῇ, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου ἐγώ, ἐκεῖ καὶ ὁ
διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.
27 Νῦν ἡ ψυχὴ μου τετάραται, καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης;
28 ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην· Πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν
29 οὖν ὡφωγὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα καὶ ἄλιν δοξάσω. ὁ οὖν ὄχλος ὁ ἐστὼς
ἀκούσας ἔλεγεν βροντὴν γεγενῆσθαι· ἄλλοι ἔλεγον· Ἀγγελος αὐτῷ λελάληκεν.
30 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· Οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς. νῦν
31 κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω,

^a Cf. Matt. x. 39; xvi. 25; Mar. viii. 35; Lk. ix. 24; xvii. 33.

^b Cf. Matt. iii. 17; xvii. 5; Mar. i. 11; ix. 7; Lk. iii. 22; ix. 35.

§ 123. MAR. 43. λέγει βαλόντων G. LK. 2. δὲ καὶ τιν. χήρ. G.^o [L.] 3. πλείον G. T.
4. τὰ δῶρ. τοῦ Θεοῦ G. L. [T.]

§ 124. 22. Ἀνδρ. καὶ πάλιν Ἀνδ. καὶ Φίλ. λέγουσιν. G. 23. ἀπεκρίνατο G. L. 25. ἀπολλέσει
G. L. 26. ἔσται· καὶ. 29. ἐστ. καὶ ἀκούσ. G. T. ἐσθηκώς καὶ ἀκ. L. 30. ὁ Ἰησ. G. L.

§ 124. The Greeks were probably in that precinct of the temple known as the court of the Gentiles; and as our Lord must have been sitting here when he saw the gift of the poor widow (§ 123), this, as Tischendorf has noticed, seems the proper place for the incident. Robinson well observes that after our Lord left the temple at this time, he returned to it no more. This interview therefore could not well have occurred later. The last clause of vs. 36 corresponds with Matt. xxiv. 1; Mar. xiii. 1.

ST. JOHN XII.

³³ καὶ ἂν ὑψωθῶ ἐκ τῆς γῆς,^a πάντας ἐλκύσω πρὸς ἑμαυτόν. τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλον ἀποθνήσκειν.
³⁴ Ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα,^b καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου;
³⁵ τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστιν. περιπατεῖτε ὥς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ.
³⁶ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει· ὥς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

FOURTH DAY OF THE WEEK. — WEDNESDAY.

§ 125. The Jews' Unbelief, notwithstanding the Words and Works of Christ.

ST. JOHN XII. 37–50.

³⁷ Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,
³⁸ ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ, ὃν εἶπεν· Ὁ Κύριε, τίς ἐπίστευσεν τῇ
³⁹ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη; Ἰδιὰ τοῦτο οὐκ ἠδύναντο
⁴⁰ πιστεῦναι, ὅτι πάλιν εἶπεν Ἡσαίας·^c Ἐτεύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ
⁴¹ ἐπώρρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ
⁴² καὶ στραφῶσιν καὶ ἰάσονται αὐτούς. ταῦτα εἶπεν Ἡσαίας ὅτι εἶδεν^d τὴν δόξαν αὐτοῦ,
⁴³ καὶ ἐλάλησεν περὶ αὐτοῦ. ὁμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς
⁴⁴ αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται.
⁴⁵ ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μάλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.
⁴⁶ Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλὰ εἰς
⁴⁷ τὸν πέμψαντά με, καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. ἐγὼ φῶς εἰς τὸν
⁴⁸ κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. καὶ ἐάν τις
⁴⁹ μου ἀκουσῇ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα

^a Cf. Num. xxi. 8, 9; Jno. iii. 14.^b Cf. Ps. lxxxix. 36, 37; cx. 4; Isa. ix. 7; Dan. ii. 44; vii. 14, 27; Mic. iv. 7, etc.^c Isa. liiii. 1. Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη; cf. Rom. x. 16.^d Isa. vi. 9, 10. πορεύθητι καὶ εἶπὼν τῷ λαῷ τούτῳ· Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὤσιν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ ἰάσονται αὐτούς. Cf. Matt. xiii. 13–15; Mar. iv. 12; Lk. viii. 10; Acts xxviii. 25–27.^e Isa. vi. 1–10.

§ 124. 34. om. οὖν G. L. T.

35. μεθ' ὑμῶν

35. and 36. ἕως G.

36. ὁ Ἰησ. G.

§ 125. 40. πεπώρρωκεν G. L.

ἐπιστραφῶσι G.

ἰάσονται G. ++

41. δε

47. πιστεύῃ G. ++

§ 125. After the reflections of the Evangelist in vs. 37–43, he records other words of our Lord, which are not to be considered as a later utterance, but rather as previously spoken, and now recalled and recorded, to show the authority for these reflections.

ST. JOHN. XII.

- κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος, ὃν ἐλάλησα, ἐκείνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

§ 126. Our Lord's Prophecy of the Destruction of Jerusalem, and of the Future.

ST. MATT. XXIV. 1-25,
29-36, 42. X. 21-25.

ST. MARK XIII. 1-37.

ST. LUKE XXI. 5-36,
XVII. 31.

- 1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο· καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδιδῆσαι αὐτῷ τὰς

- 2 οἰκοδομὰς τοῦ ἱεροῦ. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὡς λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται.

- 3 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσ-

ἦλθον αὐτῷ οἱ μαθηταὶ κατ'

ἰδίαν λέγοντες· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ

- 4 αἰῶνος; καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.

- 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες·

- 1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποτα-

- 2 παὶ οἰκοδομαί. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῇ.

- 3 Καὶ καθημένον αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτα αὐτὸν κατ' ἰδίαν ὁ Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας·

- 4 Εἰπὼν ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συν-

- 5 τελεῖσθαι πάντα; ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.

- 6 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι

- 5 Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις

- καλοῖς καὶ ἀναθέμασιν

- 6 κεκόσμηται, εἶπεν· Ταῦ-

- τα ἄθεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται.

- 7 Ἐπηρώτησαν δὲ αὐτὸν λέγοντες· Διδάσκαλε, πότε οὖν ταῦτα ἔσται

- καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;

- 8 ὁ δὲ εἶπεν· Βλέπετε μὴ πλανηθῇτε· πολλοὶ γὰρ

- ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες·

* Cf. 1 Kings ix. 7; Jer. xxvi. 18; Mic. iii. 12, etc.

§ 125. 48. Tischendorf, by an error as it appears, omits ἐν before τῇ ἐσχ. ἡμ.

§ 126. MATT. 2. ὁ δὲ Ἰησοῦς εἶπ.

οὐ μὴ καταλυθ.

49. ἔδωκε G.

MAR. 2. Ἰησ. ἀποκριθεὶς εἶπ.

G. L. ἐπὶ λίθῳ G. L.

3. τῆς συντελεί. G.

4. εἰπέ G.

5. Ἰησ. ἀποκριθεὶς αὐτ. ἤρξ.

G. L. 6. πολ. γὰρ ἐλεύσ. G. L. T.

ST. MATT. XXIV.

Ἐγώ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.
 6 μελλήσετε δὲ ἀκοῦειν πολέμους καὶ ἀκοὰς πολέμων· ὁράτε μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω
 7 ἔστιν τὸ τέλος. ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σει-
 8 σμοὶ κατὰ τόπους. πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.
 9 τότε παραδώσουσιν* ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ
 10 τὸ ὄνομά μου. καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώ-
 11 σουσιν καὶ μισήσουσιν ἀλλήλους. καὶ πολλοὶ ψευδοπροφήται^b ἐγερθή-
 12 σονται καὶ πλανήσουσιν πολλούς. καὶ διὰ τὸ πλη-
 13 θυνθῆναι τὴν ἀνομίαν ψυχὴ σεται ἡ ἀγάπη τῶν πολλῶν.
 14 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνε-
 15 σιν, καὶ τότε ἔξει τὸ τέλος.

ST. MARK XIII.

Ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν. 7 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.
 8 ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους,
 9 ἔσονται λιμοί. ἀρχὴ ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παρα-
 10 δώσουσιν* ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγε-
 11 μόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς.
 12 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.

ST. LUKE XXI.

Ἐγώ εἰμι, καὶ ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε 9 ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοη-
 10 θῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθὺς τὸ τέλος.
 11 τότε ἔλεγεν αὐτοῖς· Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, σεισμοὶ τε
 12 μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μέγала
 13 ἔσται. Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν* ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδι-
 14 δόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομέ-
 15 νους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου·

11 Καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ^c προ-
 12 μεριμνᾶτε τί λαλήσητε,

18 ἀποβή-
 19 σεται ὑμῖν εἰς μαρτύριον.

14 Ὅτε οὖν ἐν ταῖς καρ-
 15 διαῖς ὑμῶν μὴ^c προμε-
 16 λετᾶν ἀπολογηθῆναι·

* Cf. Matt. x. 17, 18; Lk. xii. 11.

^c Cf. Matt. x. 19, 20; Lk. xii. 11, 12.

§ 126. MATT. 6. πάντα γενέσθ. G.^o MAR. 7. δεῖ γὰρ γενέσθ. G. L. [T.] add καὶ ταραχαί G.^o 9. ἀρχαί G.+ Lk. 8. ὅτι ἐγ. εἰμ. G. [L. T.] 12. ἀπάντων om. sec. τὰς G. L. οὖν εἰς τὰς καρδίας G.

7. λιμ. καὶ λοιμοὶ καὶ σεισ. G. 8. καὶ ἔσονται. σεισ. G. L. καὶ ἔσονται. λιμ. G. L. [T.] παραδός. γὰρ G. L. [T.] μὴ οὖν πορευθ. G. ἀγομένους G. L.

9. om. τῶν 11. ὅταν δὲ G. ἀγάγωσιν 11. μεγάλ. κατ. τόπ. καὶ λιμ. G. L. 13. ἀποβήσ. δέ G. L. [T.] 14. θέσθε

ST. MATT. X, XXIV.

ST. MATT. X.

- 21 Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς,
 22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.
 23 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.
 24 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ· εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

ST. MATT. XXIV.

- 15 Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ

ST. MARK. XIII.

- ἀλλ' ὁ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.
 12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

ST. LUKE. XXI.

- 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ δυνήσονται ἀντιστήναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν. παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ὑμῶν,
 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλῃται· ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

- 14 Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω,

- 20 Ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων Ἱερουσαλὴμ, τότε γινώτε, ὅτι ἤγγικεν ἡ ἐρήμωσις

* Cf. Lk. vi. 40; Jno. xiii. 16; xv. 20.

† Dan. ix. 27. καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων. עֲזָרָה עֲזָרָה עֲזָרָה עֲזָרָה. Cf. viii. 13. ἡ ἁμαρτία ἐρημώσεως and xi. 31, βδέλυγμα ἡφανισμένων (LXX. ἐρημώσεως) and xii. 11.

§ 126. MATT. x. 23. ἄλλην G. (ἐτέρ. κἀν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην. G. κἀν ἐν τῇ ἐτέρᾳ διώκ. etc. [L.]) ἕως ἀν' ἐλθ. G. L. T. 25. ἐπέκαλεσαν xxiv. 15. ἐστὼς G. + MAR. 11. λαλήσ. μὴ δὲ μελετᾶτε G.^{oo} [L.] 12. παραδῶσ. δέ G. 14. βδέλ. τ. ἐρημ. τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου [L.] ἐστὼς G. ἐστηκός L. LK. 15. ἀντειπ. οὐδὲ ἀντιστ. (ἀντιστ. οὐδὲ ἀντειπ. L., ἀντειπ. ἢ ἀντιστ. G., ἀντιστ. [ἢ ἀντειπ.] T.) πάντες G. L. 20. τὴν Ἱερουσ. G.

ST. MATT. XXIV.

ἀγίῳ, ὁ ἀναγινώσκων νοεί-
16 τω, τότε οἱ ἐν τῇ Ἰουδαίᾳ
φευγέτωσαν ἐπὶ τὰ ὄρη,

17 ὁ ἐπὶ τοῦ δώματος μὴ
καταβάτω ἄραι τὰ ἐκ τῆς
18 οἰκίας αὐτοῦ, καὶ ὁ ἐν τῷ
ἀγρῷ μὴ ἐπιστρεψάτω ὀπί-
σω ἄραι τὸ ἱμάτιον αὐτοῦ.

19 οὐαὶ δὲ ταῖς ἐν γαστρὶ
ἐχούσαις καὶ ταῖς θηλα-
ζούσαις ἐν ἐκείναις ταῖς
20 ἡμέραις. προσεύχεσθε δὲ
ἵνα μὴ γένηται ἡ φυγὴ
ὑμῶν χειμῶνος μὴδὲ σαβ-
21 βάτῳ. ἔσται γὰρ τότε
θλίψις μεγάλη, οἷα οὐκ
ἐγένετο ἀπ' ἀρχῆς κόσμου
ἕως τοῦ νῦν οὐδ' οὐ μὴ

22 γένηται. Καὶ εἰ μὴ ἐκο-
λοβώθησαν αἱ ἡμέραι ἐκεί-
ναι, οὐκ ἂν ἐσώθη πᾶσα
σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς
κολοβώθησονται αἱ ἡμέραι
23 ἐκείναι. τότε ἐάν τις ὑμῖν
εἴπῃ· Ἴδου ὧδε ὁ Χριστὸς
ἦ ὧδε, μὴ πιστεύσητε.
24 ἐγερεθήσονται^a γὰρ ψευδο-

ST. MARK XIII.

τότε οἱ ἐν τῇ Ἰουδαίᾳ
φευγέτωσαν εἰς τὰ ὄρη,

15 ὁ δὲ ἐπὶ τοῦ δώματος
μὴ καταβάτω μὴδὲ
εἰσελθάτω ἄραι τι ἐκ τῆς
16 οἰκίας αὐτοῦ, καὶ ὁ εἰς
τὸν ἀγρὸν μὴ ἐπιστρε-
ψάτω εἰς τὰ ὀπίσω ἄραι
τὸ ἱμάτιον αὐτοῦ.

17 οὐαὶ δὲ ταῖς ἐν γαστρὶ
ἐχούσαις καὶ ταῖς θηλα-
ζούσαις ἐν ἐκείναις ταῖς
18 ἡμέραις. προσεύχεσθε
δὲ ἵνα μὴ γένηται χει-
19 μῶνος. ἔσονται γὰρ αἱ
ἡμέραι ἐκείναι θλίψις,
οἷα οὐ γέγονεν τοιαύτη
ἀπ' ἀρχῆς κτίσεως, ἣν
ἐκτισεν ὁ θεός, ἕως τοῦ
νῦν καὶ οὐ μὴ γένηται.

20 Καὶ εἰ μὴ ἐκολόβωσεν
κύριος τὰς ἡμέρας, οὐκ
ἂν ἐσώθη πᾶσα σάρξ·
ἀλλὰ διὰ τοὺς ἐκλεκτοὺς
οὗς ἐξελέξατο ἐκολόβω-
21 σεν τὰς ἡμέρας. καὶ
τότε ἐάν τις ὑμῖν εἴπῃ·
Ἴδε ὧδε ὁ Χριστός, ἴδε
22 ἐκεῖ, μὴ πιστεύετε. ἐγε-

ST. LUKE XXI, XVII.

21 αὐτῆς. τότε οἱ ἐν τῇ
Ἰουδαίᾳ φευγέτωσαν εἰς
τὰ ὄρη, καὶ οἱ ἐν μέσῳ
αὐτῆς ἐκχωρείτωσαν, καὶ
οἱ ἐν ταῖς χώραις μὴ
εἰσερχέσθωσαν εἰς αὐτήν,

ST. LUKE XVII.

31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς
ἔσται ἐπὶ τοῦ δώματος
καὶ τὰ σκεύη αὐτοῦ ἐν
τῇ οἰκίᾳ, μὴ καταβάτω
ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ
ὁμοίως μὴ ἐπιστρεψάτω
εἰς τὰ ὀπίσω.

ST. LUKE XXI.

22 ὅτι ἡμέραι ἐκδικήσεως
αὐταί· εἰσιν τοῦ πλησθῆναι
πάντα τὰ γεγραμμένα.
23 οὐαὶ ταῖς ἐν γαστρὶ
ἐχούσαις καὶ ταῖς θηλα-
ζούσαις ἐν ἐκείναις ταῖς
ἡμέραις·

ἔσται γὰρ ἀνάγκη με-
γάλη ἐπὶ τῆς γῆς καὶ
ὀργὴ τῷ λαῷ τούτῳ,

^a Cf. ver. 11.

§ 126. ΜΑΤΤ. 17. καταβαινέτω G. ἄρ. τι 18. τὰ ἱμάτια G. ++ 20. ἐν σαββάτ.
21. οὐ γέγονεν G. L. T. ΜΑΡ. 15. καταβάτ. εἰς τὴν οἰκίαν G. [L.] T. εἰσελθέτω G.
16. ἀγρὸν ὧν G. 18. γένητ. ἡ φυγὴ ὑμῶν G. °° 19. ἥς G. 21. ἰδοὺ ὧδ. G. L. ἢ ἰδοὺ,
ἐκεῖ G. (ἡ G. °), ἢ ἴδε ἐκ. L. T. πιστεύσητε LK. xvii. 31. ἐν τῷ ἀγρ. G. L. xxi. 22. πλη-
σθῆναι 23. οὐαὶ δέ G. ἐν τῷ λ.

ST. MATT. XXIV.

χριστοὶ καὶ ψευδοπροφή-
ται καὶ δώσουσιν σημεῖα
μεγάλα καὶ τέρατα, ὥστε
πλανηθῆναι, εἰ δυνατόν,
25 καὶ τοὺς ἐκλεκτοὺς. ἰδοὺ
προεῖρηκα ὑμῖν.

ST. MARK XIII.

θήσονται δὲ ψευδόχρισ-
τοὶ καὶ ψευδοπροφῆται
καὶ ποιήσουσιν σημεῖα
καὶ τέρατα πρὸς τὸ
ἀποπλανᾶν, εἰ δυνατόν,
25 τοὺς ἐκλεκτοὺς. ὑμεῖς
δὲ βλέπετε· προεῖρηκα
ὑμῖν πάντα.

ST. LUKE XXI.

24 καὶ πεσοῦνται στόματι
μαχαίρας καὶ αἰχμαλω-
τισθήσονται εἰς τὰ ἔθνη
πάντα, καὶ Ἱερουσαλὴμ
ἔσται πατομένη ὑπὸ
ἔθνων, ἄχρι οὗ πληρω-
θῶσιν καιροὶ ἔθνων.

29 Εὐθέως δὲ μετὰ τὴν
θλίψιν τῶν ἡμερῶν ἐκείνων
ὁ ἥλιος σκοτισθήσεται, καὶ
ἡ σελήνη οὐ δώσει τὸ
φέγγος αὐτῆς καὶ οἱ ἀστέ-
ρες πεσοῦνται ἐκ τοῦ οὐ-
ρανοῦ καὶ αἱ δυνάμεις τῶν
οὐρανῶν σαλευθήσονται.
30 καὶ τότε φανήσεται τὸ
σημεῖον τοῦ υἱοῦ τοῦ ἀν-
θρώπου ἐν οὐρανῷ, καὶ κό-
ψονται πᾶσαι αἱ φυλαὶ τῆς
γῆς καὶ ὄψονται τὸν υἱὸν
τοῦ ἀνθρώπου ἐρχόμενον
ἐπὶ τῶν νεφελῶν τοῦ οὐ-
ρανοῦ μετὰ δυνάμεως καὶ
31 δόξης πολλῆς. καὶ ἀπο-
στελεῖ τοὺς ἀγγέλους αὐτοῦ
μετὰ σάλπιγγος μεγάλης,
καὶ ἐπισυνάξουσιν τοὺς
ἐκλεκτοὺς αὐτοῦ ἐκ τῶν
τεσσάρων ἀνέμων ἀπ' ἄκρων
οὐρανῶν ἕως ἄκρων αὐτῶν.

24 Ἀλλὰ ἐν ἐκείναις ταῖς
ἡμέραις μετὰ τὴν θλίψιν
ἐκείνην ὁ ἥλιος σκοτι-
σθήσεται, καὶ ἡ σελήνη
οὐ δώσει τὸ φέγγος
25 αὐτῆς, καὶ οἱ ἀστέρες
ἔσονται ἐκ τοῦ οὐρανοῦ
πίπτοντες, καὶ αἱ δυνάμεις
αἱ ἐν τοῖς οὐρανοῖς σα-
30 λευθήσονται. καὶ τότε
ὄψονται τὸν υἱὸν τοῦ
ἀνθρώπου ἐρχόμενον ἐν
νεφέλαις μετὰ δυνάμεως
31 πολλῆς καὶ δόξης. καὶ
τότε ἀποστελεῖ τοὺς
ἀγγέλους καὶ ἐπισυνάξει
τοὺς ἐκλεκτοὺς ἐκ τῶν
τεσσάρων ἀνέμων ἀπ'
ἄκρου γῆς ἕως ἄκρου
οὐρανοῦ.

25 Καὶ ἔσονται σημεῖα ἐν
ἡλίῳ* καὶ σελήνῃ καὶ
ἀστροῖς, καὶ ἐπὶ τῆς γῆς
συνοχὴ ἔθνων ἐν ἀπορίᾳ
ἡχους θαλάσσης καὶ
30 σάλλου, ἀποψυχόντων ἀν-
θρώπων ἀπὸ φόβου καὶ
προσδοκίας τῶν ἐπερχο-
μένων τῇ οἰκουμένῃ· αἱ
γὰρ δυνάμεις τῶν οὐ-
ρανῶν σαλευθήσονται.
31 καὶ τότε ὄψονται τὸν
υἱὸν τοῦ ἀνθρώπου ἐρχό-
μενον ἐν νεφέλῃ μετὰ
δυνάμεως καὶ δόξης
32 πολλῆς. ἀρχομένων δὲ
τούτων γίνεσθαι ἀνακύ-
ψατε καὶ ἐπάρατε τὰς
κεφαλὰς ὑμῶν, διότι
ἐγγίζει ἡ ἀπολύτρωσις
ὑμῶν.

* Cf. Isa. xiii. 10; Ezek. xxxii. 7; Joel ii. 10, 30-32; iii. 15; Amos viii. 9, etc.

§ 126. MATT. 24. πλανῆσαι G. L. (πλανᾶσθαι T.) 29. ἀπὸ G. L. T. 30. ἐν τῷ οὐρ. G. καὶ τότε κόψονται. G. L. T. 31. σάλπ. φωνῆς μεγάλ. G. L. T. MARK. 22. ἐγερθήσ. γάρ G. L. T δάσουσιν G. L. T. καὶ τοὺς ἐκλεκ. G. L. [T.] 23. ἰδοὺ, προεῖρ. G. [L.] 25. ἀστέρ. τ. οὐρ. ἔσονται. ἐκπίπτοντες G. 27. ἀγγέλ. αὐτοῦ G.° [L.] ἐκλεκτ. αὐτοῦ G. L. LK. 24. om. οὗ G. 25. ἔσται G. ἡχοῦσες

ST. MATT. XXIV.

22 Ἀπὸ δὲ τῆς συκῆς μάθετε
τὴν παραβολήν· ὅταν ᾗδῃ
ὁ κλάδος αὐτῆς γένηται
ἀπαλὸς καὶ τὰ φύλλα ἐκ-
φύῃ, γινώσκετε ὅτι ἐγγὺς
23 τὸ θέρος· οὕτως καὶ ὑμεῖς,
ὅταν ἴδῃτε ταῦτα πάντα,
γινώσκετε ὅτι ἐγγὺς ἐστίν

24 ἐπὶ θύραις. ἀμὴν λέγω
ὑμῖν, οὐ μὴ παρέλθῃ ἡ
γενεὰ αὕτη ἕως ἂν πάντα
25 ταῦτα γένηται. ὁ οὐρανὸς
καὶ ἡ γῆ παρελεύσεται, οἱ
δὲ λόγοι μου οὐ μὴ παρ-

26 ἂλθωσιν. περὶ δὲ τῆς ἡμέ-
ρας ἐκείνης καὶ ὥρας οὐδεὶς
οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν
οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ
ὁ πατὴρ μόνος.

42 γρηγορεῖτε οὖν, ὅτι οὐκ
οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος
ὑμῶν ἔρχεται.

ST. MARK XIII.

28 Ἀπὸ δὲ τῆς συκῆς
μάθετε τὴν παραβολήν·
ὅταν αὐτῆς ᾗδῃ ὁ κλά-
δος ἀπαλὸς γένηται καὶ
ἐκφύῃ τὰ φύλλα, γινώ-
σκεται ὅτι ἐγγὺς τὸ θέρος
29 ἐστίν· οὕτως καὶ ὑμεῖς,
ὅταν ἴδῃτε ταῦτα γινό-
μενα, γινώσκετε ὅτι
ἐγγὺς ἐστίν ἐπὶ θύραις.

30 ἀμὴν λέγω ὑμῖν ὅτι οὐ
μὴ παρέλθῃ ἡ γενεὰ
αὕτη μέχρις οὗ ταῦτα
31 πάντα γένηται. ὁ οὐ-
ρανὸς καὶ ἡ γῆ παρελεύ-
σσονται, οἱ δὲ λόγοι μου
οὐ μὴ παρελεύσονται.

32 περὶ δὲ τῆς ἡμέρας ἐκεί-
νης ἢ τῆς ὥρας οὐδεὶς
οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν
οὐρανῷ οὐδὲ ὁ υἱός, εἰ
μὴ ὁ πατήρ.

33 βλέπετε, ἀγρυπνεῖτε·
οὐκ οἴδατε γὰρ πότε ὁ
καιρὸς ἐστίν.

ST. LUKE XXI.

29 Καὶ εἶπεν παραβολὴν
αὐτοῖς· Ἴδετε τὴν συκὴν
καὶ πάντα τὰ δένδρα·
30 ὅταν προβάλωσιν ἡδῇ,
βλέποντες ἀφ' ἑαυτῶν
γινώσκετε ὅτι ᾗδῃ ἐγγὺς
31 τὸ θέρος ἐστίν· οὕτως
καὶ ὑμεῖς, ὅταν ἴδῃτε
ταῦτα γινόμενα, γινώ-
σκετε ὅτι ἐγγὺς ἐστίν ἡ
32 βασιλεία τοῦ θεοῦ. ἀμὴν
λέγω ὑμῖν ὅτι οὐ μὴ
παρέλθῃ ἡ γενεὰ αὕτη
ἕως ἂν πάντα γένηται.
33 ὁ οὐρανὸς καὶ ἡ γῆ πα-
ρελεύσονται, οἱ δὲ λόγοι
μου οὐ μὴ παρελεύσονται

34 Προσέχετε δὲ ἑαυτοῖς
μήποτε βαρυνθῶσιν ὑμῶν
αἱ καρδίαι ἐν κραιπάλῃ
καὶ μέθῃ καὶ μερίμναις
βιωτικαῖς, καὶ ἐπιστῇ
ἐφ' ὑμᾶς αἰφνίδιος ἡ
35 ἡμέρα ἐκείνη ὥς παγίς·
ἐπισελεύσεται γὰρ ἐπὶ
πάντας τοὺς καθημένους
ἐπὶ πρόσωπον πάσης
36 τῆς γῆς. ἀγρυπνεῖτε δὲ
ἐν παντὶ καιρῷ δεόμενοι
ἵνα κατισχύσητε ἐκφυ-
γεῖν ταῦτα πάντα τὰ
μέλλοντα γίνεσθαι, καὶ
σταθῆναι ἐμπροσθεν τοῦ
υἱοῦ τοῦ ἀνθρώπου.

§ 126. MATT. 35. παρελεύσονται 36. τῆς ὥρας om. οὐδὲ ὁ υἱός G. T. πατ. μου μόν.
42. ὥρᾳ G. MARK. 28. γινώσκετε G. L. T. 31. παρέλθωσιν G. L. 32. καὶ οἱ ἄγγελ.
οἱ G. L. 33. ἀγρυπν. καὶ προσεύχεσθε G. [T.] LXX. 33. παρέλθωσι G. 34. βαρυνθῶσι
35. ἐπισελεύσεται G. 36. οὖν G. καταξιώθητε G. L.

ST. MATT. XXIV.

ST. MARK XIII.

ST. LUKE XXI.

84 ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν
αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν
ἐξουσίαν, ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ
85 θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. γρηγο-
ρεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος
τῆς οἰκίας ἔρχεται, ἢ ὅψῃ ἢ μεσονύκτιον ἢ
86 ἡλεκτοροφωνίας ἢ πρωΐ· μὴ ἐλθὼν
87 ἐξαίφνης εὖρη ὑμᾶς καθεύδοντας. ὁ δὲ
ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε.

§ 127. The Parable of the Ten Virgins.

ST. MATT. XXV. 1-13.

1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς
2 λαμπάδας αὐτῶν ἐξῆλθον εἰς νυμφίον τοῦ νυμφίου. πέντε δὲ ἐξ αὐτῶν ἦσαν
3 μωραὶ καὶ πέντε φρόνιμοι. αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας οὐκ ἔλαβον μεθ'
4 ἑαυτῶν ἔλαιον, αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων
5 ἑαυτῶν. χρόνίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. μέσης δὲ
6 νυκτὸς κραυγὴ γέγονεν· Ἴδου ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν. τότε ἠγέρθησαν
7 πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόςμησαν τὰς λαμπάδας ἑαυτῶν. αἱ δὲ μωραὶ ταῖς
8 φρονίμοις εἶπαν· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.
9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· Μήποτε οὐκ ἀρκέσθη ἡμῖν καὶ ὑμῖν· πορεύεσθε
10 μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. ἀπερχομένων δὲ αὐτῶν
11 ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ
12 ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· Κύριε
13 κύριε, ἀνοῖξον ἡμῖν· ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.
14 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

§ 128. The Judgment foretold.

ST. MATT. XXV. 31-46.

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ'
32 αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ· καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ
πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ
33 πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια
ἐξ ἐωνύμων.
34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου,

§ 126. M^{AR}. 34. καὶ ἐκάστω G. 35. om. ἢ before ὅψῃ G. L. μεσονυκτίου G. L.
37. & G. ++

§ 127. 1. ἀπάντησιν G. 3. αἵτινες G. αἱ δὲ L. λαμπάδ. ἑαυτῶν, αὐτ. G. αὐτ. L. T.
4. ἀγγεί. αὐτῶν G. λαμ. αὐτῶν T. αὐτ. G. 6. νυμφ. ἔρχεται G.⁹⁰ add αὐτοῦ G. L. T.
7. αὐτῶν, αὐτ. G. 8. εἶπον G. L. 9. πορεύεσ. δὲ μάλ. 13. add ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου
ἔρχεται

§ 128. 31. οἱ ἄγιοι ἄγγελ. 32. συναχθήσεται G. ἀφοριεῖ G. L. T.

ST. MATT. XXV.

25 κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπέαισα
 γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ
 26 με, ἡγμῶς καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ
 27 ἦλθατε πρὸς με. τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· Κύριε, πότε σέ
 28 εἶδομεν πεινῶντα καὶ ἐθρέψαμεν; ἢ διψῶντα καὶ ἐποτίσαμεν; ἴπότε δὲ σέ εἶδομεν
 29 ξένον καὶ συνηγάγομεν; ἢ γυμνὸν καὶ περιεβάλομεν; πότε δὲ σέ εἶδομεν ἀσθενοῦντα
 40 ἢ ἐν φυλακῇ καὶ ἡλθομεν πρὸς σε; καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν
 λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ
 ἐποιήσατε.
 41 Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ κατηραμένοι εἰς τὸ πῦρ τὸ
 42 αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐπέαισα γὰρ καὶ
 43 οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με, ἕξενος ἤμην καὶ οὐ συνηγά-
 44 γετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ
 45 με. τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες· Κύριε, πότε σέ εἶδομεν πεινῶντα ἢ
 46 διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; τότε
 ἀποκριθήσεται αὐτοῖς λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων
 46 τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον,
 οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

§ 129. The Rulers conspire to kill Jesus. Judas agrees to betray Him.

ST. MATT. XXVI. 1-5, 14-16. ST. MARK XIV. 1, 2, 10, 11. ST. LUKE XXII. 1-6.

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λό- γους τούτους, εἶπεν τοῖς 2 μαθηταῖς αὐτοῦ· Οἶδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.	1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας, καὶ ἐξίτουν οἱ ἀρχιερεῖς καὶ οἱ γραμμα-	1 Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἁζύμων ἡ λεγομένη 2 πάσχα, καὶ ἐξίτουν οἱ ἀρχιερεῖς καὶ οἱ γραμμα- τεῖς τὸ πῶς ἀνέλωσιν
3 Τότε συνήχθησαν οἱ ἀρ- χιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου 4 Καϊάφα, καὶ συνεβουλεύ- σαντο ἵνα τὸν Ἰησοῦν δόλω	τεῖς πῶς αὐτὸν ἐν δόλῳ	

§ 128. 36. ἦλθετε G. 39. ἀσθενῆ G. 41. οἱ κατηραμ. G. L. T. 44. ἀποκριθ. αὐτῷ
 § 129. MATT. 3. οἱ ἀρχιερ. καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβ. G.^o

§ 129. It has already been noticed (see § 112, note) that the verses of St. Matthew and of St. Mark here omitted are of the nature of an episode to explain how Judas was led to his treachery just at this time, and are therefore properly transferred to the place they occupy in the order of St. John. The narrative of this section therefore remains strictly continuous.

ST. MATT. XXVI.

κρατήσωσιν καὶ ἀποκτείνω-
 5 σιν. ἔλεγον δέ· Μὴ ἐν
 τῇ ἑορτῇ, ἵνα μὴ θόρυβος
 γένηται ἐν τῷ λαῷ.
 14 Τότε πορευθεὶς εἰς τῷ
 δώδεκα ὁ λεγόμενος Ἰούδας
 Ἰσκαριώτης πρὸς τοὺς
 15 ἀρχιερεῖς ἔειπεν· Τί θέλετέ
 μοι δοῦναι, καὶ ἐγὼ ὑμῖν
 παραδώσω αὐτόν; οἱ δὲ
 ἔστησαν αὐτῷ τριάκοντα
 16 ἀργύρια. καὶ ἀπὸ τότε
 ἐζήτει εὐκαιρίαν ἵνα αὐτὸν
 παραδῷ.

ST. MARK XIV.

κρατήσαντες ἀποκτείνω-
 5 σιν· ἔλεγον γάρ· Μὴ
 ἐν τῇ ἑορτῇ, μήποτε
 ἔσται θόρυβος τοῦ λαοῦ.
 10 Καὶ Ἰούδας Ἰσκαριώθ
 ὁ εἰς τῶν δώδεκα ἀπῆλ-
 θεν πρὸς τοὺς ἀρχιερεῖς
 ἵνα αὐτὸν παραδοῖ αὐτοῖς·
 11 οἱ δὲ ἀκούσαντες ἐχά-
 ρησαν καὶ ἐπηγγέλαντο
 αὐτῷ ἀργύριον δοῦναι·
 καὶ ἐζήτει πῶς αὐτὸν
 εὐκαίρως παραδοῖ.

ST. LUKE XXII.

αὐτόν· ἐφοβοῦντο γὰρ
 τὸν λαόν.
 5 Εἰσῆλθεν δὲ σατανᾶς
 εἰς Ἰούδαν τὸν καλούμενον
 Ἰσκαριώτην, ὄντα ἐκ τοῦ
 4 ἀριθμοῦ τῶν δώδεκα· καὶ
 ἀπελθὼν συνελάλησεν
 τοῖς ἀρχιερεῦσιν καὶ
 στρατηγοῖς τὸ πῶς αὐ-
 5 τοῖς παραδῷ αὐτόν· καὶ
 ἐχάρησαν καὶ συνέθετο
 αὐτῷ ἀργύριον δοῦναι·
 6 καὶ ἐξωμολόγησεν καὶ
 ἐζήτει εὐκαιρίαν τοῦ πα-
 ραδοῦναι αὐτὸν ἄτερ
 ὄχλου αὐτοῖς.

FIFTH DAY OF THE WEEK. — THURSDAY (ENDING AT SUNSET.)

§ 130. The Preparation for the Passover.

ST. MATT. XXVI. 17–19.

ST. MARK XIV. 12–16.

ST. LUKE XXII. 7–13.

17 Τῇ δὲ πρώτῃ τῶν
 ἀζύμων προσήλθον οἱ
 μαθηταὶ τῷ Ἰησοῦ
 λέγοντες· Ποῦ θέλεις
 ἐτοιμάσωμέν σοι φα-
 18 γεῖν τὸ πάσχα; ὁ δὲ

12 Καὶ τῇ πρώτῃ ἡμέρᾳ
 τῶν ἀζύμων, ὅτε τὸ πάσχα
 ἔθνον, λέγουσιν αὐτῷ οἱ
 μαθηταὶ αὐτοῦ· Ποῦ θέλεις
 ἀπελθόντες ἐτοιμάσωμεν
 13 ἵνα φάγῃς τὸ πάσχα; καὶ

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν
 ἀζύμων, ἐν ᾗ ἔδει θύεσθαι
 8 τὸ πάσχα· καὶ ἀπέστειλεν
 Πέτρον καὶ Ἰωάννην εἰπών·
 Πορευθέντες ἐτοιμάσατε
 ἡμῖν τὸ πάσχα, ἵνα φά-

§ 129. MATT. 15. καὶ γὰρ G. L. T. MAR. 2. δέ G. 10. δ' Ἰουδ. G. ὁ Ἰσκαριώτης
 G. L. T. (om. δ L. T.) om. δ bef. εἰς G. L. παραδῷ αὐτόν αὐτ. G. L. (but δοῖ L.)
 11. εὐκαίρ. αὐτ. παραδῷ G. LK. 3. δ σαταν. ἐπικαλούμενον G. L. 4. τοῖς στρατηγ. G. L.
 § 130. MATT. 17. λέγοντ. αὐτῷ G.^{oo}

§ 130. This section is postponed by Jarvis until after chap. xiii. and xiv. of St. John, on the supposition that St. John records in those chapters a supper which occurred on Wednesday evening, twenty-four hours before the Paschal supper. Lightfoot had previously distinguished two suppers, but had connected only Jno. xiii. with the earlier one, which he identifies with the supper in the house of Simon at Bethany. In the form in which the theory of two suppers is brought forward by Jarvis, there is so much to be said in its favor that it may be well to mention the arguments for it, and also the reasons why harmonists generally have felt constrained to adhere to the arrangement here given.

1. The expression in Jno. xiii. 1: πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα thus receives its simplest and most natural explanation. ἑορτῆς indeed, by common usage, refers rather to the seven days' feast as a whole, than specifically to the eating of the Paschal lamb; still, it must include

ST. MATT. XXVI.

εἶπεν· Ὑπάγετε εἰς
τὴν πόλιν πρὸς τὸν
δυνάμει καὶ εἶπατε αὐτῷ·

Ὁ διδάσκαλος λέγει·

Ὁ καιρὸς μου ἐγγύς

ST. MARK XIV.

ἀποστέλλει δύο τῶν μαθη-
τῶν αὐτοῦ καὶ λέγει αὐ-
τοῖς· Ὑπάγετε εἰς τὴν
πόλιν, καὶ ἀπαντήσῃ ὑμῖν
ἄνθρωπος κεράμιον ὕδατος
βαστάζων· ἀκολουθήσατε
14 αὐτῷ, καὶ ὅπου ἐὰν εἰσέλθῃ
εἶπατε τῷ οἰκοδεσπότη ὅτι

ὁ διδάσκαλος λέγει· Ποῦ

ἔστιν τὸ κατὰλυμά μου,

ST. LUKE XXII.

9 γωμεν. οἱ δὲ εἶπαν αὐτῷ·
Ποῦ θέλεις ἐτοιμάσωμεν;

10 ὁ δὲ εἶπεν αὐτοῖς· Ἴδού,
εἰσελθόντων ὑμῶν εἰς τὴν
• πόλιν, συναντήσῃ ὑμῖν
ἄνθρωπος κεράμιον ὕδατος
βαστάζων· ἀκολουθήσατε

11 αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν

οἰκοδεσπότη τῆς οἰκίας·

§ 130. MAR. 14. om. first μου G. [L.]

LK. 9. εἶπον G.

10. οἱκ. οὐ εἰσπ. G.

the latter in its meaning, and if the assertion really is that the *washing of the disciples' feet* took place "before the feast of the Passover," then we must understand this of a previous supper. To this, however, it has been well replied that *πρὸ τῆς ἑορτῆς* refers to *εἰδός*, and the object of the expression will then be (quite in accordance with St. John's manner) to explain why our Lord did and said these things at the last supper — because he knew beforehand that his hour was come.

2. At the end of Jno. xiv. Jesus says "Arise, let us go hence." This shows a break between chapters xiv. and xv., and that the company must have left the place where the former was spoken, previously to the discourse of the latter. But we read in Jno. xviii. 1, that "when Jesus had spoken these words, he went forth with his disciples over the brook Cedron." The interval between leaving the room of the Paschal supper and the "going forth over the brook Cedron" seems too short for the long discourse of chaps. xv., xvi., and xvii. If, however, two suppers are supposed, the former ending with ch. xiv., all becomes clear. In answer to these things, it is easy to suppose that our Saviour, after saying "Arise, let us go hence," yet again resumed his discourse in the same place, and did not actually go forth until after the close of the latter discourse; and even if they did go out at the time supposed, we know too little of the localities to assert that there may not have been ample time for the subsequent discourse before they would have reached the gate of the city.

3. It is alleged that the lesson of humility in the washing of the disciples' feet is more appropriate to a previous supper, while the last supper itself is left to be occupied with still deeper spiritual teaching. Such arguments, however, resting upon our conceptions of what is fitting in the Scriptures are uncertain and hazardous. There is no *impropriety* in either supposition, and we must be guided simply by evidence.

4. The expressions in xiii. 33, "Yet a little while I am with you," and xiv. 19, "Yet a little while and the world seeth me no more," seem more agreeable to the supposition of a whole day intervening between their utterance and Christ's apprehension, than of only a few hours of the night. To this it seems a sufficient answer that the point of these expressions is not the intervening time, but the nearness of the end.

5. The direction to Judas (xiii. 27), "that thou doest, do quickly," with the misunderstanding of the disciples that it related to the purchase of things needed for the feast, seems to imply that it was uttered before the feast. The word feast, however, as already noted, applies to the whole seven days; and more closely examined, this passage will be found to favor the opposite theory. If the supper was on Wednesday evening, there was no occasion for haste, nor would the disciples have supposed that Judas had gone out in the night to make his purchases, when he had the whole of the next day before him. If, on the other hand, this was at the Paschal supper, all this is explained, as the feast would be going on in the morning.

On the whole, therefore, there seems no very strong reason to suppose two suppers, and there

ST. MATT. XXVI.

ἔστιν, πρὸς σὲ ποῦ
τὸ πάσχα μετὰ τῶν
19 μαθητῶν μου. καὶ

ἐποίησαν οἱ μαθηταὶ
ὡς συνέταξεν αὐτοῖς
ὁ Ἰησοῦς, καὶ ἡτοίμα-
σαν τὸ πάσχα.

ST. MARK XIV.

ὅπου τὸ πάσχα μετὰ τῶν
18 μαθητῶν μου φάγω; καὶ
αὐτὸς ὑμῖν δείξει ἀνάγαγον
μέγα ἐστρωμένον ἑτοιμον,
18 κακεῖ ἐτοιμάσατε ἡμῖν. καὶ
ἐξῆλθον οἱ μαθηταὶ καὶ
ἦλθον εἰς πῆν πόλιν καὶ
εὑρον καθὼς εἶπεν αὐτοῖς,
καὶ ἡτοίμασαν τὸ πάσχα.

ST. LUKE XXII.

Λέγει σοι ὁ διδάσκαλος·
Ποῦ ἔστιν τὸ κατάλυμα
ὅπου τὸ πάσχα μετὰ τῶν
12 μαθητῶν μου φάγω; κα-
κεῖνος ὑμῖν δείξει ἀνάγαγον
μέγα ἐστρωμένον· ἐκεῖ
13 ἐτοιμάσατε. ἀπελθόντες
δὲ εὑρον καθὼς εἶρηκε αὐ-
τοῖς, καὶ ἡτοίμασαν τὸ
πάσχα.

§ 130. MAR. 15. ἀνάγειον
LK. 12. ἀνάγειον

13. εἶρηκεν G.

ἐκεῖ G. L. καὶ ἐκεῖ T.

16. μαθητ. αὐτοῦ G. L. [T.]

are positive objections to this theory. All four Evangelists (Matt. xxvi. 1; Mar. xiv. 18; Lk. xxii. 21; Jno. xiii. 21) record our Saviour's pointing out Judas as the traitor, in answer to the inquiries of the disciples, by substantially the same sign. By emphasizing the slight differences in the narration, and understanding that St. John speaks of a private indication to himself, the others of a more open pointing out of Judas to all the disciples, it is indeed possible to suppose that the action was repeated, and actually took place at both suppers; but it is far more simple and natural to suppose all the narratives to relate to the same transaction. The other objection is insuperable and decisive. All the Evangelists (Matt. xxvi. 34, 35; Mar. xiv. 30, 31; Lk. xxii. 33, 34; Jno. xiii. 37, 38) record both St. Peter's expression of his devotion and our Saviour's prophecy of his threefold denial. It is in the highest degree improbable that this should have occurred twice on successive evenings without allusion in any of the four accounts to its repetition. But that what St. John relates did take place at the Paschal supper, as well as what the others relate, is conclusively shown by the limitation of time in vs. 38.: "The cock shall not crow till thou hast denied me thrice"; since no one supposes that Peter's threefold denial was repeated on successive nights. The attempt of Lightfoot (Har. of N. Test. § 80, Vol. iii. p. 144, ed. Pitman) to explain these words, "not as meaning that he should deny him three times over before any cock crew; but that he should deny him thrice in the time of cock's-crowing, which time was a fourth part of the night," can hardly be considered as admissible. It is very obvious that no one hearing the expression would have so understood it, and the language cannot without violence be taken to mean anything else than that Peter should be guilty of this threefold denial before morning.

INTRODUCTORY NOTE TO PART VIII.

To enter intelligently upon the consideration of the several narratives of our Lord's Passion, it is necessary to have distinctly in mind the customs and usages of the Passover as it was celebrated at the time among the Jews. A very clear and succinct account of these, so far as needed for the purpose in hand, will be found in Andrews' "Life of our Lord," 4th edition, pp. 432-438. The following are some of the more important points to be remembered :

1. There was a difference in several respects between the original Passover as observed on the night of the coming out from Egypt, and the festival as subsequently kept in commemoration of that event. The selection of the lamb on the tenth Nisan seems to have applied only to the original Passover, and to have been afterwards discontinued ; and the command to put away all leaven from their houses on the fifteenth Nisan (Ex. xii. 15) was extended by the scrupulosity of the Jews to the fourteenth. Thus, Maimonides (as quoted by Lightfoot in Mar. xiv. 12, III.) : "From the words of the scribes, they look for and rid away leaven in the beginning of the night of the fourteenth day, and that by the light of the candle. For in the night-time all are within their houses, and a candle is most proper for such a search," etc. They nevertheless allowed leavened bread to be eaten until near noon of that day (the day beginning of course at sunset), for the same author says, "It is lawful to eat leaven on the fourteenth day to the end of the fourth hour ; but in the fifth hour it is not to be used." Hence it happened that the fourteenth Nisan, though not strictly a part of the feast, came to be commonly known as "the first day of unleavened bread."

Another important difference consisted in the killing of the Paschal lamb. Originally this was to be slain by each man at his own house, and the blood sprinkled upon his door-posts ; but afterwards it was killed only by the Levites in the court of the temple. Thus again, Maimonides (in Corban Pesach, cap. 1. See Lightfoot, *ub. sup.*), "The Passover was not to be killed but in the court where the other sacrifices were killed, and it was to be killed on the fourteenth day in the afternoon, after the daily sacrifice."

2. This last quotation shows the time at which the lamb was slain. According to Ex. xii. 6 ; Lev. xxiii. 5 ; Num. ix. 3, it was to be "between the evenings," i.e. as generally understood by the Jews of the time (cf. Josephus, Bell. Jud. vi. 9, § 3 ; Antiq. xiv. 4, § 3), and, as expressed above by Maimonides, between the evening sacrifice, at 3 P.M., and the going down of the sun. The Karaites and

Samaritans are said to have understood the phrase of the time between the sunset and dark.

3. The Paschal lamb having thus been slain, was to be eaten on the following evening — according to our usage the same evening — the beginning of the fifteenth Nisan (See Ex. xii. 8). It must be wholly consumed before morning.

4. Other sacrifices were made on the fourteenth, and following days, called (Deut. xvi. 2) “the Passover of the flock and the herd,” which were sometimes eaten with the true Passover, in case the company was too large for the lamb; but otherwise, belonged to the feast of the following days. These were called by the Jews *Chagigah*, or feast-offerings, and the especial time for them was on the following day. With these the rejoicings of the feast were more particularly connected.

5. On the “morrow after the Sabbath,” the first-fruits of the harvest (barley) were offered, and waved by a priest before the Lord. Until this had been done no one might eat, ripened or green, any portion of the harvest (Lev. xxiii. 10–14).

6. The first and last days of the feast were marked by “an holy convocation,” and in them “no servile work” could be done (Lev. xxiii. 7, 8). Precisely what was included in *servile work* cannot now be determined; but these days were very differently regarded from the ordinary weekly Sabbath. The Talmudists call them “good days.” Maimonides says that everything connected with the preparation of food, as well as bathing and anointing were allowable, but not the ordinary labors of agriculture. Buying and selling do not appear to have been prohibited; in fact these were allowed upon the weekly Sabbath, provided no price was agreed upon, and no money paid. Probably these technical evasions were not required on the feast-sabbaths. Hence there does not appear to have been any “preparation-day” for these feast-sabbaths, as was rendered necessary before the weekly Sabbath by the greater strictness of the prohibition of labor.

7. Such of the people as were prevented, by reason of being “in a journey afar off,” or by uncleanness on account of a dead body, from keeping the Passover at its appointed time, were allowed to celebrate it on the same day of the second month (Num. ix. 10–12). There is no evidence that there was any other variation in the time of the observance of the day.

It is unnecessary to enlarge upon these points or upon the ceremonies observed in the Paschal Supper itself, as all these will be found abundantly described in any of the numerous treatises on the Passover.

A serious question remains to be considered, on which there has been great difference of opinion among commentators: Did our Lord anticipate the Passover with his disciples, and thus himself give up his life upon the cross at the time of the killing of the Paschal lamb; or did they partake of it at the regularly appointed time, when it was eaten by the Jews generally? The presumption is, of course, strongly in favor of the latter; and, indeed, it is hardly possible to suppose that the Levites in the temple would have killed the Paschal

lamb at any other than the regular time. The language of the first three Evangelists is clear and explicit (see especially Mar. xiv. 12; Lk. xxii. 7). A few expressions in St. John, however, have suggested difficulties of a character so serious as to induce some persons to adopt the other hypothesis. These must be examined in view of the conclusion already come to in the note to the last section, that the narratives of all four Evangelists relate to the same supper.

I. Jno. xiii. 1. *πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα* has already been considered in the note to the last section. To this may here be added the excellent remark of Andrews (p. 444), "From the preposition 'before,' *πρὸ*, we conclude that nothing definite in regard to the time of the supper can be determined. Supposing all between vs. 1 and vs. 4 to be stricken out, and the statement to read, 'Now before the feast of the Passover, etc., he riseth from supper and laid aside his garments,' it would still remain probable that the Paschal Supper was meant. The presumption is very strong, that this meal, thus incidentally mentioned, must have been that so prominently and inseparably associated with the feast."

II. Jno. xviii. 28. "And they themselves went not into the judgment-hall lest they should be defiled, *ἀλλ' ἵνα φάγωσι τὸ πάσχα*." It is alleged that this expression shows that the Passover had not yet been eaten by the Jews, and must therefore have been anticipated by our Lord. Two points must first be determined in order to fix the bearing of this expression on the question at issue: (a) what is the meaning of *φαγεῖν τὸ πάσχα*? (b) what was the nature of the defilement here feared?

(a) The phrase *φαγεῖν τὸ πάσχα* occurs five times in the New Testament (Matt. xxvi. 17; Mar. xiv. 12, 14; Lk. xxii. 11, 15), and once in the Greek of the Old Testament (2 Chron. xxx. 18), and in all these places it means to eat the *Paschal Supper*, strictly. As all the instances in the New Testament, however, refer to one and the same occasion, this concurrence does not go very far to prove that the expression must be limited to this. Now the word *πάσχα* is used in the New Testament in a variety of significations: (1) For the Paschal lamb; Mar. xiv. 12; Lk. xxii. 7; (and metaph.) 1 Cor. v. 7. (2) For the Paschal supper; Matt. xxvi. 18, 19; Lk. xxii. 8, 13; Heb. xi. 28, etc. (3) For the whole paschal festival of the seven days of unleavened bread; Lk. xxii. 1; ii. 41-43; Matt. xxvi. 2; Jno. ii. 23. (4) Indefinitely, in such a way that it may be understood either as in (2) or as in (3), and yet the latter meaning having once been established, more naturally in that; Jno. ii. 13; vi. 4; xi. 55; xii. 1; xiii. 1. In Jno. xviii. 28, 29; xix. 14, the meaning is in dispute. It will be observed that all the instances in (4) are from St. John, and that all the passages in St. John in which the word occurs fall under this head or under (3). It is apparent that he uses the word in its most general sense. The phrase therefore, *φάγωσι τὸ πάσχα*, as used by him, would seem naturally to refer to the feasts during the seven days or any of them, and not specifically to the Paschal lamb. Thus this expression would have no bearing upon the question, since it may as well be understood of the subsequent feastings as of the Paschal lamb.

(b) But its meaning is more definitely fixed by the defilement which the Jews

feared. Very definite information indeed is wanting as to the nature and effect of the defilements from various causes. Yet, in all probability, the defilement arising from entering the house of a heathen could only have belonged to that inferior class from which one might be cleansed by ablution at the going down of the sun. But, on the other hand, the eating of the Paschal lamb was a matter of such importance that only the most serious impediment was allowed to interfere, — in the Pentateuch the only defilement named is that from the dead body of a man (Num. ix. 6, 7), — a defilement which continued seven days (Num. xix. 11-13). It appears, therefore, that by entering the judgment-hall of Pilate the Jews would have contracted a defilement insufficient to prevent their eating of the Paschal lamb, but incapacitating them for eating of those subsequent feasts which were probably held at an earlier hour of the day. The inference from this passage, on the whole, is in favor of the Paschal supper having taken place on the previous evening.

III. Jno. xix. 14. *ἦν δὲ παρασκευὴ τοῦ πάσχα*. This has sometimes been understood as meaning the preparation for the Passover, and therefore as necessarily preceding it. As a matter of fact, however, there is no evidence that the day before the Passover (for which other phrases were in use, cf. Matt. xxvi. 17; Mar. xiv. 12; Lk. xxii. 7), was ever called by this name, while there is evidence that this precise term was applied to the day before the weekly, or the festival, Sabbath (Matt. xxvii. 62; Mar. xv. 42; Lk. xxiii. 54; Jno. xix. 31, 42). In all these places it is used absolutely as the well-known designation of the day before the Sabbath. It would seem therefore, that *παρασκευὴ τοῦ πάσχα* as distinctly marks out the day before the Sabbath of the Passover week as we could do by saying "the Friday of the Passover."

Some other passages are brought forward which have either been sufficiently considered in the note to the previous section, or else do not seem to require consideration at all.

One other argument has been relied upon to show that the apprehension and trial of our Lord must have taken place before the Passover, which is quite without force, viz. that such a public judicial act was unlawful upon the Sabbath, and on all great festival days. The answer to this is patent in the Gospel narrative itself. Even the sanctity of the weekly Sabbath was not able to prevent the inhabitants of Nazareth from attempting to put Jesus to death on that day (Lk. iv. 16-30); and so at Jerusalem, at the Feast of Dedication, the Jews first attempted to stone, and then to arrest him (Jno. x. 22-39); on the last day of the Feast of Tabernacles, "the great day of the feast," the Sanhedrim was in session (Nicodemus being with them), and sent officers to take Jesus, and censured them for their failure to do so (Jno. vii. 37-52). Furthermore when the Sanhedrim at first determined not to put Jesus to death on the feast-day, it was not because of any illegality in the time, but only "lest there should be an uproar among the people." No scruples prevented the chief priests and Pharisees, on the weekly Sabbath, from going to Pilate for a guard, nor from taking measures to seal the sepulchre (Matt. xxvii. 62-66).

The objection that if our Lord was crucified on Friday and rose on Sunday He would not have been "three days" in the grave, can only be made by those not familiar with the Hebrew usage of numerals. Had He been crucified on Thursday, this usage would have required the expression "four days."

It seems quite unnecessary with this evidence to resort to the Rabbinical traditions, which, however, when fully examined, give testimony to the same effect.

In the early church, as is well known, the Eastern Christians kept their commemorative Passover on the evening following the fourteenth Nisan, at the same time with the Jews, and this they did on the authority, as they alleged, of St. John. Indeed, Polycarp testifies that he had once thus celebrated it with St. John himself. It can hardly, therefore, be supposed that St. John intended in his Gospel to teach that our Saviour himself kept the Passover on a different day.

PART VIII.

THE LAST PASSOVER; OUR LORD'S PASSION; THE SABBATH.

THE SIXTH DAY OF THE WEEK. — FRIDAY (BEGINNING AT SUNSET THURSDAY).

§ 131. At table with the Twelve, our Lord reproves their Ambition.

ST. MATT. XXVI. 20. ST. MARK XIV. 17. ST. LUKE XXII. 14–18, 24–30.

<p>30 Ὁψίας δὲ γε- νομένης ἀνέ- κειτο μετὰ τῶν δώδεκα μαθη- τῶν.</p>	<p>17 Καὶ ὁψίας γενομένης ἔρ- χεται μετὰ τῶν δώδεκα.</p>	<p>14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ 15 ἀπόστολοι σὺν αὐτῷ. Καὶ εἶπεν πρὸς αὐτούς· Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν 16 μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ 17 ἐν τῇ βασιλείᾳ τοῦ θεοῦ. καὶ δεξιόμενος ποτή- ριον εὐχαριστήσας εἶπεν· Λάβετε τοῦτο καὶ 18 διαμερίσατε εἰς ἑαυτοὺς· λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. 24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς 25 αὐτῶν δοκεῖ εἶναι μείζων. ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται· 26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ 27 διακονῶν. τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ</p>
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§ 131. MATT. 20. om. μαθητῶν G. T. LK. 14. δώδεκα ἀπόστ. G. 16. ἐξ αὐτοῦ G.
17. ἑαυτοῖς G. 18. om. ἀπὸ τοῦ νῦν G. L. [T.] 26. γενέσθω G. L.

§ 131. It is plain from the concurrent order of the other three Evangelists that St Luke in his account of this supper, has not arranged the incidents chronologically. The verses omitted here will be found in §§ 133, 134.

The strife here mentioned by St. Luke alone was doubtless the immediate occasion for the washing of the disciples feet, as a basis for the lesson of humility recorded by St. John alone.

The preliminary cup taken before the paschal meal in connection with the invocation of a blessing, and mentioned in Lk. xxii. 17, is not to be confounded with the cup given at the institution of the Lord's Supper at the close of the Paschal Supper.

ST. MATT. XXVI.

ST. MARK XIV.

ST. LUKE XXII.

26 ὑμῶν εἰμὶ ὡς ὁ διακονῶν. ὑμεῖς δὲ ἐστέ οἱ
 διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς
 29 μου. καὶ γὰρ διατίθεμαι ὑμῖν καθὼς διέθετό μοι
 30 ὁ πατήρ μου βασιλείαν, ἵνα ἔσθητε καὶ πίνητε
 ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ
 καθίσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα
 φυλὰς τοῦ Ἰσραὴλ.*

§ 132. He washes the Feet of the Disciples.

ST. JOHN XIII. 1-20.

1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ
 ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς
 2 τέλος ἡγάπησεν αὐτούς. καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότες εἰς
 3 τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης, ἑίδως ὅτι πάντα ἔδωκεν
 αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,
 4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·
 5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ
 6 ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει
 7 αὐτῷ· Κύριε, σὺ μου νίπτεις τοὺς πόδας; ἁπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ
 8 ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. λέγει αὐτῷ Πέτρος· Οὐ μὴ
 νύψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ· Ἐὰν μὴ νύψω σε,
 9 οὐκ ἔχεις μέρος μετ' ἐμοῦ. λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου
 10 μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. λέγει αὐτῷ Ἰησοῦς· Ὁ λελουμένος
 οὐκ ἔχει χρεῖαν νύσασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστέ, ἀλλ'
 11 οὐχὶ πάντες. ἥδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι οὐχὶ πάντες
 καθαροὶ ἐστέ.
 12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν,
 13 εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν; ὑμεῖς φωνεῖτέ με· Ὁ διδάσκαλος καὶ
 14 ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος
 15 καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· ὑπόδειγμα γὰρ
 16 δέδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε. ἀμὴν λέγω ὑμῖν,
 οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος
 17 αὐτόν. εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά. οὐ περὶ πάντων ὑμῶν
 18 λέγω· ἐγὼ οἶδα τίνες ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ.^b Ὁ τρώγων μετ'

* Cf. Matt. xix. 28.

^b Ps. xl. (xli.) 10. ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ περὶ τῶν σμύρνης.

§ 131. LK. 30. ἐσθίητε G. καθίσεσθε, καθίσεσθε G. L.

§ 132. 1. ἐλήλυθεν G. ++ 2. γενομένου G. L. as text NBLX etc. Ἰούδα Σιμ. Ἰσκαριώτου,
 ἵνα αὐτ. παραδῶ G. ++ L. (but παραδῶ G. -δοῖ L.) 3. εἰδ. ὁ Ἰησοῦς ὅτι G. ° [L.] δέδωκεν
 G. L. 6. καὶ λέγ. αὐτ. G. ° L. λέγ. αὐτ. ἐκείνος G. [T.] 8 ἀπεκρ. αὐτ. ὁ Ἰησ. G.
 10. ὁ Ἰησ. G. L. [T.] οὐ χρεῖ. ἐχ. ἡ τοὺς πόδας G. ° οὐκ ἐχ. χρ. εἰ μὴ τ. πῶδ. L. T. 11. om.
 ὅτι G. 12. ἀναπεσών G. καὶ ἀναπεσών L. 15. ἔδωκα G. L. T. 18. οὗς ἐξελ. G. L.

§ 132. On the phrase πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, see note on § 130.

ST. JOHN. XIII.

19 ἐμοῦ τὸν ἄρτον ἐπῆρκεν ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ. ἀπάρτι λέγω ὑμῖν πρὸ τοῦ
 20 γενέσθαι, ἵνα πιστεῦσητε ὅταν γένηται ὅτι ἐγώ εἰμι. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβά-
 νων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

§ 133. He points out the Traitor; Judas withdraws.

MATT. XXVI. 21-25. MAR. XIV. 18-21. LK. XXII. 21-23. JNO. XIII. 21-35.

<p>21 Καὶ ἐσθιόντων αὐτῶν εἶπεν· Ἄ- μὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.</p> <p>22 καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἰς ἕκαστος· Μήτι ἐγώ εἰμι, κύριε;</p>	<p>Καὶ ἀνακειμέ- νων αὐτῶν καὶ ἐσθιόντων ὁ Ἰη- σοῦς εἶπεν· Ἄ- μὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ.</p> <p>19 ἤρξαντο λυπεύ- θαι καὶ λέγειν αὐτῷ εἰς κατὰ εἰς· Μήτι ἐγώ;</p>	<p>21 Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδι- δόντος με μετ' ἐμοῦ ἐπὶ τῆς τρα- πέζης· —</p> <p>23 — καὶ αὐτοὶ ἤρ- ξαντο συνζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἷη ἐξ αὐ- τῶν ὁ τοῦτο μέλ- λων πράσσειν.</p>	<p>21 Ταῦτα εἰπὼν Ἰη- σοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρ- τύρησεν καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με. ἔβλεπον εἰς ἀλλήλους οἱ μαθη- ταί, ἀπορούμενοι περὶ τίνος λέγει.</p> <p>23 ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·</p> <p>24 νεύει οὖν τοῦτω Σίμων Πέτρος καὶ λέγει αὐτῷ· Εἰπέ τίς ἐστὶν περὶ οὗ λέγει.</p> <p>25 ἐπιπεσὼν οὖν ἐκεῖ- νος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ· Κύριε,</p> <p>26 τίς ἐστίν; ἀποκρί- νεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν ὃς ἐγὼ βάψω τὸ ψω- μίον καὶ δώσω αὐτῷ.</p>
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§ 132. 18. ἐπῆρκεν G. L. T. 19. ὅτ. γένη. πιστεῦσητε G. L. (πιστεύητε ὅτ. γ. T.) 20. ἴδαν G.

§ 133. MATT. 22. αὐτ. ἕκαστ. αὐτῶν G.+ MAR. 19. πρὸς. οἱ δὲ G. L. T. καθ' G. L. T.

add καὶ ἄλλος, μήτι ἐγώ; G.° L. JNO. 21. ὁ Ἰησ. G. L. 22. ἔβλεπ. οὖν G.° L. [T.]

23. ἦν δὲ ἀνακ. G. L. om. ἐκ 24. Σ. Πέτρ. πυθέσθαι τίς ἂν εἷη, περ. οὐ G. 25. δὲ G. L.

om. T. om. οὕτως G. L. [T.] 26. βάψας τ. ψωμ. ἐπιδώσω. καὶ ἐμβάψας τ. ψωμ. δίδωσ. Ἰουδ.

Σ. Ἰσκαριώτη G. L. (but ἐμβάψας δις L.)

ST. MATT. XXVI.

23 ὁ δὲ ἀποκριθεὶς
εἶπεν· Ὁ ἐμβά-
ψας μετ' ἐμοῦ
τὴν χεῖρα ἐν τῷ
τρυβλίῳ, οὗτός
με παραδώσει.

24 ὁ μὲν υἱὸς τοῦ
ἀνθρώπου ὑπάγει
καθὼς γέγραπται
περὶ αὐτοῦ· οὐαὶ
δὲ τῷ ἀνθρώπῳ
ἐκείνῳ δι' οὗ ὁ υἱ-
ὸς τοῦ ἀνθρώπου
παραδίδεται· κα-
λὸν ἦν αὐτῷ εἰ
οὐκ ἐγεννήθη ὁ
ἄνθρωπος ἐκείνος.

ST. MARK XIV.

20 ὁ δὲ εἶπεν αὐτοῖς·
Εἰς ἐκτῶν δώδεκα,
ὁ ἐμβαπτόμενος
μετ' ἐμοῦ εἰς τὸ
21 τρυβλίον. ὅτι ὁ

μὲν υἱὸς τοῦ ἀν-
θρώπου ὑπάγει,
καθὼς γέγραπται
περὶ αὐτοῦ· οὐαὶ
δὲ τῷ ἀνθρώπῳ
ἐκείνῳ δι' οὗ ὁ
υἱὸς τοῦ ἀνθρώπου
παραδίδεται· κα-
λὸν αὐτῷ εἰ οὐκ
ἐγεννήθη ὁ ἄν-
θρωπος ἐκείνος.

ST. LUKE XXII.

22 ὅτι ὁ υἱὸς μὲν τοῦ
ἀνθρώπου κατὰ
τὸ ᾠρισμένον
πορεύεται, πλὴν
οὐαὶ τῷ ἀνθρώπῳ
ἐκείνῳ δι' οὗ πα-
ραδίδεται.

ST. JOHN XIII.

βάψας οὖν τὸ ψω-
μίον λαμβάνει καὶ
δίδωσιν Ἰούδᾳ Σί-
μωνος Ἰσκαριώτου.

25 ἀποκριθεὶς δὲ
Ἰούδας ὁ παραδι-

^a Cf. Ps. xl. 9 (xli. 10); lxviii. 27 (lxix. 26); cviii. (cix.) 5, etc.

§ 133. MAR. 20. ὁ δὲ ἀποκριθεὶς εἶπ. G.^o 21. om. ὅτι G. L. [T.] καλ. ἦν αὐτ. G. [L. T.]
LK. 22. καὶ ὁ μὲν υἱ. G. L.

§ 133. Jno. xiii. 27-35 is inserted here on the supposition that Judas went out before the institution of the Lord's Supper. The want of connecting points between the narratives of St. John and of the other Evangelists prevents, perhaps, the absolute determination of this point, and there has consequently always been a diversity of opinion. The view here taken is that adopted, among the ancients, by Cyprian, Jerome, Augustine, Chrysostom, the two Cyrils, Theodoret, etc.; later, by Bellarmine, Baronius, Maldonatus, Gerhard, Beza, Bucer, Lightfoot, Bengel, etc.; and among recent commentators, Macknight, Krafft, Patritius, Stier, Olshausen, Ellicott, Alford, etc. The giving of the sop in the narrative of St. John (after which Judas immediately went out) certainly seems to have been during the Paschal meal, and therefore before the institution; but as this does not admit of positive proof, the question must remain one in part of Christian sentiment and fitness.

The order of the incidents recorded in this section is thus happily expressed by Robinson (Harm. in loco p. 224); "Jesus first declares that one of the twelve shall betray him; they in amazement inquire, 'Lord, is it I? is it I?' and Peter makes a sign to John leaning on Jesus' bosom, that he should ask, who it was. John does so; and Jesus gives him privately a sign by which he may know the traitor; namely, the sop. The amazement and inquiry still continuing, Jesus gives the sop to Judas; who then, conscience-smitten, but desiring to conceal his confusion, asks, as the others had done, 'Lord, is it I?' Jesus answers him, and he immediately goes out, before the institution of the Eucharist."

ST. MATT. XXVI.

δοὺς αὐτὸν εἶπεν·
Μήτι ἐγὼ εἰμι,
ραββεί; λέγει
αὐτῷ· Σὺ εἶπας.

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XIII.

27 καὶ μετὰ τὸ ψωμίον, τότε
εἰσῆλθεν εἰς ἐκεῖνον ὁ
σατανᾶς. λέγει οὖν αὐτῷ
Ἰησοῦς· Ὁ ποιεῖς ποιήσον
28 τάχιον. τοῦτο δὲ οὐδεὶς
ἔγνω τῶν ἀνακειμένων πρὸς
29 τί εἶπεν αὐτῷ· τινὲς γὰρ
ἐδόκουν, ἐπεὶ τὸ γλωσ-
σόκομον εἶχεν Ἰούδας, ὅτι
λέγει αὐτῷ Ἰησοῦς· Ἀγό-
ρασον ὧν χρεῖαν ἔχομεν εἰς
τὴν ἑορτήν, ἢ τοῖς πτωχοῖς
30 ἵνα τι δῷ. λαβὼν οὖν τὸ
ψωμίον ἐκεῖνος ἐξῆλθεν
εὐθέως· ἦν δὲ νύξ.
31 Ὅτε οὖν ἐξῆλθεν, λέγει
Ἰησοῦς· Νῦν ἐδοξάσθη ὁ
υἱὸς τοῦ ἀνθρώπου, καὶ ὁ
θεὸς ἐδοξάσθη ἐν αὐτῷ.
32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ,
καὶ ὁ θεὸς δοξάσει αὐτὸν
ἐν αὐτῷ, καὶ εὐθέως δοξάσει
33 αὐτόν. τεκνία, ἐτι μικρὸν
μεθ' ὑμῶν εἰμί· ζητήσετέ
με, καὶ καθὼς εἶπον τοῖς
Ἰουδαίοις ὅτι ὅπου ἐγὼ
ὑπάγω ὑμεῖς οὐ δύνασθε
ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.
34 ἐντολὴν καινὴν δίδωμι ὑμῖν,
ἵνα ἀγαπᾶτε ἀλλήλους,
καθὼς ἠγάπησα ὑμᾶς ἵνα
καὶ ὑμεῖς ἀγαπᾶτε ἀλ-
35 λήλους. ἐν τούτῳ γνώ-
σκονται πάντες ὅτι ἐμοὶ
μαθηταὶ ἔστε, ἐὰν ἀγάπην
ἔχητε ἐν ἀλλήλοις.

§ 133. Jno. 27. δ' Ἰησ. G. L. 29. δ' Ἰούδ. G. δ' Ἰησ. G. L. [T.] 30. εὐθέως ἐξῆλθ. G.
31. δ' Ἰησ. G. L. 32. εὐθέως G. L.

§ 134. The Institution of the Lord's Supper.

MATT. XXVI. 26-29. MAR. XIV. 22-25. LK. XXII. 19, 20. 1 COR. XI. 23-25.

26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογῆσας ἔκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν· Δάβετε φάγετε· τοῦτό ἐστιν τὸ σῶμά μου.	28 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογῆσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· Δάβετε· τοῦτό ἐστιν τὸ σῶμά μου.	19 Καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.	23 (Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων· Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης ^a τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἡμῶν· λέγω δὲ ὑμῖν, οὐ μὴ πίνω ^b ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν	28 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες· καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης ^a τὸ ἐκχυννόμενον ὑπὲρ πολλῶν· λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίνω ^b ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν	20 σιν· καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ^a ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.	25 ἀνάμνησιν· ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ^a ἐστὶν ἐν τῷ ἐμῷ αἵματι·

^a Cf. Ex. xxiv. 8; Lev. xvii. 11; Heb. ix. 12, 14, 20; xiii. 20, etc. Cf. also Jer. xxxi. 31.^b Cf. Lk. xxii. 18.

§ 134. MATT. 26. τὸν ἄρτ. G.^o ἐδίδον τ. μαθ. καὶ εἶπ. G. 27. τὸ ποτήρ. G. L. 28. αἷμ. μ. τὸ τῆς G. τῆς καινῆς διαθήκ. G. L. T. 29. ὅτι οὐ μὴ πί. G. MAR. 22. λαβ. ὁ Ἰησοῦς ἄρτ. G. [L. T.] λάβ. φάγετε 23. τὸ ποτήρ. G.^o 24. αἷμ. μ. τὸ τῆς G.^o [L.] T. τῆς καινῆς διαθήκ. G.^{oo} L. τὸ περὶ πολ. ἐκχ. G. τὸ ὑπὲρ πολ. ἐκχ. L. 1 COR. xi. 23. παρεδίδοτο G 24. εἶπ. δάβετε, φάγετε· τοῦτ. ὑπ. ὑμ. κλώμενον G.

ST. MATT. XXIV.

τῇ βασιλείᾳ τοῦ
πατρὸς μου.

ST. MARK XIII.

τῇ βασιλείᾳ τοῦ
θεοῦ.

ST. LUKE XXI.

I COR. XI.

τοῦτο ποιεῖτε, ὅσα-
κισ ἐὰν πίνητε, εἰς
τὴν ἐμὴν ἀνάμνη-
σιν.)

§ 135. The Dispersion of the Twelve, and the Denials of Peter foretold.

MATT. XXVI. 31-35. MAR. XIV. 27-31. LK. XXII. 31-38. JNO. XIII. 36-38.

81 Τότε λέγει αὐ- 27 Καὶ λέγει αὐ-
τοῖς ὁ Ἰησοῦς· τοῖς ὁ Ἰησοῦς ὅτι
Πάντες ὑμεῖς πάντες σκανδα-
σκανδαλισθήσεσ- λισθήσεσθε, ὅτι
θε ἐν ἐμοὶ ἐν τῇ
νυκτὶ ταύτῃ. γέ- γέγραπται·^a Πα-
γραπται γάρ·^a τάξω τὸν ποιμένα,
Πατάξω τὸν ποι- καὶ τὰ πρόβατα
μένα, καὶ διασκορ- διασκορπισθήσονται.
πισθήσονται τὰ
πρόβατα τῆς ποι-
82 μνης. μετὰ δὲ 28 ἀλλὰ μετὰ
τὸ ἐγερθῆναί με τὸ ἐγερθῆναί με
προάξω ὑμᾶς εἰς προάξω ὑμᾶς εἰς
τὴν Γαλιλαίαν· τὴν Γαλιλαίαν.

28 Λέγει αὐτῷ
Σίμων Πέτρος·
Κύριε, ποῦ ὑπά-

^a Zech. xiii. 7. πατάξατε τοὺς ποιμένας καὶ ἐσκοπᾶτε τὰ πρόβατα (Alex. πατάξον τὸν ποιμένα καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμνης.)

§ 134. I COR. xi. 25 ἔν G.

§ 135. MATT. 31. διασκορπισθήσεται G. MAR. 27. σκανδαλισθ. ἐν ἐμοὶ (L.) ἐν τῇ νυκτὶ
ταύτῃ G.^{oo} [L.] διασκορπισθήσεται τὰ πρόβ. G.

§ 135. In St. Matthew and St. Mark, the incidents of this section follow the mention of their going out to the Mount of Olives, (Matt. xxvi. 30; Mar. xiv. 26); in St. Luke and St. John, they precede the corresponding statement (Lk. xxii. 39; Jno. xviii. 1). Hence it has sometimes been thought that the fall of Peter was foretold twice. It is better to suppose that the two former Evangelists mention the going out, and then pause to record this omitted incident, and then resume their narrative. In the verse immediately following this section (Matt. xxvi. 36; Mar. xiv. 32), both speak of their coming to Gethsemane.

It is, however, quite possible that this section should be placed after leaving the room in which they had partaken of the Supper, and before their arrival at the gate of the city. The objection to this arrangement is the great length of the following discourse in St. John.

ST. MATT. XXVI.

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XIII.

γεις; ἀπεκρίθη
Ἰησοῦς· Ὃπου
ἐγὼ ὑπάγω οὐ
δύνασαι μοι νῦν
ἀκολουθήσαι, ἀ-
κολουθήσεις δὲ
ᾧ ὕστερον. λέγει
αὐτῷ Πέτρος·
Κύριε, διατί οὐ
δύναμαί σοι ἀκο-
λουθήσαι ἄρτι;

85 ἀποκριθεὶς δὲ ὁ 29 ὁ δὲ Πέτρος ἔφη
Πέτρος εἶπεν αὐ-
τῷ· Εἰ πάντες
σκανδαλισθήσου-
νται ἐν σοί, ἐγὼ
οὐδέποτε σκανδα-
λισθήσομαι.

31 Σίμων Σίμων, ἰδοὺ
ὁ σατανᾶς ἐξηγή-
σατο ὑμᾶς τοῦ συνιά-
σαι ὡς τὸν σίτον,
32 ἐγὼ δὲ ἐδεήθην περὶ
σοῦ ἵνα μὴ ἐκλείπῃ
ἡ πίστις σου. καὶ
σύ ποτε ἐπιστρέψας
στήριξον τοὺς ἀδελ-
33 φούς σου. ὁ δὲ
εἶπεν αὐτῷ· Κύριε,
μετὰ σοῦ ἑτοιμός
εἰμι καὶ εἰς φυλακὴν
καὶ εἰς θάνατον πο-
ρεύεσθαι.

34 Ἐφη αὐτῷ ὁ Ἰη- 30 Καὶ λέγει αὐτῷ
σοῦς· Ἀμὴν λέγω
σοι ὅτι ἐν ταύτῃ
τῇ νυκτὶ πρὶν
ἀλέκτορα φωνῇ-

30 Καὶ λέγει αὐτῷ
ὁ Ἰησοῦς· Ἀμὴν
λέγω σοι ὅτι σὺ
σήμερον ταύτῃ
τῇ νυκτὶ πρὶν ἢ

34 Ὃ δὲ εἶπεν· Λέγω
σοι, Πέτρε, οὐ φω-
νήσει σήμερον ἀλέ-
κτωρ ἕως τρις ἀπαρ-
νήσῃ μὴ εἰδέναι με.

τὴν ψυχὴν μου
ὑπὲρ σοῦ θήσω.
35 Ἀποκρίνεται Ἰη-
σοῦς· Τὴν ψυχὴν
σου ὑπὲρ ἐμοῦ
θήσεις; ἀμὴν
λέγω σοι,

§ 135. ΜΑΤΤ. 33. εἰ καὶ πάντ. ΜΑΡ. 30. om. σύ ἐν τῇ νυκτ. G. ΛΚ. 31. pref. εἶπε δὲ ὁ
Κύριος G. L. [T.] 32. ἐκλείπῃ G. στήριξον G. 34. οὐ μὴ φωνῇσ. G. L. πρὶν ἢ τρίς G.
JHO. 36. ἀπεκρ. αὐτῷ ὁ Ἰησ. G. om. ἐγὼ G. L. T. ὕστερ. δὲ ἀκολουθ. μοι G. 37. ὁ Πέτρ
38. ἀπεκρίθη αὐτῷ ὁ Ἰησ. G.

ST. MATT. XXVI.
σαι τρίς ~~ἀπαρ-~~
35 νήση με. λέγει
αὐτῷ ὁ Πέτρος·
Κὰν δέγ με σὺν
σοὶ ἀποθανεῖν, οὐ
μή σε ἀπαρνή-
σομαι. ὁμοίως
καὶ πάντες οἱ
μαθηταὶ εἶπον.

ST. MARK XIV.
δὲς ἀλέκτορα φω-
νήσαι τρίς με
31 ἀπαρνήση. ὁ δὲ
ἐκπερισσῶς ἐλάλει·
Ἐάν με δέγ συνα-
ποθανεῖν σοι, οὐ
μή σε ἀπαρνήσο-
μαι. ὡσαύτως δὲ
καὶ πάντες ἔλε-
γον.

ST. LUKE XXII.

ST. JOHN XIII.
οὐ μὴ ἀλέκτωρ
φωνήσῃ ἕως οἱ
ἀρνήσῃ με τρίς.

35 Καὶ εἶπεν αὐτοῖς·
Ὅτε ἂ ἀπέστειλα
ὑμᾶς ἄτερ βαλλαν-
τίου καὶ πύρας καὶ
ὑποδημάτων, μή
τινος ὑστερήσατε;
οἱ δὲ εἶπαν· Οὐθένος.
36 ὁ δὲ εἶπεν αὐτοῖς·
Ἄλλὰ νῦν ὁ ἔχων
βαλλάντιον ἀράτω,
ὁμοίως καὶ πήραν,
καὶ ὁ μὴ ἔχων πω-
λησάτω τὸ ἱμάτιον
αὐτοῦ καὶ ἀγορα-
σάτω μάχαιραν.
37 λέγω γὰρ ὑμῖν ὅτι
τοῦτο τὸ γεγραμμέ-
νον δεῖ τελεσθῆναι
ἐν ἐμοί, τὸ ^b Καὶ
μετὰ ἀνόμων ἐλογί-
σθη· καὶ γὰρ τὸ
περὶ ἐμοῦ τέλος ἔχει.
38 οἱ δὲ εἶπαν· Κύριε,
ἰδοὺ μάχαιραι ὤδε
δύο. ὁ δὲ εἶπεν αὐ-
τοῖς· Ἰκανὸν ἐστίν.

* Matt. x. 5-15; Lk. ix. 1-5; cf. x. 1-11.

^b Isa. liii. 12 καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη.

§ 135. MAR. 31. ἐκ περισσοῦ G.++ ἔλεγε G. ἔλεγ. μᾶλλον G.^{oo} LK. 35. εἶπον·
οὐθένος G., εἶπαν· οὐδ. L. 36. εἶπ. οὖν G. L., εἶπ. δέ T. 37. ὅτι ἔτι τοῦτ. G.^o τὰ περὶ
ἐμ. G. L. 38. εἶπον G. JNO. 38. φωνήσῃ G. ἀπαρνήσῃ G.

§ 136. Our Lord's last Discourse with His Disciples before His Passion.

ST. JOHN XIV. 1.—XVI. 33.

- 1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.
 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· ὅτι
 3 πορεύομαι ἐτοιμάσαι τόπον ὑμῖν· καὶ ἂν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν
 ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ᾔητε·
 4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν· λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν ποῦ
 5 ὑπάγεις, καὶ πῶς οἶδαμεν τὴν ὁδόν; Ἰλέγει αὐτῷ Ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ
 6 ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ· εἰ ἐγνώκετε
 7 ἐμὲ, καὶ τὸν πατέρα μου γνῶσεσθε· καὶ ἀπάρτι γινώσκετε αὐτὸν καὶ ἑωράκατε αὐτόν.
 8 λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν· λέγει
 9 αὐτῷ ὁ Ἰησοῦς· Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμὶ, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ
 10 ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν πατέρα; 'οὐ
 11 πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω
 12 ὑμῖν ἀπ' ἐμαντοῦ οὐ λαλῶ· ὁ δὲ πατήρ ὁ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.
 13 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ
 14 πιστεύετε· ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκείνος
 15 ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι, καὶ ὁ
 16 ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ.
 17 ἂν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.
 18 Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε· καὶ γὰρ ἐρωτήσω τὸν πατέρα καὶ
 19 ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν ᾖ εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς
 20 ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτό·
 21 ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται· οὐκ ἀφήσω ὑμᾶς
 22 ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς· ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ· ὑμεῖς δὲ
 23 θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε· ἐν ἐκείνῃ τῇ ἡμέρᾳ γινώσεσθε ὑμεῖς ὅτι
 24 ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐν ὑμῖν· ὁ ἔχων τὰς ἐντολὰς μου καὶ
 25 τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ
 26 πατρὸς μου, καὶ γὰρ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.
 27 λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις
 28 ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις
 29 ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν
 30 ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιήσόμεθα· ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ
 31 τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρὸς.
 32 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ
 33 πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς

§ 136. xiv. 2. om. ὅτι G. 4. οἴδατε, καὶ τ. δδ. σῖδατε G. [L.] 5. καὶ (om. L. T.) πῶς
 δυνάμεθα τ. δδ. εἰδέναι; G. 6. δ' Ἰησ. G. L. T. 7. με G. L. T. 8. ἐγνώκετε ἂν· G. L. ἂν
 ᾗδετε T. 9. τοσοῦτον χρόνον G. T. καὶ πῶς σ. λέγ. G. [T.] 10. λαλῶ G. L. αὐτὸς
 ποι. τὰ ἔργα G. L. (L. adds [αὐτοῦ]) 11. ἐν ἐμοὶ ἐστιν. add μοι G.° L. [T.] 12. πατέρ.
 μου πορεύ. G.° 14. om. με G. [L.] T. 15. τηρήσατε G. L. 16. καὶ ἐγὼ G. μένη
 μεθ' ὑμ. G. ᾗ μ. ὑμ. T. μ. ὑμ. εἰς τ. αἰ. ᾗ L. 17. ὑμ. δὲ γινώσκ. G. [L. T.] 19. ζήσεσθε G. L.
 21. καὶ ἐγὼ G. 22. om. καὶ L. T. 23. δ' Ἰησ. ποιήσωμεν G.

ST. JOHN XIV.

27 πάντα ἃ εἶπον ὑμῖν. εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδιά μηδὲ δειλιάτω.
 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπάτέ με,
 29 ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μέζων μου ἐστίν. καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.
 30 Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ
 31 οὐκ ἔχει οὐδέν, ἀλλ' ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. ἐγείρεσθε, ἀγωμεν ἐντεύθεν.

ST. JOHN. XV.

1 Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν. πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ ἵνα
 2 καρπὸν πλείονα φέρῃ. ἥδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·
 3 μέννατε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρεν ἀφ'
 4 ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἄμπελῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε. ἐγὼ
 5 εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐν αὐτῷ, οὗτος φέρει
 6 καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. ἐὰν μὴ τις μένῃ ἐν ἐμοί,
 7 ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὸ καὶ εἰς τὸ πῖρ βάλλου-
 8 σιν, καὶ καίεται. ἐὰν μένητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν
 9 θέλῃτε αἰτίσασθε, καὶ γενήσεται ὑμῖν. ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν
 10 πολὺν φέρετε καὶ γενήσεσθε ἐμοὶ μαθηταί.
 11 Καθὼς ἠγάπησεν με ὁ πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς· μέννατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.
 12 ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς καὶ γὰρ τοῦ πατρός
 13 μου τὰς ἐντολάς τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.
 14 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.
 15 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς. μέζονα
 16 ταύτης ἀγάπης οὐδεὶς ἔχει, ἵνα τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. ὑμεῖς
 17 φίλοι μου ἐστέ, ἐὰν ποιῇτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν. οὐκέτι λέγω ὑμᾶς δούλους, ὅτι
 18 ὁ δούλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ
 19 ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν. οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ
 20 ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. μνημονεύετε τοῦ
 21 λόγου οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἐστὶν δούλος μέζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ
 22 ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μοῦ ἐτήρησαν, καὶ τὸν ὑμέτερον τηρή-
 23 σουσιν. ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν
 24 τὸν πέμψαντά με. εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ

§ 136. 28. ὅτι εἶπον πορεύ. πατ. μου μέζ. μου G.^o [L.] 30. κόσμ. τούτου. xv. 4. μένῃ
 G. L. T. μένῃτε G. 6. μένῃ G. αὐτά G.+ L. T. om. τό G.+ L. 7. αἰτήσεσθε G.+
 10. ἐγὼ G. L. T. 11. μένῃ G.++ 13. ἵνα τις τ. ψυχ. G. L. T. 14. ὅσα G. 18. πρώτ.
 ἡμῶν. μεμ. G. L. T. 21. ὑμῖν G.+ 22, 24. εἶχον G.

ST. JOHN XV.

23 πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου
 24 μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἀ σὺδεῖς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ
 25 ἔχουσιν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. ἀλλ'
 ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος, ὅτι *ἐμίσησάν με δωρεάν.
 26 "Όταν ἔλθῃ ὁ παράκλητος δι' ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς
 27 ἀληθείας ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς
 δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

ST. JOHN XVI.

1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. ἀποσυναγώγους ποιήσουσιν ὑμᾶς·
 ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνῃς ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ·
 2 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. ἀλλὰ ταῦτα λελάληκα
 ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν
 3 ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ
 4 οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις; ἄλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη
 πεπλήρωκεν ὑμῶν τὴν καρδίαν.
 5 Ἄλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ
 ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν
 6 πρὸς ὑμᾶς. καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης
 7 καὶ περὶ κρίσεως. περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιοσύνης
 8 δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων
 τοῦ κόσμου τούτου κέκριται.
 9 Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἅρτι· ὅταν δὲ ἔλθῃ
 ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει
 10 ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος
 11 ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. πάντα ὅσα ἔχει ὁ
 πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.
 12 μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.
 13 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν·
 Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ ὅτι ὑπάγω πρὸς
 14 τὸν πατέρα; ἔλεγον οὖν· Τοῦτο τί ἐστὶν ὃ λέγει τὸ μικρόν; οὐκ οἶδαμεν τί λαλεῖ.
 15 ἔγνω Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ'
 ἀλλήλων ὅτι εἶπον· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;
 16 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται·
 17 ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. ἡ γυνὴ ὅταν τέκτῃ
 λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει
 18 τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. καὶ ὑμεῖς οὖν
 νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὀψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν

* Ps. xxxiv. (xxxv.) 19; lxviii. (lxix.) 5 οἱ μισοῦντές με δωρεάν. (Cf. Ps. xxxvii. (xxxviii.) 20; cviii. (cix.) 3.)

§ 136. xv. 24. ποιήσεν G. 26. ὅταν δὲ ἔλθ. G. L. [T.] xvi. 3. ποιήσ. ὑμῖν 10. πατέρ. μου ὅπ. G.^{oo} L. 13. εἰς πᾶσαν τὴν ἀλήθειαν G.+ L. T. (but τ. ἀλήθ. πᾶς. L. T.) 24. ὅσα ἐν ἀκούσῃ G. L. (but om. ἐν L.) 15. λήψεται 16. οὐ G. add ὅτι ἐγὼ (om. ἐγὼ G. L.) ὑπάγω πρὸς τὸν πατέρα G.^o [L.] 17. ἐγὼ ὑπάγ. G. 19. ἔγν. οὖν (om. οὖν G.) ὁ Ἰησ. G. L. 20. ὅμ. δὲ λυπ. G.^{oo}

ST. JOHN XVI.

- 23 χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμεὶ οὐκ ἐρωτήσετε οὐδέν.
 ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα, δώσει ὑμῖν ἐν τῷ ὀνόματί μου.
 24 ἕως ἄρτι οὐκ ἤτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήμψεσθε, ἵνα ἡ χαρὰ
 ὑμῶν ᾗ πεπληρωμένη.
 25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω
 26 ὑμῖν, ἀλλὰ παρησιῶ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ
 ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·
 27 αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμεὶ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ
 28 παρὰ τοῦ θεοῦ ἐξῆλθον. ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν
 ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.
 29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ· "Ἴδε νῦν ἐν παρησιῶ λαλεῖς, καὶ παροιμίαν οὐδεμίαν
 30 λέγεις. νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ
 31 πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. ἀπεκρίθη αὐτοῖς Ἰησοῦς· "Ἄρτι πιστεῦτέ;
 32 ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια καὶ μόνον
 33 ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν. ταῦτα λελάληκα ὑμῖν ἵνα
 ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσείτε, ἐγὼ νενίκηκα
 τὸν κόσμον.

§ 137. Our Lord's Sacerdotal Prayer.

ST. JOHN XVII. 1-26.

- 1 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν·
 2 Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, 'καθὼς ἔδωκας
 αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.
 3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκουσιν σέ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν
 4 ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σέ ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελεώσας ὃ
 5 δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασον με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ
 εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.
 6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ
 7 ᾔσαν καὶ ἐμοὶ αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν· νῦν ἔγνωκαν ὅτι πάντα
 8 ὅσα δέδωκάς μοι παρὰ σοῦ εἰσίν· ὅτι τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς, καὶ
 αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με
 9 ἀπέστειλας. ἐγὼ περὶ αὐτῶν ἐρωτῶ· σὺ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν
 10 δέδωκάς μοι, ὅτι σοὶ εἰσιν, 'καὶ τὰ ἐμὰ πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμὰ, καὶ δεδοξασμαι
 11 ἐν αὐτοῖς. καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καὶ ἐγὼ πρὸς
 σέ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα
 12 ὦσιν ἐν καθὼς ἡμεῖς. ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου
 ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας,

§ 136. 23. ὅτι ὅσα ἂν αἰτήσῃ. G. [ὅτι] ἂν τι L. πατ. ἐν τ. ὀν. μ., δόσ. ὁμ. G. L. 25. ἀλλ' ἔρχ. [L.] ἀπαγγελῶ G. 28. παρὰ G. 29. λέγουσ. αὐτῷ G. [L.] om. ἐν G. 31. ὁ Ἰησ. G. L. 32. νῦν ἐλήλυθ. G.^{oo} καὶ ἐμέ G. L. 33. ἔξετε L.

§ 137. 1. ὁ Ἰησ. G. L. T. ἐπῆρε. . . . καὶ εἶπε G. ἵνα καὶ ὁ υἱ. G.^{oo} υἱὸς σου G. L. 3. γινώσκωσι G. L. 4. ἐτελείωσα G. 6. δέδωκας bis G. τετήρηκασι G. 7. ἐστιν G. L. 11. οὗτοι G. L. T. καὶ ἐγὼ G. οὗς 12. μετ' αὐτ. ἐν τῷ κόσμῳ ἐγ. ἐτήρ. G.^o οὗς G. L. om. καὶ G. [L.]

ST. JOHN XVII.

- 13 ἵνα ἡ γραφή πληρωθῇ. νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἱαντοῖς.
- 14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· καὶ ὑπὲρ αὐτῶν ἀγιάζω ἑμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.
- 20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ἵνα πάντες ἐν ὧσιν, καθὼς σὺ πατὴρ ἐν ἐμοὶ καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας. καὶ γὰρ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἐν καθὼς ἡμεῖς ἐν· Ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμέ ἡγάπησας.
- 24 Πατὴρ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν, ἣν δέδωκάς μοι ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου· πατὴρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ἡ καὶ ἐν αὐτοῖς.

§ 138. Our Lord goes out with the Disciples to the Mount of Olives.

MATT. XXVI. 30.

MARK XIV. 26.

LUKE XXII. 39.

JOHN XVIII. 1.

- 20 Καὶ ὑμνήσαν- 28 Καὶ ὑμνήσαν- 29 Καὶ ἐξελθὼν 1 Ταῦτα εἰπὼν Ἰησοῦς
τες ἐξῆλθον εἰς 28 τες ἐξῆλθον εἰς 29 ἐπορεύθη κατὰ 1 ἐξῆλθεν σὺν τοῖς μαθ-
τὸ ὄρος τῶν 28 τὸ ὄρος τῶν 29 τὸ ξῆθος εἰς τὸ 1 ηταις αὐτοῦ πέραν
ἐλαιῶν. 28 ἐλαιῶν. 29 ὄρος τῶν ἐλαιῶν· 1 τοῦ χειμάρρου τοῦ
ἡκολούθησαν δὲ 1 Κέδρων, ὅπου ἦν κη-
αὐτῷ καὶ οἱ μα- 1 πος, εἰς ὃν εἰσῆλθεν
θηταί. 1 αὐτὸς καὶ οἱ μαθηταὶ
αὐτοῦ.

- § 137. 13. αὐτοῖς L. αὐτ. G. 17. ἀληθ. σου G.^{oo} 19. ἐγὼ ἀγιάζ. G. T. [L.]
20. πιστευόντων. 21. πατέρ G. L. ἡμ. ἐν ὧσιν G.^{oo} [L.] πιστεύσῃ G. L. 22. καὶ
ἐγὼ G. add ἔσμεν G. L. 23. καὶ ἵνα γινώσ. G.^o 24, 25. πατέρ G. 24. οὗς G. L.
ἔδωκας G

§ 138. LK. 39. add αὐτοῦ G. L. JNO. 1. δ' Ἰησ. G. L. τῶν Κέδρων T. τοῦ Κέδρων G. L.

§ 138. See note to § 135. These verses form an important point of transition, and are therefore placed in a section by themselves. The precise hour of the going forth to Gethsemane cannot be determined with certainty. The Paschal Supper was usually finished about midnight, and, as on this occasion it may have been somewhat hastened, it is probable that the agony in Gethsemane was not far from that hour.

§ 139. The Agony in Gethsemane.

ST. MATT. XXVI. 36-46.

ST. MARK XIV. 32-42.

ST. LUKE XXII. 40-46.

26 Τότε ἔρχεται μετ' αὐτῶν
ὁ Ἰησοῦς εἰς χωρίον λεγόμενον
Γεθσημανεὶ, καὶ λέγει τοῖς
μαθηταῖς·

Καθίσατε αὐτοῦ ἕως οὗ
ἀπελθὼν ἐκεῖ προσεύξω-
μαι καὶ παραλαβὼν τὸν
Πέτρον καὶ τοὺς δύο υἱοὺς
Ζεβεδαίου ἤρξατο λυπεῖ-
σθαι καὶ ἀδημονεῖν. τότε
λέγει αὐτοῖς· Περίλυπός
ἐστιν ἡ ψυχὴ μου ἕως
θανάτου· μέναιτε ὧδε καὶ
γρηγορεῖτε μετ' ἐμοῦ. καὶ
προελθὼν μικρὸν ἔπεσεν
ἐπὶ πρόσωπον αὐτοῦ προσ-
ευχόμενος καὶ λέγων·

Πάτερ, εἰ δυνατόν ἐστιν,
παρελθάτω ἀπ' ἐμοῦ τὸ
ποτήριον τοῦτο· πλὴν
οὐχ ὡς ἐγὼ θέλω, ἀλλ'
ὡς σύ.

40 Καὶ ἔρχεται πρὸς τοὺς
μαθητὰς καὶ εὐρίσκει αὐ-
τοὺς καθεύδοντας, καὶ

33 Καὶ ἔρχονται εἰς χωρίον
οὗ τὸ ὄνομα Γεθσημανεὶ,
καὶ λέγει τοῖς μαθηταῖς
αὐτοῦ·

Καθίσατε ὧδε ἕως προσ-
εύξωμαι. καὶ παραλαμ-
βάνει τὸν Πέτρον καὶ
Ἰάκωβον καὶ Ἰωάννην
μετ' αὐτοῦ, καὶ ἤρξατο ἐκ-
θαμβεῖσθαι καὶ ἀδημονεῖν,
καὶ λέγει αὐτοῖς· Περί-
λυπός ἐστιν ἡ ψυχὴ μου
ἕως θανάτου· μέναιτε ὧδε·

35 καὶ γρηγορεῖτε. καὶ προ-
ελθὼν μικρὸν ἐπιπτεν ἐπὶ
τῆς γῆς, καὶ προσήνευχετο
ἵνα εἰ δυνατόν ἐστιν πα-
ρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα,
καὶ ἔλεγεν· Ἀββᾶ ὁ
πατήρ, πάντα δυνατά σοι·
παρένεγκε τὸ ποτήριον
τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ
τί ἐγὼ θέλω, ἀλλὰ τί σύ.

37 Καὶ ἔρχεται καὶ εὐρίσκει
αὐτοὺς καθεύδοντας, καὶ
λέγει τῷ Πέτρῳ· Σίμων,

40 Γενόμενος δὲ ἐπὶ τοῦ
τόπου εἶπεν αὐτοῖς·

Προσεύχεσθε μὴ εἰσελ-
θεῖν εἰς πειρασμόν.

41 καὶ αὐτὸς ἀπεσπᾶσθη ἀπ'
αὐτῶν ὥσπερ λίθου βολήν,
καὶ θεὸς τὰ γόνατα προσ-
ήνευχετο ἰλέγων·

42 Πάτερ,
εἰ βούλει παρενέγκαι
τοῦτο τὸ ποτήριον ἀπ'
ἐμοῦ· πλὴν μὴ τὸ θέ-
λημα μου, ἀλλὰ τὸ σὸν
γινέσθω.

43 ὥφθη δὲ αὐτῷ ἄγγελος
ἀπ' οὐρανοῦ ἐνισχύων
αὐτόν. καὶ γενόμενος
ἐν ἀγωνίᾳ ἐκτενέστερον
προσηύχετο. καὶ ἐγένε-
το ὁ ἰδρὼς αὐτοῦ ὥσπερ
θρόμβοι αἵματος κατα-
βαίνοντος ἐπὶ τὴν γῆν.

45 Καὶ ἀναστὰς ἀπὸ τῆς
προσευχῆς, ἐλθὼν πρὸς
τοὺς μαθητὰς εὗρεν κοι-

* Cf. Matt. iv. 11; Mar. i. 13.

§ 139. MATT. 39. *πάτερ μου* G. L. [T.] *παρελθάτω* G. MAR. 33. *τὸν Ἰάκωβ.* μετ'
ἐαυτοῦ G. 35. *ἔπεσεν* G. L. T. LK. 42. *παρένεγκέν* G. *παρένεγκε* L. T. *γενέσθω* G. L.
[γν. 43, 44. om. N^a ABRT etc retain G. [L.] T. N^a and ^a DEGHK etc.) 44. *ἐγένε.* δέ
G. L. T. *καταβαίνοντες* G L T. 45. *μαθητ* α' τοῦ

ST. MATT. XXVI.

λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ·
 41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ
 42 σὰρξ ἀσθενής. Πάλιν ἐκ δευτέρου ἀπελθὼν προσ-
 ηύξατο λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἕαν μὴ αὐτὸ
 πῶ, γενηθῇ τὸ θέλημά
 43 σου. καὶ ἔλθων πάλιν εἶρεν αὐτοὺς καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφ-
 44 θαλμοὶ βεβαρημένοι. καὶ ἀφείς αὐτοὺς πάλιν ἀπελ-
 θὼν προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν
 45 πάλιν. τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς· Καθεύδετε τὸ
 λοιπὸν καὶ ἀναπαύεσθε. Ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ
 υἱὸς τοῦ ἀνθρώπου παρα-
 δίδοται εἰς χεῖρας ἀμαρτω-
 46 λῶν. ἐγείρεσθε, ἄγωμεν· Ἰδοὺ ἤγγικεν ὁ παραδιδούς
 με.

ST. MARK XIV.

καθεύδεις· οὐκ ἰσχύσας μίαν ὥραν γρηγορῆσαι·
 38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα
 39 πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Καὶ πάλιν ἀπελθὼν προσηύξατο τὸν
 αὐτὸν λόγον εἰπὼν.
 40 καὶ ὑποστρέψας εἶρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ
 καταβαρυνόμενοι, καὶ οὐκ ᾔδουσιν τί ἀποκριθῶσιν αὐτῷ.
 41 καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ
 ἀναπαύεσθε· ἀπῆκε· ἦλθεν ἡ ὥρα, ἰδοὺ παρα-
 δίδοται ὁ υἱὸς τοῦ ἀνθρώ-
 42 που εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. ἐγείρεσθε, ἄγωμεν· ἰδοὺ ὁ παραδιδούς
 με ἤγγισεν.

ST. LUKE XXII.

μωμένους αὐτοὺς ἀπὸ τῆς λύπης, καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.

§ 140. Our Lord is made Prisoner.

MATT. XXVI. 47-56. MAR. XIV. 43-52. LK. XXII. 47-53. JNO. XXVIII. 2-12.

47 Καὶ ἔτι αὐτοῦ 48 Καὶ εὐθὺς ἔτι 49 Ἐτι αὐτοῦ λα-
 λαλούντος, ἰδοὺ αὐτοῦ λαλούντος λούντος, ἰδοὺ ὄχ-
 Ἰουδας εἰς τῶν παραγίνεται Ἰου- λος, καὶ ὁ λεγό-
 δώδεκα ἦλθεν, καὶ δας ὁ Ἰσκαριώτης μενος Ἰουδας εἰς
 50 Ἡδεὶ δὲ καὶ Ἰου-
 δας ὁ παραδιδούς
 αὐτὸν τὸν τόπον,
 ὅτι πολλάκις συνή-
 χθη Ἰησοῦς ἐκεῖ
 μετὰ τῶν μαθητῶν

§ 139. MATT. 42. τοῦτ. τὸ ποτήριον παρελθ. G.^{oo} παρελθ. ἀπ. ἐμοῦ G.^{oo} [L.] 43. εὐρίσκει
 αὐτ. πάλ. καθεύδ. G.⁺⁺ 44. om. sec. πάλιν G. L. T. 45. μαθητ. αὐτοῦ G. MAR. 38.
 εἰσέλθῃτε G. L. T. 40. βεβαρημένοι G.⁺⁺ 42. ἤγγικε G. L. T.

§ 140. MAR. 43, 45. εὐθὺς G. 43. om. ὁ Ἰσκαριώτης G. [T.] LK. 47. ἔτι δὲ αὐτ. G.
 JNO. 2. δ' ἰσθ. G. L.

ST. MATT. XXVI.

μετ' αὐτοῦ ὄχλος
πολὺς μετὰ μα-
χαίρων καὶ ξύλων
ἀπὸ τῶν ἀρχιε-
ρέων καὶ πρεσβυ-
τέρων τοῦ λαοῦ.

48 ὁ δὲ παραδιδούς
αὐτὸν ἔδωκεν αὐ-

τοῖς σημεῖον λέ-
γων· Ὁν ἐν
φιλήσω, αὐτός
ἐστίν· κρατήσατε
αὐτόν.

49 καὶ εὐθέως
προσελθὼν τῷ
Ἰησοῦ εἶπεν·
Χαῖρε ῥαββί·
καὶ κατεφίλησεν
50 αὐτόν. ὁ δὲ Ἰη-
σοὺς εἶπεν αὐτῷ·
Ἑταῖρε, ἐφ' ὃ
πάρεις;

ST. MARK XIV.

εἰς τῶν δώδεκα,
καὶ μετ' αὐτοῦ
ὄχλος μετὰ μα-
χαίρων καὶ ξύλων
παρὰ τῶν ἀρχι-
ερέων καὶ τῶν
γραμματέων καὶ
44 πρεσβυτέρων δε-
δύκει δὲ ὁ παρα-
διδούς αὐτὸν σύν-
σημον αὐτοῖς λέ-
γων· Ὁν ἂν
φιλήσω, αὐτός
ἐστίν· κρατήσατε
αὐτόν καὶ ἀπάγετε

45 ἀσφαλῶς. καὶ
ἐλθὼν εὐθέως προσ-
ελθὼν αὐτῷ λέγει·
ῥαββί, καὶ κα-
τεφίλησεν αὐτόν·

ST. LUKE XXII.

τῶν δώδεκα προ-
ῆρχετο αὐτούς,

καὶ ἤγγισεν τῷ
Ἰησοῦ φιλήσαι
46 αὐτόν. Ἰησοὺς
δὲ εἶπεν αὐτῷ·
Ἰούδα, φιλήματι
τὸν υἱὸν τοῦ ἀν-
θρώπου παραδί-
δως;

ST. JOHN XVIII

3 αὐτοῦ. ὁ οὖν Ἰού-
δας λαβὼν τὴν
σπείραν καὶ ἐκ τῶν
ἀρχιερέων καὶ ἐκ
τῶν Φαρισαίων
ὑπηρέτας ἔρχεται
ἐκεῖ μετὰ φανῶν
καὶ λαμπάδων καὶ
σπλυν.

4 Ἰησοὺς οὖν εἰδὼς
πάντα τὰ ἐρχόμενα
ἐπ' αὐτὸν ἐξῆλθεν
καὶ λέγει αὐτοῖς·
5 Τίνα ζητεῖτε; ἀπε-
κρίθησαν αὐτῷ·
Ἰησοῦν τὸν Ναζω-
ραῖον. λέγει αὐ-
τοῖς Ἰησοὺς· Ἐγώ
εἰμι. εἰσπήκει δὲ
καὶ Ἰούδας ὁ παρα-
διδούς αὐτὸν μετ'
6 αὐτῶν. ὡς οὖν εἶπεν

§ 140. MATT. 48. ἂν G. L. T. 50. ἐφ' ᾧ MAR. 43. εἰς ἂν τ. δώδεκ. G.^{oo} ὄχλ.
πολὺς G. [L.] τῶν πρεσβυτ. G. L. T. 44. ἀπαγάγετε G. 45. ῥαββί, ῥαββί G.^o
LK. 47. αὐτῶν 48. ὁ δὲ Ἰησ. G. L. JNO. 3. om. ἐκ τῶν G. om. ἐκ only L. T. 4. ἐξελθὼν
εἶπεν G. 5. ὁ Ἰησ. G. L. (om. Ἰησοῦς T.)

ST. MATT. XXVI

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XVIII.

τότε προσελθόν-
τες ἐπέβαλον τὰς
χεῖρας ἐπὶ τὸν
Ἰησοῦν καὶ ἐκρά-
τησαν αὐτόν.

οἱ δὲ ἐπέβαλαν τὰς
χεῖρας αὐτῷ καὶ
ἐκράτησαν αὐτόν.

¶ Καὶ ἰδὼν εἰς τῶν
μετὰ Ἰησοῦ ἐκτεί-
νας τὴν χεῖρα
ἀπέσπασεν τὴν
μάχαιραν αὐτοῦ
καὶ πατάξας τὸν
δούλον τοῦ ἀρχιε-
ρέως ἀφείλεν αὐ-
τοῦ τὸ ὠτίον.

¶ Εἷς δὲ τις τῶν πα-
ρεστηκότων σπα-
σάμενος τὴν μά-
χαιραν ἔπαισεν
τὸν δούλον τοῦ
ἀρχιερέως καὶ
ἀφείλεν αὐτοῦ τὸ
ὠτίριον.

¶ Ἰδόντες δὲ οἱ περὶ
αὐτόν τὸ ἐσόμε-
νον εἶπαν· Κύριε,
εἰ πατάξομεν ἐν

μαχαίρῃ; Καὶ

ἐπάταξεν εἰς τις
ἐξ αὐτῶν τοῦ ἀρ-
χιερέως τὸν δού-
λον καὶ ἀφείλεν
τὸ οὖς αὐτοῦ τὸ
δεξιόν.

¶ ἀποκριθεὶς δὲ ὁ
Ἰησοῦς εἶπεν·

αὐτοῖς· Ἐγὼ εἰμι,
ἀπῆλθαν εἰς τὸ
ὀπίσω καὶ ἔπεσαν
¶ χαμαί. πάλιν οὖν
αὐτοὺς ἐπηρώτη-
σεν· Τίνα ζητεῖτε;
οἱ δὲ εἶπον· Ἰη-
σοῦν τὸν Ναζω-
ραῖον. ἀπεκρίθη
Ἰησοῦς· Εἶπον
ὑμῖν ὅτι ἐγὼ εἰμι·
εἰ οὖν ἐμὲ ζητεῖτε,
ἄφετε τούτους ὑπά-
γειν. ἵνα πληρωθῇ
ὁ λόγος ὃν εἶπεν,
ὅτι οὗς δέδωκάς μοι,
οὐκ ἀπώλεσα ἐξ
αὐτῶν οὐδένα.

10 Σίμων οὖν Πέτρος

ἔχων μάχαιραν ἐλ-
κυσεν αὐτὴν καὶ
ἔπαισεν τὸν τοῦ
ἀρχιερέως δούλον
καὶ ἀπέκοψεν αὐ-
τοῦ τὸ ὠτίριον τὸ
δεξιόν·
ἦν δὲ ὄνομα τῷ
δούλῳ Μάλχος.

§ 140. M^{AR}. 46. ἐπέβαλον G. L. T. ἐπέβ. ἐπ' αὐτόν τ. χεῖρ. αὐτῶν G. τ. χεῖρ. ἐπ' αὐτ. L.
47. ὠτίον G. + L^K. 49. εἶπον αὐτῷ G. (αὐτῷ L.) μαχαίρῃ G. L. J^{HN}. 6. ὅτι ἐγώ
εἰμι. G. ° ἀπῆλθον G. ἔπεσαν G. 8. ὁ Ἰησ. 10. ὠτίον G. L.

ST. MATT. XXVI.

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XVIII.

Ἐὰν ἐως τούτου.
καὶ ἀψάμενος τοῦ
ώτιον ἴασατο αὐ-
τόν.

52 τότε λέγει αὐτῷ
ὁ Ἰησοῦς· Ἀπό-
στρεψον τὴν μά-
χαιράν σου εἰς
τὸν τόπον αὐτῆς·
πάντες γὰρ οἱ
λαβόντες μάχαι-
ραν ἐν μαχαίρῃ
53 ἀπολύνται. ἢ
δοκεῖς ὅτι οὐ δύ-
ναμαι παρακαλέ-
σαι τὸν πατέρα
μου, καὶ παρα-
στήσει μοι ἄρτι
πλείω δώδεκα λε-
γιάνων ἀγγέλων;
54 πῶς οὖν πληρω-
θῶσιν αἱ γραφαί,
ὅτι οὕτως δεῖ
γενέσθαι;

11 εἶπεν οὖν ὁ Ἰησοῦς
τῷ Πέτρῳ· Βάλε
τὴν μάχαιραν εἰς
τὴν θήκην. τὸ
ποτήριον ὃ δέδωκέν
μοι ὁ πατήρ, οὐ μὴ
πίω αὐτό;

25 Ἡ οὖν σπεῖρα καὶ
ὁ χιλιάρχος καὶ οἱ
ὑπηρέται τῶν Ἰου-
δαίων συνέλαβον
τὸν Ἰησοῦν καὶ
ᾤδησαν αὐτόν, —

55 Ἐν ἐκείνῃ τῇ ὥρᾳ
εἶπεν ὁ Ἰησοῦς
τοῖς ὄχλοις· Ὡς
ἐπὶ ληστὴν ἐξήλ-

55 Καὶ ἀποκριθεὶς ὁ
Ἰησοῦς εἶπεν αὐ-
τοῖς·
Ὡς ἐπὶ
ληστὴν ἐξήλθατε

55 Εἶπεν δὲ Ἰησοῦς
πρὸς τοὺς παρα-
γενομένους πρὸς
αὐτὸν ἀρχιερεῖς
καὶ στρατηγούς
τοῦ ἱεροῦ καὶ
πρεσβυτέρους·
Ὡς ἐπὶ ληστὴν

* Cf. Isa. lii. 13—liiii. 12, etc.

§ 140. ΜΑΤΤ. 52. μαχαίρα G. 53. ἄρτι before παρακαλέσαι G. πλείους G. L. πλεί. ἢ
θώδεκ. G. [L.] λεγεώνας G. L. T. 55. ἐξήλθετε G. ΜΑΡ. 48. ἐξήλθετε G
Γ.Κ. 51. ὡτίου αὐτοῦ G. L. 52. ὁ Ἰησ. G. ἐπ' αὐτ. G. L. T. JHO. 11. μάχαιρ. σου

ST. MATT. XXVI.

θατε μετὰ μαχαι-
ρῶν καὶ ξύλων
συλλαβεῖν με·
καθ' ἡμέραν ἐν
τῷ ἱερῷ ἕκαθε-
ζόμεν διδάσκων,
καὶ οὐκ ἐκρατή-
σατέ με.

ST. MARK XIV.

μετὰ μαχαιρῶν
καὶ ξύλων συλλα-
βεῖν με· καθ'
ἡμέραν ἡμῖν πρὸς
τοῦ ἱεροῦ ἐν τῷ ἱερῷ
διδάσκων, καὶ οὐκ
ἐκρατήσατέ με·

ST. LUKE XXII.

ἐξεληλύθατε μετὰ
μαχαιρῶν καὶ ξύ-
λων· καθ' ἡμέραν
ὄντος μου μεθ'
ὑμῶν ἐν τῷ ἱερῷ
οὐκ ἐξετείνετε
τὰς χεῖρας ἐπ' ἐμέ·
ἀλλὰ αὕτη ἐστὶν
ἡ ὥρα καὶ
ἡ ἐξουσία τοῦ
σκότους.

ST. JOHN. XVIII.

τοῦτο δὲ ὅλον
γέγονεν ἵνα πλη-
ρωθῶσιν αἱ γρα-
φαὶ τῶν προφη-
τῶν. τότε οἱ
μαθηταὶ πάντες
ἀφέντες αὐτὸν
ἔφυγον.

ἀλλ' ἵνα πληρω-
θῶσιν αἱ γραφαί.
καὶ ἀφέντες αὐ-
τὸν ἔφυγον πάν-
τες. καὶ εἰς τις
νεανίσκος συνηκο-
λούθει αὐτῷ περι-
βεβλημένος σιν-
δόνα ἐπὶ γυμνοῦ,
καὶ κρατοῦσιν αὐ-
τόν· ὁ δὲ καταλι-
πὼν τὴν σινδόνα
γυμνὸς ἔφυγεν.

§ 141. He is taken before Annas and Caiaphas.

MATT. XXVI. 57, 58. MAR. XIV. 53, 54. LK. XXII. 54, 55. JNO. XVIII. 18-16, 18.

18 Καὶ ἡγαγον πρὸς
Ἀνναν πρῶτον· ἦν
γὰρ πενθερὸς τοῦ
Καϊάφα, ὃς ἦν ἀρ-
χιερεὺς τοῦ ἐνιαυ-

* Cf. Isa. lii. 13-14. 12, etc.

§ 140. MATT. 55. πρὸς ὑμᾶς ἕκαθ. διδασκ. ἐ. τ. ἱερ. G.^o πρ. ὑμ. ἐκαθ. ἐ. τ. ἱερ. διδασκ. L., [πρ. ὑμ.] ἐ. τ. ἱερ. ἐκαθ. διδασκ. T. MAR. 51. ἡκολούθει G.⁺ (or ἡκολούθησεν G.⁺) add οἱ νεανίσκοι G.^{oo} 52. add ἀπ' αὐτῶν G.^o [L.]

§ 141. JNO. 13. ἀπήγαγον αὐτόν G. (αὐτόν [L.])

§§ 141, 142. The Jews had now so far accomplished their horrid purpose that they held Jesus bound, a prisoner in their hands. What was to be done next? Very naturally they take him first to Annas, who had been formerly their high-priest, and was a man of great authority and of much esteem as a counsellor among them, and the father-in-law of Caiaphas, "the high-priest that same year." We have no certain indication of the time, but it must have

ST. MATT. XXVI.

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XVIII.

14 τοῦ ἐκείνου· ἦν δὲ
Καϊάφας ὁ ἑσυμ-
βουλευσας τοῖς
Ἰουδαίοις, ὅτι συμ-
φέρει ἓνα ἄνθρωπον
ἀποθανεῖν ὑπὲρ τοῦ
λαοῦ.

14 Οἱ δὲ κρατήσαν-
τες τὸν Ἰησοῦν
ἀπήγαγον πρὸς
Καϊάφαν τὸν ἀρ-
χιερέα, ὅπου οἱ
γραμματεῖς καὶ
οἱ πρεσβύτεροι
συνήχθησαν.

13 Καὶ ἀπήγαγον
τὸν Ἰησοῦν πρὸς
τὸν ἀρχιερέα, καὶ
συνέρχονται πάν-
τες οἱ ἀρχιερεῖς
καὶ οἱ πρεσβύ-
τεροι καὶ οἱ γραμ-
ματεῖς.

14 Συλλαβόντες δὲ
αὐτὸν ἤγαγον καὶ
εἰσήγαγον εἰς τὴν
οἰκίαν τοῦ ἀρχιε-
ρέως.

• Jno. xi. 49, 50.

§ 141. MAR. 53. συνέρχ. αὐτῷ πάντ. G. L. T.
ἀπολέσθαι G. ++

LK. 54. εἰσήγ. αὐτόν G.^{oo}

JNO. 14.

been beyond midnight, perhaps an hour beyond. Annas, apparently without delay, sent him on to Caiaphas. This fact is distinctly mentioned by St. John in vs. 24, where ἀπέστειλεν is to be understood in a Pluperfect sense, as in the Authorized Version. Such use of the Aorist is sufficiently well supported by examples (see Matt. xiv. 3, 4; xxvi. 48, compared with Mar. xiv. 44. Also probably Lk. xxii. 24. Cf. also Lk. xix. 15; xxiv. 1; Jno. xi. 30; Acts i. 2). Otherwise, it is hard to see how vs. 24 should be introduced in this connection. Arrived at the house of Caiaphas, a considerable time must have been consumed in notifying and assembling the members of the Sanhedrim. Some of them were doubtless already there, or came with Jesus. While they were assembling, Caiaphas appears to have made a preliminary examination in one of the rooms of his palace opening upon the large unroofed court around which oriental houses are built. It was here that the fire was built and that Peter uttered his first denial. Afterwards, he retired to the προαύλιον (Mar. vs. 68; πυλῶνα Matt. vs. 71) or broad passage-way leading from the gate of the house to the court. How long an interval elapsed between the first and second denials is not mentioned; probably not long. In that interval St. Mark mentions that the cock crew. This was the first cock-crowing, which occurred somewhat irregularly, not very long after midnight. St. Mark alone mentions it, as he alone had particularized the two cock-crowings in the prophecy of the Saviour. The second cock-crowing occurred with great regularity at day-break, or about three o'clock, A.M.

In the account of the second denial there are differences which have sometimes been imagined to be real discrepancies between the Evangelists. St. Matthew says the questioner was "another maid"; St. Mark "the" (i.e. probably, the same) "maid"; St. Luke, "another man"; St. John, indefinitely, "they." In this last expression is the key to the whole. In such a crowd and under such a state of excitement, an accusation made by one would naturally be caught up and repeated by another and another. The first maid, we may suppose, points him out to her companion and others as a disciple (Mar.); her companion takes up and repeats the story, (Matt.), whereupon some man, hearing it, directly charges Peter himself with it (Lk.); all which St. John covers by the indefinite expression "they." After this followed an interval of about an hour (Lk. vs. 59) during which, it has been well suggested, he may have gained courage to join in conversation, and thus have betrayed his Galilean

ST. MATT. XXVI.	ST. MARK XIV.	ST. LUKE XXII.	ST. JOHN XVIII.
13 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ μακρόθεν	54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκο- λούθησεν αὐτῷ	54 Ὁ δὲ Πέτρος ἠκολούθει μακρό- θεν.	15 Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέ- τρος καὶ ἄλλος μα- θητὴς· ὁ δὲ μα- θητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιε- ρεὶ καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιε- 16 ρέως, ὁ δὲ Πέτρος εἰστέκει πρὸς τῇ θύρᾳ ἕξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ, καὶ εἰσήγαγεν τὸν 18 Πέτρον. — εἰστή- κεσαν δὲ οἱ δοῦλοι
ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ	ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιε-		

§ 141. MATT. 58. ἀπὸ μακρόθεν G. L. T. JNO. 15. ὁ ἄλλ. μαθ. G.^{oo} [T.] 16. ὅς ἦν γνωσ.
τῷ ἀρχιερεὶ G. L.

origin. In the third denial there is really no difference at all. The two first Evangelists speak only in general terms, using the plural, St. Luke also is indefinite, *τις*; St. John alone describes the person particularly.

Meantime the Sanhedrim was assembling more and more fully. It was expressly illegal for them to pass a capital condemnation in the night. Their formal assembling for this purpose was therefore deferred until daybreak (Lk. xxii. 66; cf. Matt. xxvii. 1; Mar. xv. 1). In the interval, however, the Sanhedrim did its work, but whether in strictly formal session, or merely by common understanding, does not certainly appear. Such form of trial as was had at all, however, was had during this time, and at the morning session nothing remained but to pronounce the legal condemnation.

In the account of this night, so full of events of deepest importance, some of which must have occurred nearly or quite simultaneously, it is difficult to determine the actual order of time of each incident. The first three Evangelists have recorded the denials of Peter consecutively, evidently because they formed one distinct subject in themselves, and not thereby forbidding the supposition that during their progress other incidents may have occurred. So too with other matters; so that it is not strange that some transpositions become necessary in order to place the parallel passages side by side. Thus, e.g. Jno. xviii. 18, quite as properly belongs in its place; but has been transposed to a previous section on account of the same thing being mentioned then by the other Evangelists, also quite as naturally and truly. Sections 142 and 143 may be considered as to some extent simultaneous. So also St. Luke (vs. 66) mentions the formal assembling of the Sanhedrim at daybreak, to avoid repetition, and then goes back to speak of their doings in the previous hours. These things create a difficulty in the arrangement of the parallel columns of a harmony, but constitute no real discrepancies.

ST. MATT. XXVI.

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XVIII.

εἰσελθὼν ἔσω ἐκά-
θητο μετὰ τῶν
ὑπηρετῶν ἰδεῖν τὸ
τέλος.

ρέως, καὶ ἦν συν-
καθήμενος μετὰ
τῶν ὑπηρετῶν καὶ
θερμαινόμενος
πρὸς τὸ φῶς.

85 περιεψάντων δὲ
πῦρ ἐν μέσῳ τῆς
αὐλῆς καὶ συνκα-
θισάντων ἐκά-
θητο ὁ Πέτρος
μέσος αὐτῶν.

καὶ οἱ ὑπηρέται
ἀνθρακιὰν πεποι-
κότες, ὅτι ψυχὸς
ἦν, καὶ ἐθερμαί-
νοντο· ἦν δὲ καὶ
ὁ Πέτρος μετ' αὐ-
τῶν ἐστὼς καὶ θερ-
μαζόμενος.

§ 142. While the Sanhedrim assemble, He is examined by Caiaphas. Peter denies Him thrice.

MATT. XXVI. 69-75. MAR. XIV. 66-72. LK. XXII. 56-62. JNO. XVIII. 17, 19-27.

80 Ὁ δὲ Πέτρος
ἐκάθητο ἔξω ἐν τῇ
αὐλῇ· καὶ προσ-
ῆλθεν αὐτῷ μία
παιδίσκη

80 Καὶ ὄντος τοῦ
Πέτρου κάτω ἐν
τῇ αὐλῇ ἔρχεται
μία τῶν παιδι-
σκῶν τοῦ ἀρχιε-
85

85 ρέως καὶ ἰδοῦσα

τὸν Πέτρον θερ-
μαινόμενον ἐμ-
βλέψασα αὐτῷ

λέγει· Καὶ σὺ
μετὰ τοῦ Ναζα-
ρηνοῦ ἦσθα τοῦ

80 Ἰησοῦ. ὁ δὲ ἠρνή-
σατο λέγων· Οὐτε

οἶδα οὐτε ἐπίστα-
μαι σὺ τί λέγεις.

85 Ἰδοῦσα δὲ αὐτὸν
παιδίσκη τις κα-
θήμενον πρὸς τὸ
φῶς

καὶ ἀτενίσα-
σα αὐτῷ εἶπεν·

Καὶ οὗτος σὺν
αὐτῷ ἦν. ὁ δὲ

ἠρνήσατο αὐτὸν
λέγων· Οὐκ οἶδα
αὐτόν, γύναι.

17 Λέγει οὖν τῷ Πέ-
τρῳ ἡ παιδίσκη ἡ
θυρωρός·

Μὴ καὶ
σὺ ἐκ τῶν μαθητῶν
εἶ τοῦ ἀνθρώπου
τούτου; λέγει ἐκεῖ-
νος· Οὐκ εἰμί.

19 Ὁ οὖν ἀρχιερεὺς
ἠρώτησεν τὸν Ἰη-
σοῦν περὶ τῶν μα-
θητῶν αὐτοῦ καὶ
περὶ τῆς διδαχῆς
20 αὐτοῦ. ἀπεκρίθη
αὐτῷ Ἰησοῦς· Ἐγὼ
παρηρησίᾳ λελάληκα
τῷ κόσμῳ· ἐγὼ
πάντοτε ἐδίδαξα ἐν
συναγωγῇ καὶ ἐν τῷ

§ 141. LK. 55. 55. ἀψάντων G. L.
JNO. 18. μετ' αὐτῶν ὁ Πέτ. (om. καὶ) G.

συνκαθ. (περικαθ. L.) αὐτῶν G.

ἐν μέσῳ G. L.

§ 142. MAR. 67. om. sec. τοῦ G. (Ἰησ. ἦσθ.)
ἐλέλυσσα G. τῇ συναγωγῇ.

68. οὐκ οὐδέ G.

JNO. 20. ὁ Ἰησ. G. L.

ST. MATT. XXVI.

ST. MARK XIV.

ST. LUKE XXII.

ST. JOHN XVIII.

11 Ἐξελθόντα δὲ αὐ-
τὸν εἰς τὸν πυ-
λῶνα, εἶδεν αὐτὸν
ἄλλη καὶ λέγει
τοῖς ἐκεῖ· Οὗτος
ἦν μετὰ Ἰησοῦ
τοῦ Ναζωραίου.
12 καὶ πάλιν ἡρνή-
σατο μετὰ ὅρκου
ὅτι οὐκ οἶδα τὸν
ἄνθρωπον.

13 μετὰ μικρὸν δὲ
προσελθόντες οἱ
ἐστῶτες εἶπον τῷ
Πέτρῳ· Ἀληθῶς
καὶ σὺ ἐξ αὐτῶν

88 Καὶ ἐξῆλθεν ἔξω
εἰς τὸ προαύλιον,
καὶ ἀλέκτωρ ἐφώ-
89 νησεν. καὶ ἡ παι-
δίσκη ἰδοῦσα αὐ-
τὸν ἤρξατο πάλιν
λέγειν τοῖς παρυσ-
τῶσιν ὅτι οὗτος
70 ἐξ αὐτῶν ἐστίν. ὁ
δὲ πάλιν ἡρνεῖτο.

καὶ μετὰ μικρὸν
πάλιν οἱ παρυσ-
τῶτες ἔλεγον τῷ
Πέτρῳ· Ἀληθῶς
ἐξ αὐτῶν εἰ· καὶ

88 Καὶ μετὰ βραχὺ
ἕτερος ἰδὼν αὐτὸν
ἔφη· Καὶ σὺ ἐξ
αὐτῶν εἶ. ὁ δὲ
Πέτρος ἔφη· Ἄν-
θρωπε, οὐκ εἰμί.

89 καὶ διαστάσης
ὥσεί ὥρας μιᾶς
ἄλλος τις διῶσ-
χυρίζετο λέγων·
Ἐπ' ἀληθείας καὶ

ἱερῷ, ὅπου πάντες
οἱ Ἰουδαῖοι συνέρ-
χονται, καὶ ἐν κρυπ-
τῷ ἐλάλησα. οὐδέν.
21 τί με ἐρωτᾷς; ἐρώ-
τησον τοὺς ἀκηκοό-
τας τί ἐλάλησα αὐ-
τοῖς· ἴδε οὗτοι οἴ-
δασιν ἃ εἶπον ἐγώ.
22 ταῦτα δὲ αὐτοῦ εἶ-
πόντος εἰς παρεστη-
κὼς τῶν ὑπηρετῶν
ἔδωκεν ράπισμα
τῷ Ἰησοῦ εἰπὼν·
Οὕτως ἀποκρίνη τῷ
23 ἀρχιερεῖ; ἀπεκρίθη
αὐτῷ Ἰησοῦς· Εἰ
κακῶς ἐλάλησα,
μαρτύρησον περὶ
τοῦ κακοῦ· εἰ δὲ
καλῶς, τί με δέρεις;
24 ἀπέστειλεν οὖν αὐ-
τὴν ὁ Ἄννας δεδε-
μένον πρὸς Καϊά-
φαν τὸν ἀρχιερέα.
25 Ἦν δὲ Σίμων Πέ-
τρος ἐστῶς καὶ θερ-
μαινόμενος. εἶπον

οὖν αὐτῷ· Μὴ καὶ
σὺ ἐκ τῶν μαθητῶν
αὐτοῦ εἶ; ἡρνήσατο
ἐκεῖνος καὶ εἶπεν·
Οὐκ εἰμί.

26 λέγει εἰς ἐκ τῶν
δούλων τοῦ ἀρχιε-
ρέως, συγγενὴς ὢν
οὗ ἀπέκοψεν Πέ-
τρος τὸ ὀπίον· Οὐκ

§ 142. ΜΑΤΤ. 71. καὶ οὗτος ἦν G. L. T.
Lk. 58. εἶπεν G. L. JNO. 20. πάντοθεν

72. μεθ' G. MARK. 69. παρεστηκόσιν G. L.
21. ἐπερωτᾷς; ἐπερώτησον G. 23. ὁ Ἰησ. G.

ST. MATT. XXVI.	ST. MARK XIV.	ST. LUKE XXII.	ST. JOHN XVIII.
εἰ· καὶ γὰρ ἡ λαλιά σου δηλόν 14 σε ποιεῖ. τότε ἤρξατο καταθεμα- τίζειν καὶ ὁμι ⁷⁰ ύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.	γὰρ Γαλιλαῖος εἶ. 71 ὁ δὲ ἤρξατο ἀνα- θεματίζειν καὶ ὁμνῖναι ὅτι οὐκ οἶδα τὸν ἄνθρω- πον τοῦτον ὃν 72 λέγετε. καὶ εὐθὺς ἐκ δευτέρου ἀλέκ- τωρ ἐφώνησεν,	οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλι- 80 λαῖός ἐστιν. εἶπεν δὲ ὁ Πέτρος· Ἄν- θρωπε, οὐκ οἶδα ὃ λέγεις. καὶ πα- ραχρῆμα ἔτι λα- λοῦντος αὐτοῦ ἐφώνησεν ἀλέκ- αι τωρ, καὶ στρα- φείς ὁ κύριος ἐνέ- βλεψεν τῷ Πέ- τρῳ, καὶ ὑπεμνή- σθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. 82 καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.	ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
75 καὶ ἐμνήσθη ὁ Πέ- τρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπα- ρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκ- λαυσεν πικρῶς.	καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥήμα, ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν ἀλέκτορα φωνῆ- σαι δις τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιεν.	82 καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.	

§ 143. After further Examination, the Sanhedrim adjudge Jesus guilty of Blasphemy. He is mocked by the Servants.

MATT. XXVI. 59-68.

MARK. XIV. 55-65.

LUKE. XXII. 63-65, 67-71

80 Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανα- 80 τώσουσιν, καὶ οὐχ εὔρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο 81 εἶπον· Οὗτος ἔφη· Δύνα-	85 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ 85 οὐχ εὔρισκον· πολλοὶ ἄρα ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρ- 85 τυρίαι οὐκ ἦσαν. καὶ τινες ἀναστάντες ἐψευδομαρτύ- ρουν κατ' αὐτοῦ λέγοντες 85 ὅτι ἡμεῖς ἠκούσαμεν αὐ-
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§ 142. MATT. 74. καταθεματίζειν 75. τοῦ Ἰησ. G.^{oo} εἰρηκότ. αὐτῷ G. [L.]
MARK. 70. add καὶ ἡ λαλιά σου ὁμοιάζει G.^{oo} 71. ὁμνῖναι 72. om. εὐθὺς (εὐθέως G.++)
τοῦ ῥήματος οὗ G., τὸ ῥήμα δ G.++ LK. 60. δ ἀλέκτ. 61. om. σήμερον G. L. 62. δ
Πέτρος ἐκλαυσ. L. JHO. 27. ὁ Πέτρ. G.^{oo}

§ 143. MATT. 59. ἀρχιερ. καὶ οἱ πρεσβύτεροι G.^{oo} θανατώσωσι G. 60. εὔρον· καὶ πολ.
ψευδ. προσελθ., οὐχ εὔρον. (sec. οὐχ εὔρον [L.]) add ψευδομαρτύρες G. L.

ST. MATT. XXVI.

μαί^a καταλύσαι τὸν ναὸν

τοῦ θεοῦ καὶ διὰ τριῶν
ἡμερῶν αὐτὸν οἰκοδομή-
σαι.

62 καὶ ἀναστὰς ὁ ἀρχιερεὺς
εἶπεν αὐτῷ· Οὐδὲν ἀπο-
κρίνη τί οὗτοί σου κατα-

63 μαρτυροῦσιν; ὁ δὲ Ἰη-
σοῦς ἐσιώπα. καὶ ἀπο-
κριθεὶς ὁ ἀρχιερεὺς εἶπεν
αὐτῷ· Ἐξορκίζω σε κατὰ
τοῦ θεοῦ τοῦ ζῶντος, ἵνα
ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ

64 Χριστὸς ὁ υἱὸς τοῦ θεοῦ.
λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ
εἶπας· πλὴν λέγω ὑμῖν,
ἀπ' ἁρτί ὄψεσθε^b τὸν υἱὸν
τοῦ ἀνθρώπου καθήμενον

ἐκ δεξιῶν τῆς δυνάμεως
καὶ ἐρχόμενον ἐπὶ τῶν
νεφελῶν τοῦ οὐρανοῦ.
65 τότε ὁ ἀρχιερεὺς διέρρηξεν
τὰ ἱμάτια αὐτοῦ λέγων·
Ἐβλασφήμησεν· τί ἔτι
χρεῖαν ἔχομεν μαρτύρων;
ἴδε νῦν ἠκούσατε τὴν

66 βλασφημίαν· τί ὑμῖν
δοκεῖ; οἱ δὲ ἀποκριθέντες
εἶπον· Ἐνοχὸς ὁ θάνατος
67 ἐστίν. Τότε ἐνέπυσαν
εἰς τὸ πρόσωπον αὐτοῦ
καὶ ἐκολάφισαν αὐτόν, οἱ

68 δὲ ἐράπισαν ἰλέγοντες·
Προφῆτευσον ἡμῖν, Χρι-

ST. MARK XIV.

τοῦ λέγοντος ὅτι ἐγώ^a κα-
ταλύσω τὸν ναὸν τούτων
τὸν χειροποιήτων καὶ διὰ
τριῶν ἡμερῶν ἄλλον ἀχει-
ροποιήτων οἰκοδομήσω.

69 καὶ οὐδὲ οὕτως ἴσῃ ἦν ἡ

69 μαρτυρία αὐτῶν. καὶ
ἀναστὰς ὁ ἀρχιερεὺς εἰς
μέσον ἐπηρώτησεν τὸν
Ἰησοῦν λέγων· Οὐκ ἀπο-
κρίνη οὐδὲν τί οὗτοί σου

61 καταμαρτυροῦσιν; ὁ δὲ
ἐσιώπα καὶ οὐκ ἀπεκρί-
νατο οὐδέν. πάλιν ὁ
ἀρχιερεὺς ἐπηρώτα αὐτόν
καὶ λέγει αὐτῷ· Σὺ εἶ ὁ
Χριστὸς ὁ υἱὸς τοῦ εὐλο-

62 γητοῦ; ὁ δὲ Ἰησοῦς εἶπεν·
Ἐγώ εἰμι, καὶ ὄψεσθε^b
τὸν υἱὸν τοῦ ἀνθρώπου ἐκ
δεξιῶν καθήμενον τῆς
δυνάμεως καὶ ἐρχόμενον

μετὰ τῶν νεφελῶν τοῦ
63 οὐρανοῦ. ὁ δὲ ἀρχιερεὺς
διαρρήξας τοὺς χιτῶνας
αὐτοῦ λέγει· Τί ἔτι χρεῖαν
64 ἔχομεν μαρτύρων; ἠκού-
σατε τῆς βλασφημίας·
τί ὑμῖν φαίνεται; οἱ δὲ
πάντες κατέκριναν αὐτόν
ἐνοχον εἶναι ὁ θάνατος.

65 Καὶ ἤρξαντό τινες ἐμπτύ-
ειν αὐτῷ καὶ περικαλύπτειν
αὐτοῦ τὸ πρόσωπον καὶ
κολαφίζειν αὐτόν καὶ λέ-
γειν αὐτῷ· Προφῆτευσον·

ST. LUKE XXII.

Λέγοντες· Εἰ σὺ εἶ
ὁ Χριστός, εἰπὸν ἡμῖν.
67 εἶπεν δὲ αὐτοῖς· Ἐὰν
ὑμῖν εἴπω, σὺ μὴ πίστευ-
68 σῇτε· ἐὰν δὲ ἐρωτήσω,
69 οὐ μὴ ἀποκριθῇτε. ἀπὸ
τοῦ νῦν δὲ ἔσται^b ὁ υἱὸς
τοῦ ἀνθρώπου καθήμενος
ἐκ δεξιῶν τῆς δυνάμεως
70 τοῦ θεοῦ. εἶπαν δὲ
πάντες· Σὺ οὖν εἶ ὁ
υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς
αὐτοὺς ἔφη· Ὑμεῖς λέ-
71 γετε, ὅτι ἐγώ εἰμι. οἱ
δὲ εἶπαν· Τί ἔτι ἔχομεν
μαρτυρίας χρεῖαν; αὐτοὶ
γὰρ ἠκούσαμεν ἀπὸ τοῦ
στόματος αὐτοῦ.

68 Καὶ
οἱ ἄνδρες οἱ συνέχοντες
αὐτὸν ἐνέπαιζον αὐτῷ
69 δέροντες, καὶ περικαλύψ-
αντες αὐτόν ἐπηρώτων

^a Jno. ii. 19; cf. Matt. xxvii. 40; Mar. xv. 29.

^b Cf. Dan. vii. 13; Acts vii. 56.

^c Cf. Lev. xxiv. 16.

§ 143. ΜΑΤΤ. 65. λέγ. ὅτι ἐβλασφ. G. add αὐτοῦ G.^o [L.] ΜΑΡ. 60. εἰς τὸ μέσ.
61. οὐδὲν ἀπεκρ. (om. οὐκ) G. L. 65. (Tischendorf by error, κολαφίζεν). ΛΚ. 67. εἰπέ G. L.
68. ἐὰν δὲ καὶ ἐρωτ. G. add μοι, ἡ ἀπολύσῃτε G. L. [T.] 69. om. δέ G. 70. εἶπον G. L.
71. εἶπον G. 63. τὸν Ἰησοῦν G.++ 64. περικαλ. αὐτ., ἐτυπτον αὐτοῦ τὸ πρόσωπον, καὶ
ἐπηρ. G. [L.] αὐτ. ἐπηρώτ. αὐτόν G. L.

ST. MATT. XXVI.

οτέ, τίς ἐστιν ὁ παῖσας
σε;

ST. MARK XIV.

καὶ οἱ ὑπηρέται ῥαπίσμα-
σιν αὐτὸν λαβόν.

ST. LUKE XXII.

λέγοντες· Προφύττεισον
τίς ἐστιν ὁ παῖσας σε;
καὶ ἕτερα πολλὰ βλασ-
φημοῦντες ἔλεγον εἰς
αὐτόν.

§ 144. The Sanhedrim lead Jesus to Pilate.

MATT. XXVII. 1, 2.

MAR. XV. 1.

LK. XXII. 66, XXIII. 1.

JNO. XVIII. 28.

1 Πρωῖτας δὲ γενο-
μένης συμβού-
λιον λαβὼν πάν-
τες οἱ ἀρχιερεῖς
καὶ οἱ πρεσβύτε-
ροι τοῦ λαοῦ κατὰ
τοῦ Ἰησοῦ, ὥστε
θανατῶσαι αὐτόν.

2 καὶ δήσαντες αὐ-
τὸν ἀπήγαγον καὶ
παρέδωκαν Πει-
λάτῳ τῷ ἡγεμόνι.

1 Καὶ εὐθὺς πρωῒ
συμβούλιον ἔτοι-
μάσαντες οἱ ἀρ-
χιερεῖς μετὰ τῶν
πρεσβυτέρων καὶ
τῶν γραμματέων

καὶ ὄλον τὸ συνέ-
δριον, δήσαντες
τὸν Ἰησοῦν ἀπή-
νεγκαν καὶ παρ-
έδωκαν Πειλάτῳ.

3 Καὶ ὡς ἐγένετο
ἡμέρα, συνήχθη
τὸ πρεσβύτεριον
τοῦ λαοῦ ἀρχιε-
ρεῖς τε καὶ γραμ-
ματεῖς, καὶ ἀπή-
γαγον αὐτόν εἰς τὸ
συνέδριον αὐτῶν.

1 Καὶ ἀναστὰν
ἅπαν τὸ πλῆθος
αὐτῶν ἤγαγον αὐ-
τὸν ἐπὶ τὸν Πει-
λάτον.

28 Ἀγούσιν οὖν τὸν
Ἰησοῦν ἀπὸ τοῦ
Καϊάφα εἰς τὸ
πραιτώριον· ἦν δὲ
πρωῒ· καὶ αὐτοὶ
οὐκ εἰσῆλθον εἰς τὸ
πραιτώριον, ἵνα μὴ
μιανθῶσιν, ἀλλὰ
φάγωσιν τὸ πάσχα.

§ 145. Judas repents and hangs himself.

ST. MATT. XXVII. 3-10.

(ACTS I. 18, 19.)

3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν
ὅτι κατεκρίθη, μεταμεληθεὶς ἔστρεψεν τὰ
τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ

§ 143. MAR. 65. ἔβαλλον G.++

§ 144. MATT. 2. παρέδωκ. αὐτόν G.

Ποντίφ Πιλᾶτ. G. L.

MAR. 1. εὐθέως G. L.

ἐπὶ τὸ πρωῒ G. ποιήσαντες G. L. T.

om. sec. τῶν G. L. T.

παρέδ. τῷ Πιλᾶτ. G.

LK. XXII. 66. ἀνήγαγον G. L.

ἐαυτῶν G. + L.

XXIII. 1. ἤγαγεν

JNO. 28. πρωῖα

ἀλλ' ἵνα φάγ. G.

§ 145. MATT. 3. ἀπέστρεψε G. L.

§ 145. There is no necessity for deferring the account of the remorse and suicide of Judas until after the final condemnation of Christ by Pilate. When the Sanhedrim had passed their judgment, and permitted our Lord to be treated by the attendants as a condemned malefactor, Judas must have seen that all was over. Doubtless St. Matthew has narrated this in its proper place.

The narrative of St. Luke in Acts i. 18, 19, is perfectly consistent with that of St. Matthew. If the traditional site of the suicide of Judas be correct — and there is no reason why it should

ST. MATT. XXVII.

ACTS I.

4 πρεσβυτέρους λέγων· Ἡμαρτον παραδόντες
αἷμα ἀθῶν. οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς;
5 σὺ ὤψη. καὶ ῥίψας τὰ ἀργύρια εἰς τὸν ναὸν
6 ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγατο. οἱ
δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν·
Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν,
7 ἐπεὶ τιμὴ αἱματός ἐστιν. συμβούλιον δὲ
λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν
8 τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις. διὸ
ἐκλήθη ὁ ἀγρὸς ἐκείνος ἀγρὸς αἱματος ἕως
9 τῆς σήμερον. τότε ἐπληρώθη τὸ ῥηθὲν
διὰ Ἱερემίου τοῦ προφήτου λέγοντος·
10 Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια τὴν
τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ
10 υἱὸν Ἰσραήλ, καὶ ἔδωκαν αὐτὰ εἰς τὸν
ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι
κύριος.

18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ
μισθοῦ τῆς ἀδικίας, καὶ πρηνῆς γενό-
μενος ἐλάκησε μέσος καὶ ἐξεχύθη
19 πάντα τὰ σπλάγχνα αὐτοῦ· 8 καὶ
γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦ-
σιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ
χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν
Ἀκελδαμάχ.

§ 146. Our Lord before Pilate. He seeks to release Him.

MATT. XXVII. 11-14. MAR. XV. 2-5. LK. XXIII. 2-5. JNO. XVIII. 29-38.

20 Ἐξῆλθεν οὖν ὁ Πι-
λάτος ἔξω πρὸς αὐ-
τοὺς καὶ φησὶν· Τίνα
κατηγορίαν φέρετε
τοῦ ἀνθρώπου τούτου;

* Zech. xi. 12, 13. καὶ ἐρῶ πρὸς αὐτούς· Εἰ καλὸν ἐνώπιον ὑμῶν ἐστί, δότε (Alex. στήσαντες)
τὸν μισθὸν μου ἢ ἀπέπαυσε· καὶ ἔστησαν τὸν μισθὸν μου τριάκοντα ἀργυροῦς. 13. καὶ εἶπε Κύριος
πρὸς μέ· Κάθεσ αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψομαι εἰ δόκιμόν (Alex. σκέψαι αὐτὸν εἰ δόκ.)
ἐστί, ὃν τρόπον ἐδοκιμάσθη ὑπὲρ αὐτῶν. καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτοὺς
εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον. Heb. vs. 13. אֲנִי יְהוָה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנִי יְהוָה יְהוָה אֱלֹהֵי יִשְׂרָאֵל
אֲנִי יְהוָה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנִי יְהוָה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנִי יְהוָה יְהוָה אֱלֹהֵי יִשְׂרָאֵל
Cf. also Jer. xviii. 1, 2.

§ 145. MATT. 3. τοῖς πρεσβύτ. G. 4. ὤψει G. 5. ἐν τῇ ναφ G. L. 6. εἶπον G.
ACTS i. 18. τοῦ μισθ. 19. om. δ G. L. T. Ἀκελδαμά G. Ἀχελδαμάχ T.

§ 146. JNO. 29. om. ἔξω. G. εἶπε G. L. φέρετ. κατὰ τ. ἀνθρ. G. L. T.

not be — on a tree overhanging the precipices of the valley of Hinnom, the breaking of the rope, or of a branch of the tree, would have produced the effects described by St. Luke.

As to the purchase of the field: much needless ingenuity, as in the supposition of two fields, etc., has been expended on this point. The simple solution lies in the fact that Judas was the occasion of the purchase, since he gave the money by which it was effected; therefore he is said to have done it. Ἐκτήσατο is therefore to be understood as having the force of the Hiphil conj. in Hebrew. For further instances of this usage, see Matt. xxvii. 60; Jno. iii. 22; cf. iv. 2; 1 Cor. vii. 16; 1 Tim. iv. 16, etc.

ST. MATT. XXVII.

ST. MARK XV.

ST. LUKE XXIII.

ST. JOHN XVIII.

30 ἀπεκρίθησαν καὶ εἶπαν
αὐτῷ· Εἰ μὴ ἦν οὐ-
τος κακὸν ποιῶν, οὐκ
ἂν σοι παρεδώκαμεν
31 αὐτόν. εἶπεν οὖν αὐ-
τοῖς ὁ Πειλᾶτος·
Λάβετε αὐτὸν ὑμεῖς
καὶ κατὰ τὸν νόμον
ὑμῶν κρίνατε. εἶπον
οὖν αὐτῷ οἱ Ἰουδαῖοι·
Ἡμῖν οὐκ ἔξεστιν
ἀποκτείνειν οὐδένα·
32 ἵνα ὁ λόγος τοῦ Ἰη-
σοῦ πληρωθῇ, ὃν
εἶπεν σημαίνων* ποίῃ
θανάτῳ ἡμελλεν ἀπο-
θνήσκειν.

2 Ἦρξαντο δὲ κατη-
γορεῖν αὐτοῦ λέ-
γοντες· Τούτον
εἵραμεν διαστρέ-
φοντα τὸ ἔθνος
ἡμῶν καὶ ἁκλύον-
τα φόρους Καίσαρι
διδόναι, καὶ λέγον-
τα ἑαυτὸν Χριστὸν
βασιλέα εἶναι.

11 Ὁ δὲ Ἰησοῦς
ἐστᾶθη ἔμπρο-
σθεν τοῦ ἡγεμό-
νος· καὶ ἐπηρώ-
τησεν αὐτὸν ὁ
ἡγεμὼν λέγων·
Σὺ εἶ ὁ βασιλεὺς
τῶν Ἰουδαίων;

3 Καὶ ἐπηρώ-
τησεν αὐτὸν ὁ
Πειλᾶτος· Σὺ
εἶ ὁ βασιλεὺς
τῶν Ἰουδαίων;

3 Ὁ δὲ Πειλᾶτος
ἠρώτησεν αὐτὸν λέ-
γων· Σὺ εἶ ὁ βασι-
λεὺς τῶν Ἰουδαίων;

33 Εἰσῆλθεν οὖν εἰς τὸ
πραιτώριον πάλιν ὁ
Πειλᾶτος
καὶ ἐφώνησεν τὸν
Ἰησοῦν καὶ εἶπεν αὐ-
τῷ· Σὺ εἶ ὁ βασι-
λεὺς τῶν Ἰουδαίων;
34 ἀπεκρίθη Ἰησοῦς·
Ἄφ' ἑαυτοῦ σὺ τοῦτο
λέγεις, ἢ ἄλλοι σοι
35 εἶπον περὶ ἐμοῦ; ἀπε-
κρίθη ὁ Πειλᾶτος·

* Matt. xx. 19; Jno. xii. 32, 33.

b Cf. Matt. xvii. 24-27; xxii. 17-21; Mar. xii. 14-17.

§ 146. MATT. 11. ἔστη G. LK. 2. εἵραμεν G. L. om. ἡμῶν G. om. sec. καὶ G. [L.]
3. ἐπηρώτησεν G. L. JNO. 30. εἶπον G. κακοποιός G. L. 31. κρίν. αὐτόν G. L. T.
34. ἀπεκρ. αὐτῷ ὁ Ἰησ. G.

ST. MATT. XXVII.

ST. MARK XV.

ST. LUKE XXIII.

ST. JOHN XVIII.

ὁ δὲ Ἰησοῦς ἔφη·
Σὺ λέγεις.

ὁ δὲ ἀποκριθεὶς
αὐτῷ λέγει· Σὺ
λέγεις.

ὁ δὲ ἀποκριθεὶς αὐ-
τῷ ἔφη· Σὺ λέγεις.

Μήτηρ ἐγὼ Ἰουδαῖός
εἰμι; τὸ ἔθνος τὸ σὸν
καὶ οἱ ἀρχιερεῖς πα-
ρέδωκάν σε ἐμοί· τί
26 ἐποίησας; ἀπεκρίθη
Ἰησοῦς· Ἡ βασιλεία
ἣ ἐμὴ οὐκ ἔστιν ἐκ
τοῦ κόσμου τούτου.
εἰ ἐκ τοῦ κόσμου
τούτου ἦν ἡ βασιλεία
ἣ ἐμή, οἱ ὑπηρέται ἂν
οἱ ἐμοὶ ἠγωνίζοντο,
ἵνα μὴ παραδοθῶ τοῖς
Ἰουδαίοις; νῦν δὲ ἡ
βασιλεία ἣ ἐμὴ οὐκ
27 ἔστιν ἐντεῦθεν. εἶπεν
οὖν αὐτῷ ὁ Πειλᾶτος·
Οὐκοῦν βασιλεὺς εἶ
σύ; ἀπεκρίθη ὁ Ἰη-
σοῦς· Σὺ λέγεις, ὅτι
βασιλεὺς εἰμι. ἐγὼ εἰς
τοῦτο γεγέννημαι καὶ
εἰς τοῦτο ἐλήλυθα εἰς
τὸν κόσμον, ἵνα μαρ-
τυρήσω τῇ ἀληθείᾳ·
πᾶς ὁ ὢν ἐκ τῆς ἀλη-
θείας ἀκούει μου τῆς
28 φωνῆς. λέγει αὐτῷ ὁ
Πειλᾶτος· Τί ἔστιν
ἀλήθεια; Καὶ τοῦτο

12 καὶ ἐν τῷ κατη- 8 καὶ κατηγοροῦν αὐ-
γορεῖσθαι αὐτὸν τοῦ οἱ ἀρχιερεῖς
ὑπὸ τῶν ἀρχιε- 4 πολλὰ. ὁ δὲ Πειλᾶ-
ρέων καὶ πρεσ-
βυτέρων οὐδὲν
13 ἀπεκρίνατο. τό-
τε λέγει αὐτῷ ὁ
Πειλᾶτος· Οὐκ 8
ἀκούεις πόσα οὐκ
σου καταμαρτυ- κρίθη, ὥστε θαυμά-

§ 146. ΜΑΤΤ. 11. ἔφη αὐτῷ G. L. T. 12. καὶ τῶν πρεσβ. G. L. T.
G. L. 4. ἐπηρώτησεν G. L. ἐπηρ. αὐτ. λέγων G. L. T.
JHO. 36. ὁ Ἰησ. 37. βασιλ. εἰμ. ἐγώ. ἐγώ G. rec. ἐγώ [L.]

ΜΑΡ. 2. εἶπεν αὐτῷ
καταμαρτυροῦσιν G

ST. MATT. XXVII.

ST. MARK XV.

ST. LUKE XXIII.

ST. JOHN XVIII.

14 ρούσιν; καὶ οὐκ
ἀπεκρίθη αὐτῷ
πρὸς οὐδὲ ἐν
ῥῆμα, ὥστε θαν-
μάζειν τὸν ἡγε-
μόνα λίαν.

ζειν τὸν Πειλᾶτον.

4 ὁ δὲ Πειλᾶτος
εἶπεν πρὸς τοὺς
ἀρχιερεῖς καὶ
τοὺς ὄχλους· Οὐ-
δὲν εὐρίσκω αἴ-
τιον ἐν τῷ ἄν-
θρωπῳ τούτῳ. οἱ
δὲ ἐπίσχυον λέ-
γοντες ὅτι ἀνα-
σεΐει τὸν λαόν,
διδάσκων καθ'
ὅλης τῆς Ἰου-
δαίας καὶ ἀρξά-
μενος ἀπὸ τῆς
Γαλιλαίας ἕως
ᾠδε.

εἰπὼν πάλιν ἐξῆλθεν
πρὸς τοὺς Ἰουδαίους,
καὶ λέγει αὐτοῖς·
Ἐγὼ
οὐδεμίαν εὐρίσκω ἐν
αὐτῷ αἰτίαν.

§ 147. Our Lord before Herod. He is sent back to Pilate, who again seeks to release Him.

ST. LUKE XXIII. 6-16.

¶ Πειλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, καὶ ἐπιγινούς
ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν
ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν
αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.

9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. εἰστήκεισαν

11 δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. ἐξουθενήσας δὲ
αὐτὸν καὶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπύξας, περιβαλὼν ἐσθήτα

12 λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ. ἐγένοντο δὲ φίλοι ὃ τε Ἡρώδης καὶ ὁ
Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπῃρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς
αὐτούς.

13 Πειλᾶτος δὲ συναλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν
14 εἶπεν πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τούτον ὥς ἀποστρέφοντα τὸν

§ 146. LK. 5. om. καὶ G. L.

§ 147. 6. ἀκουσ. Γαλιλαίαν G. L. T. 8. ἐξ. ἱκανοῦ (om. χρ.) G. ἀκούειν πολλά G.^{oo} L.

11. om. καὶ G. L. T. περιβαλ. αὐτὸν ἐσθ. G. [L. T.] 12. ἐαυτούς G. L.

ST. LUKE XXIII.

λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὑρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον
 15 ὧν κατηγορεῖτε κατ' αὐτοῦ. ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεψεν γὰρ αὐτὸν πρὸς ἡμᾶς,
 16 καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. παιδεύσας οὖν αὐτὸν ἀπολύσω.

§ 148. Pilate still further seeks to release Jesus; then, after scourging Him, delivers Him to be crucified.

MATT. XXVII. 15-26. MAR. XV. 6-15. LK. XXIII. 17-25. JNO. XVIII. 39, 40, XIX. 1.

- 15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον. εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν.
- 17 συνηγμένων οὖν αὐτῶν
- εἶπεν αὐτοῖς ὁ Πειλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν, Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ἥδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.
- 19 καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα· Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.
- 6 Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἓνα δέσμιον ἐν παρητοῦντο. ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῦσθαι καθὼς ἐποίει αὐτοῖς. ὁ δὲ Πειλάτος ἀπεκρίθη αὐτοῖς λέγων· Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ἐγίνωσκον γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτόν οἱ ἀρχιερεῖς.
- 20 [Βαραββᾶς] ἴσους ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.
- 20 βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;

§ 147. 14. οὐδέν G. L. 15. ἀνέπεψα γὰρ ὑμᾶς πρὸς αὐτόν G.+ L. T.

§ 148. MAR. 6. ὃν περ ἡτοῦντο G. L. T. 7. συστασιαστῶν G. 8. ἀναβοήσας G. καθ. δει ἐποί. G. L. T. LK. 17. Ἀνδραγὴν δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα G.^{oo} [L.] 19. βεβλημένος εἰς φυλακὴν G. L.

ST. MATT. XXVII.	ST. MARK XV.	ST. LUKE XXIII.	ST. JOHN XVIII.
<p>20 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.</p> <p>21 Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν· Τὸν Βαραββᾶν. λέγει αὐτοῖς ὁ Πειλᾶτος· Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες· Σταυρωθήτω.</p> <p>22 ὁ δὲ ἔφη· Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες· Σταυρωθήτω.</p> <p>23 Ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφέλει, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὁψ-</p>	<p>11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.</p> <p>12 Ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς· Τί οὖν θέλετε ποιήσω ὃν λέγετε τὸν βασιλέα τῶν Ἰουδαίων;</p> <p>13 οἱ δὲ πάλιν ἔκραξαν· Σταύρωσον αὐτόν. ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς· Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν· Σταύρωσον αὐτόν.</p>	<p>18 ἀνέκραγον δὲ πανπληθεὶ λέγοντες· Αἴρε τούτον, ἀπολύσον δὲ ἡμῖν τὸν Βαραββᾶν.</p> <p>20 Πάλιν δὲ ὁ Πειλᾶτος προσεφώνησεν, θέλων ἀπολύσαι τὸν Ἰησοῦν.</p> <p>21 οἱ δὲ ἐπεφώνουν λέγοντες· Σταύρων, σταύρων αὐτόν. ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.</p> <p>22 οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτοῦμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.</p>	<p>40 ἐκραύγασαν οὖν πάλιν λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.</p>

^a Cf. Dent. xxi. 6, 7.

§ 148. MATT. 21. εἶπον G. L. om. τὸν G. L. 22. λέγ. αὐτῷ πάντ. G.^{oo} 23. ὁ δὲ ἡγεμὼν ἔφ. G. L. 24. αἴμ. τοῦ δικαίου τούτ. G.^o [T.], τούτ. [τοῦ δικαίου] L. MAR. 12. εἶπεν G. L. om. τὸν G. 14. περισσοτέρως LK. 18. ἀνέκραξαν G. L. 20. οὖν G. 21. σταύρωσον bis G. 23. add καὶ τῶν ἀρχιερέων G. [L. T.] JNO. 40. πάλ. πάντες λέγ. G. L. T.

ST. MATT. XXVII.	ST. MARK XV.	ST. LUKE XXIII.	ST. JOHN. XIX.
25 εσθε. καὶ ἀποκρι- θéis πᾶς ὁ λαὸς εἶπεν· Τὸ αἷμα αὐ- τοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.	15 Ὁ δὲ Πειλᾶτος βουλόμενος ποιῆ- σαι τὸ ἱκανὸν τῷ	21 Καὶ Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἶτημα αὐτῶν· 25 ἀπέλυσεν δὲ τὸν	
26 τότε ἀπέλυσεν αὐ- τοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φρα- γελλώσας παρέδω- κεν ἵνα σταυρωθῇ.	ὁ γὰρ ἀπέλυσεν αὐ- τοῖς τὸν Βαραβ- βᾶν, καὶ παρέδω- κεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.	διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν, ὃν ἤτοῦντο, τὸν δὲ Ἰη- σοῦν παρέδωκεν τῷ θελήματι αὐτῶν.	1 Τότε οὖν ἑλα- βεν ὁ Πειλᾶ- τος τὸν Ἰη- σοῦν καὶ ἔμα- στίγωσεν.

§ 149. The Soldiers mock Him.

ST. MATT. XXVII. 27-30.	ST. MARK XV. 16-19.	ST. JOHN XIX. 2, 3.
27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώ- ριον συνήγαγον ἐπ' αὐτὸν 28 ὅλην τὴν σπείραν. καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυ- πετήσαντες ἔμπροσθεν αὐ- τοῦ ἐνέπαιξαν αὐτῷ λέ-	16 Οἱ δὲ στρατιῶται ἀπῆ- γαγον αὐτὸν ἕσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώ- ριον, καὶ συνακαλοῦσιν 17 ὅλην τὴν σπείραν· καὶ ἐνδιδόσκουσιν αὐτὸν πορ- φύραν καὶ περιτιθέουσιν αὐτῷ πλέξαντες ἀκάν- θινον στέφανον· καὶ ἤρξαντο ἀσπάζεσθαι αὐ-	2 καὶ οἱ στρατιῶται πλέ- ξαντες στέφανον ἐξ ἀκαν- θῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον 3 αὐτόν, καὶ ἤρχοντο πρὸς

§ 148. LK. 24. ὁ δὲ Πιλ. G. 25. ἀπέλ. δὲ αὐτοῖς [L.] εἰς τὴν φυλ. G.
 § 149. MATT. 29. ἐπὶ τὴν κεφαλὴν G. L. ἐπὶ τῇ δεξιᾷ G++ ἐνέπαιζον G. L. T.
 MAR. 17. ἐνδύουσιν G. JNO. 3. om. καὶ ἤρχοντο πρὸς αὐτόν G.

§ 148. The words of St. Matthew, vs. 26, and St. Mark, vs. 15, παρέδωκεν ἵνα σταυρωθῇ properly belong to § 151, but cannot well be separated from their context. They are introduced before § 149 because they really form part of the transaction now going on. Pilate reluctantly delivered our Lord to be crucified; after giving him up, he made still one effort more for his release, and then finally abandoned him.

§ 149. The χλαμύδα of Matt. 28 was the military cloak of an officer. κοκκίνην of Matt. 28 and πορφύραν of Mar. are frequently used of the same color — a purple-red.

ST. MATT. XXVII.

γοντες· Χαῖρε, ὁ βασιλεὺς
80 τῶν Ἰουδαίων· καὶ ἐμπτύ-
σαντες εἰς αὐτὸν λαβον
τὸν κάλαμον καὶ ἔτυπον
εἰς τὴν κεφαλὴν αὐτοῦ.

ST. MARK XV.

τόν· Χαῖρε, βασιλεὺ τῶν
19 Ἰουδαίων· καὶ ἔτυπον
αὐτοῦ τὴν κεφαλὴν κα-
λάμῳ καὶ ἐνέπτυνον αὐ-
τῷ, καὶ τιθέντες τὰ γό-
νατα προσεκύνουν αὐτῷ.

ST. JOHN XIX.

αὐτὸν καὶ ἔλεγον· Χαῖρε,
ὁ βασιλεὺς τῶν Ἰου-
δαίων· καὶ ἰδίδοσαν αὐ-
τῷ ῥαπίσματα.

§ 150. Pilate makes a final Effort for His release.

ST. JOHN XIX. 4-16.*

4 Ἐξῆλθεν πάλιν ὁ Πειλᾶτος ἔξω καὶ λέγει αὐτοῖς· Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα
5 γνῶτε ὅτι αἰτίαν οὐχ· εὐρίσκω. ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάθηνον
6 στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς· Ἴδοὺ ὁ ἄνθρωπος. Ἰδε
οὖν ἔδωκεν αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν· Σταύρωσον, σταύρωσον.
λέγει αὐτοῖς ὁ Πειλᾶτος· Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ
7 εὐρίσκω ἐν αὐτῷ αἰτίαν. ἀπεκρίθησαν οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ
τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι νόμιον θεοῦ ἑαυτὸν ἐποίησεν.
8 Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν
εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἰ σὺ; ὁ δὲ Ἰησοῦς ἀπόκρισιν
9 οὐκ ἔδωκεν αὐτῷ. λέγει αὐτῷ ὁ Πειλᾶτος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν
10 ἔχω ἀπολῦσαι σε καὶ ἐξουσίαν ἔχω σταυρῶσαι σε; ἀπεκρίθη Ἰησοῦς· Οὐκ ἔχεις
ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν, εἰ μὴ ἣν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς
11 με σοὶ μείζονα ἁμαρτίαν ἔχει.

* Cf. Jno. v. 18; x. 33, etc.

§ 149. JNO. 3. ἐδίδουν G.

§ 150. 4. ἐξῆλθ. οὖν ὅτι ἐν αὐτῷ οὐδεμίαν αἰτ. εὐρ. G., οὐδεμ. αἰτ. εὐρ. ἐν αὐτῷ L. T.
5. Ἰδὲ G. L. 6. εἶδον G. L. T. ἐκραύγ. λέγοντες· G. L. T. 7. ἀπεκρ. αὐτῷ G. L. T.
κατ. τ. νόμ. ἡμῶν G. ἑαυτ. νί. τοῦ θ. 10. λέγ. οὖν αὐτ. G. L. T. 11. δ' Ἰησ. (αὐτῷ
'Ιησ. [L.] T.) εἶχες G. L. T. παραδιδούς G. L.

§ 150. On the words *παρασκευῇ τοῦ πάσχα* of vs. 14, see Introductory Note to Part viii. III. There has been much discussion in regard to the time mentioned in vs. 14. The apparent difference between it and the *ᾠρα τρίτη* of Mar. xv. 25 has led to a variation in the text of St. John from the earliest times, *ἔκτη* being supported by NABHIKMSUY, etc. while *τρίτη* is the reading introduced into *℣* by a second corrector, into *D* (supp.), and found also in *LXΔ* and others. The difference in the numerical notation is indeed very slight (*s'* for *J'*), yet there is no occasion for making any alteration in the text as it stands. The actual hour must have been not much later than 6 A.M. for our Lord was taken before Pilate *πρωτ* (Matt. xxvii. 1; Mar. xv. 1) as soon after day-break as the Sanhedrim could assemble and formally deliver him up (Lk. xxii. 66)—and it was 9 A.M. when they crucified him (Mar. xv. 24). This time is exactly designated by St. John, if we understand him to use the Roman official computation of the hours from midnight. As the existence of this method has been denied, the following quotations may be useful: Pliny (Nat. Hist. lib. ii. 79) distinctly says, "Ipsam diem alii aliter observare vulgus omne a luce ad tenebras: sacerdotes Romani, et qui diem definire civilem, item Ægyptii et Hipparchus, a media nocte in mediam." Also Aulus Gellius, Noct. Att. lib. iii. 2: "Populum autem Romanum ita, uti Varro dixit, dies singulos adnumerare a media nocte usque ad mediam proximam multis argumentis ostenditur," and he then goes on to give these proofs.

ST. JOHN XIX.

- 12 Ἐκ τούτου ὁ Πειλάτος ἐζήτει ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγαζον λέγοντες·
 Ἐὰν τούτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἐαυτὸν ποιῶν
 13 ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν Πειλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν
 Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ
 14 Γαββαθᾶ. ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις·
 15 Ἴδε ὁ βασιλεὺς ὑμῶν. ἐκραύγασαν οὖν ἐκεῖνοι· Ἄρον, ἄρον, σταύρωσον αὐτόν.
 λέγει αὐτοῖς ὁ Πειλάτος· Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς·
 16 Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα
 σταυρωθῇ.

§ 151. Our Lord is led forth to be Crucified.

MATT. XXVII. 31–34. MAR. XV. 20–23. LK. XXIII. 26–33.^a JNO. XIX. 16,^b 17.

- | | | |
|--|---|--|
| <p>81 Καὶ ὅτε ἐνέπαι-
 ξαν αὐτῷ, ἐκδύ-
 σαντες αὐτὸν τὴν
 χλαμύδα ἐνέδυ-
 σαν αὐτὸν τὰ
 ἱμάτια αὐτοῦ, καὶ
 ἀπήγαγον αὐτὸν
 εἰς τὸ σταυρώσαι.</p> | <p>20 Καὶ ὅτε ἐνέπαι-
 ξαν αὐτῷ, ἐξέδυ-
 σαν αὐτὸν τὴν
 πορφύραν καὶ ἐνέ-
 δυσαν αὐτὸν τὰ
 ἰδία ἱμάτια αὐτοῦ,
 καὶ ἐξάγουσιν αὐ-
 τὸν ἵνα σταυρώ-
 σουσιν.</p> | <p>16^b Παρέλαβον οὖν
 17 τὸν Ἰησοῦν, καὶ
 βαστάζων ἐαυτῷ
 τὸν σταυρὸν</p> |
| <p>23 Ἐξερχόμενοι δὲ
 εἶρον ἄνθρωπον
 Κυρηναῖον, ὀνό-
 ματι Σίμωνα·
 τοῦτον ἠγγάρευ-
 σαν ἵνα ἄρῃ τὸν
 σταυρὸν αὐτοῦ.</p> | <p>21 Καὶ ἀγγαρεύου-
 σιν παράγοντά
 τινα Σίμωνα Κυ-
 ρηναῖον, ἐρχόμε-
 νον ἀπ' ἀγροῦ,
 τὸν πατέρα Ἀλεξ-
 ἀνδρου καὶ Ρού-
 φου, ἵνα ἄρῃ τὸν
 σταυρὸν αὐτοῦ.</p> | <p>22 Καὶ ὡς ἀπήγαγον
 αὐτόν, ἐπιλαβόμενοι
 Σίμωνα τινα Κυρη-
 ναῖον ἐρχόμενον ἀπ'
 ἀγροῦ ἐπέθηκαν αὐ-
 τῷ τὸν σταυρὸν
 φέρειν ὅπισθεν τοῦ</p> |

§ 150. JNO. 12. ἔκραζον G., ἐκραύγασαν T. αὐτόν 13. τοῦτον τὸν λόγον G.++ τοῦ
 βήματ. G.^{oo} 14. ὥρ. δὲ ὡσεὶ G.++ 15. οἱ δὲ ἐκραύγ. (om. οὖν ἐκεῖνοι) G. L.

§ 151 MATT. 31. ἐξέδυσαν G. L. T. καὶ ἐνέδυσ. G. L. T. MAR. 20. τὰ ἱμ. τὰ 18. om.
 αὐτοῦ G. T. (τὰ ἱδία G.^o om. L.) σταυρώσωσιν G. add αὐτόν G. L. T. LK. 26. Σί-
 μωνός τινος Κυρηναίου τοῦ (om. τοῦ G.) ἐρχομένου G. JNO. 16. δέ G. add καὶ ἀπήγαγον,
 καὶ ἤγαγον G.^o 17. σταυρ. αὐτοῦ (om. ἐαυτῷ) G., αὐτῷ τὸν σταυρ. L. T.

§ 151. St. John says that our Lord bore his own cross, or rather, that he went forth bearing it; St. Matthew, that when they were come out of the city — *ἐξερχόμενοι* — they met Simon, and compelled him to bear it. Both accounts are perfectly consistent. The other Evangelists mention only the part recorded by St. Matthew, perhaps because Simon was so well known in the Christian community as having borne the Lord's cross.

Simon was coming ἀπ' ἀγροῦ; but as it does not appear from what distance, nor for what purpose he had been there, no inference can be drawn from this fact as to the day of the week.

The drink offered (Matt. v. 34; Mar. v. 23) was the acid, drugged wine, ordinarily given to those about to be crucified, to dull the sense of pain.

ST. MATT. XXVII.

ST. MARK XV.

ST. LUKE XXIII.

ST. JOHN XIX.

- 27 Ἰησοῦ. ἡκολούθει
 δὲ αὐτῷ πολὺ πλῆ-
 θος τοῦ λαοῦ καὶ
 γυναικῶν, αἱ ἐκόπ-
 οντο καὶ ἐθρήνον
 28 αὐτόν. στραφεῖς δὲ
 πρὸς αὐτὰς Ἰησοῦς
 εἶπεν· Θυγατέρες
 Ἱερουσαλήμ, μὴ
 κλαίετε ἐπ' ἐμέ,
 πλὴν ἐφ' ἑαυτὰς
 κλαίετε καὶ ἐπὶ τὰ
 29 τέκνα ὑμῶν, ὅτι ἰδοὶ
 ἔρχονται ἡμέραι ἐν
 αἷς ἐροῦσιν· Μακά-
 ριαι αἱ στῆραι καὶ
 αἱ κοιλίαι αἱ οὐκ
 ἐγέννησαν καὶ μα-
 στοὶ οἱ οὐκ ἔθρεψαν·
 30 τότε ἄρξονται λέγειν
 τοῖς ὄρεσιν· Πέσατε
 ἐφ' ἡμᾶς, καὶ τοῖς
 βουνοῖς· Καλύψατε
 31 ἡμᾶς· ὅτι εἰ ἐν τῷ
 ὑγρῷ ξύλῳ ταῦτα
 ποιοῦσιν, ἐν τῷ ξηρῷ
 τί γένηται;
- 32 καὶ ἐλθόντες εἰς
 τόπον λεγόμενον
 Γολγοθᾶ, ὃ ἐστὶν
 κρανίου τόπος
 34 λεγόμενος, ἔδω-
 καν αὐτῷ^b πεῖν
 οἶνον μετὰ χολῆς
 μεμιγμένον· καὶ
 γευσάμενος οὐκ
 ἠθέλησεν πεῖν.
- 32 καὶ φέρουσιν αὐ-
 τὸν ἐπὶ τὸν Γολ-
 γοθᾶν τόπον, ὃ
 ἐστὶν μεθερμη-
 νούμενον κρανί-
 32 ου τόπος. καὶ ἐδί-
 δουν αὐτῷ^b ἐσμυρ-
 νισμένον οἶνον·
 ἐς δὲ οὐκ ἔλαβεν.
- 32 Ἦγοντο δὲ καὶ
 ἑτεροὶ δύο κακοῦργοι
 σὺν αὐτῷ ἀναιρεθῆ-
 32 ναι. Καὶ ὅτε ἀπῆλ-
 θον ἐπὶ τὸν τόπον
 τὸν καλούμενον
 Κρανίον, —
- ἐξῆλθεν εἰς τὸν
 λεγόμενον Κρα-
 νίου τόπον ὃ
 λέγεται Ἑβρα-
 ῖστὶ Γολγοθᾶ,

^a Hosea x. 8. καὶ ἐροῦσι τοῖς ὄρεσι, Καλύψατε ἡμᾶς, καὶ τοῖς βουνοῖς, Πέσατε ἐφ' ἡμᾶς. Cf. Isa. ii. 19; Rev. vi. 16.

^b Cf. Matt. xxvii. 48; Ps. lxix. 21.

§ 151. MATT. 33. 25 ἐστ. 34. πειν bis G. L. T. 28. G. L. T. 27. αἱ καὶ ἐκόπ. G. 28. δ
 ἰησ. G. L. 29. om. sec. αἱ G. L. 30. πέσατε G. L. JHO. 17. 28 λέγ. G.

ST. MATT. XXVII.

ST. MARK XV

ST. LUKE XXIII.

ST. JOHN XIX.

θη ὁ Πιλάτος· ὁ
γέγραφα, γέγραφα.

23 Οἱ οὖν στρατιῶ-
ται, ὅτε ἐσταύρω-
σαν τὸν Ἰησοῦν,
ἔλαβον τὰ ἱμάτια
αὐτοῦ, καὶ ἐποίη-
σαν τέσσερα μέρη,
ἐκάστῳ στρατιώτῃ
μέρος, καὶ τὸν χι-
τῶνα. ἦν δὲ ὁ
χιτὼν ἄραφος, ἐκ
τῶν ἄνωθεν ὕφαν-

24 τὸς δι' ὅλου· εἶπαν
οὖν πρὸς ἀλλήλους·
Μὴ σχίσωμεν αὐ-
τόν, ἀλλὰ λάχωμεν
περὶ αὐτοῦ, τίνος
ἔσται. ἵνα ἡ γραφὴ
πληρωθῇ· ὁ Διεμε-
ρίσαντο τὰ ἱμάτιά
μου ἑαυτοῖς καὶ ἐπὶ
τὸν ἱματισμόν μου
ἔβαλον κλῆρον. Οἱ
μὲν οὖν στρατιῶται
ταῦτα ἐποίησαν.

25 Σταυρώσαντες
δὲ αὐτὸν διεμερί-
σαντο τὰ ἱμάτια
αὐτοῦ βαλόντες
κλῆρον,

24 Καὶ σταυροῦσιν
αὐτόν, καὶ διαμερί-
ζονται τὰ ἱμάτια
αὐτοῦ, βάλλοντες
κλῆρον ἐπ' αὐτὰ
τίς τί ἄρῃ.

24^b Διαμεριζόμενοι
δὲ τὰ ἱμάτια
αὐτοῦ ἔβαλον
κλήρους.

26 καὶ καθήμενοι ἐτή-
ρουν αὐτὸν ἐκεῖ.

§ 153. He is mocked upon the Cross. The penitent Thief.

MATT. XXVII. 39-44.

MAR. XV. 29-32.

LK. XXIII. 35-37, 39-43.

26 Οἱ δὲ παραπορευόμενοι 29 Καὶ οἱ παραπορευ-
έβλασφήμουν αὐτόν,^b ὅμενοι ἐβλασφήμουν αὐ-
κινούντες τὰς κεφαλὰς τὸν^b κινούντες τὰς κεφα-

35 Καὶ εἰστήκει ὁ λαὸς θεω-

^a Ps. xxi. 19 (xxii. 18) διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

^b Cf. Ps. xxi. (xxii.) 6, 7; cviii. (cix.) 25.

§ 152. MATT. 35. βάλλοντες G. T. add ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ προφήτου· διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Δ. I etc. . . . om. G. L. T. NABDEFGHKLMSUVΓΠ etc. MAR. 24. σταυρώσαντες αὐτόν G. L. διεμερίζον (om. καί), om. καί G. L. LK. 34. κλῆρον G. L. T. JNO. 24. εἶπον G. L. T. πληρωθ. ἡ λέγουσα G. T.

§ 153. St. Matthew and St. Mark speak indefinitely of what was said by the thieves, using the plural. St. Luke alone is more particular, and gives the precious account of the penitence and forgiveness of one of them.

ST. MATT. XXVII.

- 40 αὐτῶν ἰκαὶ λέγοντες·
 Ὁ ἁ καταλύων τὸν ναὸν
 καὶ ἐν τρισὶν ἡμέραις
 οἰκοδομῶν, σῶσον σεαυ-
 τόν, εἰ υἱὸς εἶ τοῦ θεοῦ,^b
 καὶ κατὰβηθι ἀπὸ τοῦ
 41 σταυροῦ. ὁμοίως οἱ ἄρ-
 χιερεῖς ἐμπαίζοντες μετὰ
 τῶν γραμματέων καὶ
 πρεσβυτέρων ἔλεγον·
 42 Ἄλλους ἔσωσεν, ἑαυτὸν
 οὐ δύναται σῶσαι· βα-
 σιλεὺς Ἰσραὴλ ἐστίν,
 καταβάτω νῦν ἀπὸ τοῦ
 σταυροῦ καὶ πιστεύσωμεν
 43 ἐπ' αὐτόν· ἡπέποιθεν ἐπὶ
 τὸν θεόν, ῥυσάσθω νῦν
 εἰ θέλει αὐτόν· εἶπεν
 γὰρ ὅτι θεοῦ εἰμι υἱός.
 44 τὸ δ' αὐτὸ καὶ οἱ λησταὶ
 οἱ συνσταυρωθέντες σὺν
 αὐτῷ ὠνείδιζον αὐτόν.

ST. MARK XV.

- λας αὐτῶν καὶ λέγοντες·
 Οὐαὶ ὁ ἁ καταλύων τὸν
 ναὸν καὶ οἰκοδομῶν τρι-
 30 σὶν ἡμέραις, σῶσον
 σεαυτὸν καταβάς ἀπὸ τοῦ
 31 σταυροῦ. ὁμοίως καὶ
 οἱ ἄρχιερεῖς ἐμπαίζοντες
 πρὸς ἀλλήλους μετὰ
 τῶν γραμματέων ἔλεγον·
 Ἄλλους ἔσωσεν, ἑαυτὸν
 32 οὐ δύναται σῶσαι· ὁ
 Χριστὸς ὁ βασιλεὺς Ἰσ-
 ραήλ, καταβάτω νῦν ἀπὸ
 τοῦ σταυροῦ, ἵνα ἴδωμεν
 καὶ πιστεύσωμεν. καὶ
 οἱ συνσταυρωμένοι σὺν
 αὐτῷ ὠνείδιζον αὐτόν.

ST. LUKE XXIII.

- ρῶν· ἐξεμυκτήριζον δὲ οἱ
 ἄρχοντες λέγοντες· Ἄλ-
 λους ἔσωσεν, σωσάτω ἑαυ-
 τόν, εἰ οὗτός ἐστιν ὁ Χρισ-
 τὸς τοῦ θεοῦ ὁ ἐκλεκτός.
 36 ἐνέπειξαν δὲ αὐτῷ καὶ οἱ
 στρατιῶται προσερχόμενοι,
 ὄξος προσφέροντες αὐτῷ
 37 ἰκαὶ λέγοντες· Εἰ σὺ εἶ ὁ
 βασιλεὺς τῶν Ἰουδαίων,
 σῶσον σεαυτόν.
 38 Εἰς δὲ τῶν κρεμασθέντων
 κακούργων ἐβλασφήμει
 αὐτόν· Οὐχὶ σὺ εἶ ὁ Χρισ-
 τός; σῶσον σεαυτόν καὶ
 40 ἡμᾶς. ἀποκριθεὶς δὲ ὁ ἔτε-
 ρος ἐπιτιμῶν αὐτῷ ἔφη·
 Οὐδὲ φοβῆναι σὺ τὸν θεόν,
 ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
 41 καὶ ἡμεῖς μὲν δικαίως, ἄξια
 γὰρ ὧν ἐπράξαμεν ἀπο-
 λαμβάνομεν· οὗτος δὲ οὐ-
 42 δὲν ἄτοπον ἔπραξεν. καὶ
 ἔλεγεν· Ἰησοῦ, μνησθητί
 μου ὅταν ἔλθῃς ἐν τῇ βα-
 43 σιλείᾳ σου. καὶ εἶπεν αὐ-
 τῷ· Ἀμήν σοι λέγω, σή-
 μερον μετ' ἐμοῦ ἔσῃ ἐν τῇ
 παραδείσῳ.

^a Cf. Matt. xxvi. 61; Mar. xiv. 58; Jno. ii. 19.

^b Matt. xxvi. 63, etc.

^c Ps. xxi. 9 (xxii. 8) ἤλπισεν ἐπὶ Κύριον, ῥυσάσθω αὐτόν, σωσάτω αὐτὸν ὅτι θέλει αὐτόν.

§ 153. MATT. 40. om. 3rd. καὶ G. T. 41. ὁμοί. δὲ καὶ οἱ ἀρχ. G. [L.], [δὲ] καὶ T. 42. εἰ
 βασιλ. G.° L. πιστεύσωμεν (T.) αὐτῷ G., ἐπ' αὐτῷ G. + πιστεύσωμεν αὐτῷ L. 43. νῦν αὐτόν,
 εἰ θέλ. αὐτ. G. L. [T.] 44. om. σὺν G. ὠνείδ. αὐτῷ MAR. 29. ἐν τρισ. ἡμέρ. G.
 30. καὶ κατὰβα G. 31. ὁμοί. δὲ καὶ 32. τοῦ Ἰσρ. G. om. σὺν G. T. LK. 35. δὲ καὶ
 οἱ ἀρχ. G. T. ἀρχοντ. σὺν αὐτοῖς, λέγ. G.° [L.] 36. ἐνέπειζον G. L. T. καὶ ὄξος G. [L.]
 39. αὐτ. λέγων, εἰ σὺ εἶ G. L. (λέγων [T.]) 40. ἐπιτίμα αὐτῷ, λέγων G. L. 42. τῷ Ἰησ.
 G. L. μνήσθ. μου, Κύριε, G. [L.] 43. εἰπ. αὐτ. ὁ Ἰησοῦς G. L. [T.]

§ 154. He commends His Mother to St. John.

ST. JOHN XIX. 25-27.

25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς
 26 μητρὸς αὐτοῦ, Μαρίας ἡ τοῦ Κλωπᾶ, καὶ Μαρίας ἡ Μαγδαληνῆ. Ἰησοῦς οὖν ἰδὼν
 τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ· Γύναι, ἴδε ὁ υἱός
 27 σου. εἶτα λέγει τῷ μαθητῇ· Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν
 αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

§ 155. The noon-day Darkness. The Death.

MATT. XXVII. 45-50. MAR. XV. 33-37. LK. XXIII. 44-46. JNO. XIX. 28-30.

45 Ἀπὸ δὲ ἑκτης	33 Καὶ γενομένης	44 Καὶ ἦν ἡσθ ὥσει
ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν	ὥρας ἑκτης σκότος ἐγένετο ἐφ'	ὥρα ἑκτη καὶ σκότος ἐγένετο ἐφ'
τὴν γῆν ἕως ὥρας	ὅλην τὴν γῆν ἕως	ὅλην τὴν γῆν ἕως
46 ἐνάτης. περὶ δὲ	34 ὥρας ἐνάτης. καὶ	45 ὥρας ἐνάτης, τοῦ
τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· Ἠλεῖ	τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ·	ἡλίου ἐκλιπόντος·
ἡλεῖ λεμὰ σαβαχθανεῖ; τοῦτ' ἔστιν·	Ἠλωτ' ἔλωτ' λεμὰ σαβαχθανεῖ; ὁ ἔστιν μεθερμηνευόμενον·	
Θεέ μου, θεέ μου, ἵνατί με ἐγκατέ-	μου, ὁ θεός μου, εἰς τί ἐγκατέλιπές	
47 λιπες; τινες δὲ τῶν ἐκεῖ ἐστηκό-	35 με; καὶ τινες τῶν παρεστῶτων ἀκούσαντες	
των ἀκούσαντες ἔλεγον ὅτι Ἠλείαν φωνεῖ οὗτος.	Ἠλεῖαν φωνεῖ.	

* Ps. xxii. 2 (xxii. 1) ὁ Θεός, ὁ Θεός μου, πρόσχες μοι· ἵνα τί ἐγκατέλιπές με; ܐܠܗܝܡ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

§ 154. 26. μητρὶ αὐτοῦ G. [L.] ἰδοῦ 27. ἰδοῦ G.

§ 155. MATT. 46. Ἠλεῖ, Ἠλεῖ G. T.. Ἠλεῖ, Ἠλεῖ L. λαμὰ G., λημὰ L. σαβαχθανεῖ G., σαβαχθανεῖ L. 47. ἐστῶτων G. L. MAR. 33. γενομ. δέ G. 34. τῇ ὥρ. τῇ ἐνν. G. φων. μεγ. λέγων G. L. Ἠλωτ' ἔλωτ' λαμμὰ σαβαχθανεῖ G., (λαμὰ T. -χθανεῖ L.) 35. παρεστηκότων G. L. T. ἰδοῦ G. L. LK. 44. ἦν δὲ ὥσει G. ([ἡσθ] T.) 45. καὶ ἐσκοτίσθη ὁ ἥλιος G. L. T.

§ 155. The ἡλεῖ of Matt. 46, is the Hebrew form ܐܠܗܝܡ, which is also the form used in the Chaldee Targum of Ps. xxii. 2; while the ἔλωτ' of Mar. 34, is the Aramaic form ܐܠܗܝܡ. They have the same meaning, 'My God.'

The sponge is said by the two first Evangelists to be put "on a reed"; by St. John "on hyssop." This implies that a *stalk of hyssop* was used. The cross was probably of no great height, and yet just too high for reaching with the hand alone.

ST. MATT. XXVII.	ST. MARK XV.	ST. LUKE XXIII.	ST. JOHN XIX.
			28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει·
48 καὶ εὐθέως δρα- μὼν εἰς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ^α ὄξους καὶ περιβέεις καλάμῳ ἐπότιζεν	38 δραμὼν δέ τις καὶ γεμίσας σπόγγον ^α ὄξους περι- βείας καλάμῳ ἐπό- τιζεν αὐτόν, λέ- γων· Ἄφετε ἰδω- μεν εἰ ἔρχεται Ἡλείας σώσων αὐτόν.	48 Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· Πάτερ, εἰς χεῖράς σου παρατίθειμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.	29 Διψῶ. σκεῦος ἔκει- το ὄξους μεστόν· σπόγγονοι ^α ν μεστόν ^α ὄξους ὑσώπῳ πε- ριβέντες προσή- νεγκαν αὐτοῦ τῷ στόματι. ὅτε οὖν ἔλαβεν τὸ ὄξος, εἶπεν· Τετέλεσται· καὶ κλίνας τὴν κε- φαλὴν παρέδωκεν τὸ πνεῦμα.
50 Ὁ δὲ Ἰησοῦς πάλιν κράζας φω- νῇ μεγάλῃ ἀφή- κεν τὸ πνεῦμα.	37 Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν με- γάλην ἐξέπνευ- σεν.		

§ 156. Various Portents. The Centurion. The Women at the Cross.

ST. MATT. XXVII. 51-56.

ST. MARK XV. 38-41.

ST. LUKE XXIII. 45^b, 47-49.

51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθή, καὶ αἱ πέτραι	38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.	45 — Ἐσχίσθη δὲ τὸ κα- ταπέτασμα τοῦ ναοῦ μέσον. —
52 ἐσχίσθησαν, καὶ τὰ μνη- μεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων		
53 ἀγίων ἠγέρθησαν· καὶ ἐξ- ελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἀγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.		

^a Ps. lxi. 21.

§ 155. MAR. 36. εἰς G. L. ([καὶ] T.) περιθ. τε καλάμ. G. LK. 46. παραθήσομαι G. +
καὶ ταῦτα εἶπ. G., καὶ τοῦτο L. JNO. 29. σκεῦ. οὖν ἐκ. G. οἱ δὲ, πλησαντες σπόγγον ὄξους,
καὶ G (τοῖ ὄξ. L. T.) 30. ὁ Ἰησοῦς, εἶπ. G. L. T. (ὁ [T.])

§ 156. MAT. 51. ἀπὸ ἄνωθ. G. L., ἀπ' T. 52. ἠγέρθη G. LK. 45. καὶ ἐσχίς. G. L. T.

§ 156. St. Matthew speaks of the opening of the tombs, and then to complete the subject, adds what took place *after* our Lord's resurrection — μετὰ τὴν ἔγερσιν αὐτοῦ.

ST. MATT. XXVII.

54 Ὁ δὲ ἑκατοντάρχης καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἰτίνες ἠκολούθησαν τῷ Ἰησοῦ^a ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

ST. MARK XV.

59 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν, εἶπεν· Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς ἦν θεοῦ.

40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη, αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ^a διεκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱερουσόλυμα.

ST. LUKE XXIII.

47 Ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γινόμενον ἐδόξαζεν τὸν θεὸν λέγων·

• Ὁντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

48 Καὶ πάντες οἱ συναρραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γινόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. εἰσπήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ^a ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι αὐτά.

§ 157. The piercing of our Lord's Side.

ST. JOHN XIX. 31-37.

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ^b ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πειλᾶτον ἵνα κατεαῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. ἤλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθηγκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.^c

35 Καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, κακῆνός οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε. ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ·

37 ὅς οὖν οὐ συντριβήσεται αὐτοῦ. καὶ πάλιν ἑτέρα γραφὴ λέγει·^c Ὅψονται εἰς ὃν ἐξεκέντησαν.

^a Cf. Lk. viii. 1-3.^b Deut. xxi. 22, 23.^c 1 Jno. v. 6.^d Cf. Ex. xii. 46; Num. ix. 12; Ps. xxxiv. 20.

^e Zech. xii. 10 ἐπιβλέψονται πρὸς μὲ ἀνθ' ὃν κατορχήσαντο, καὶ κήνουνται ἐπ' αὐτὸν (Alex. αὐτοῦς), κοπετὸν ὡς ἐπ' ἀγαπητῷ, καὶ ὀδυνηθήσονται ὀδύνῃ ὡς ἐπὶ τῷ πρωτοτόκῳ. זֶכְרְיָהוּ יְהוָה אֱלֹהֵינוּ Cf. Ps. xxi. 17 (xxii. 17) ὥρυσαν χεῖράς μου καὶ πόδας. יְדַיִם וְרַגְלַי Cf. Rev. i. 7.

§ 156. MATT. 54. ἑκατόνταρχος G. L. T. γινόμενα G. 56. Ἰωσὴ G. L. T. MAR. 39. οὗτ. κράζας ἐξέπν. G. L. [T.] 40. ἐν αἷς ἦν G. L. [T.] τοῦ Ἰακώβ. G. Ἰωσὴ G. + 41. αἱ καὶ ὅτε G. [T.] LK. 47. ἑκατόνταρχος G. L. ἐδόξαζε G. 48. θεωροῦντες G. τύπτ. ἑαυτῶν τὰ G.^{oo}L. 49. αὐτοῦ G. om. ἀπὸ G. T. συνακολουθήσασαι G. L.

§ 157. 31. ἐπεὶ παρασκ. ἦν after σαββάτῳ G. L. ἐκείνη 35. om. 3rd. καὶ πιστεύσητε G. L.

§ 158. The Descent from the Cross and Burial.

MATT. XXVII. 57-61. MAR. XV. 42-47. LK. XXIII. 50-56. JNO. XIX 38-42.

<p>κ' Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος* πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαρτυρεῖται τῷ Ἰη-</p>	<p>42 Καὶ ἡδὴ ὁψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐστιν προσάββατον, 43 ἔλθων Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων* βουλευτής, ὃς καὶ αὐτὸς ἦν προσ-</p>	<p>54 Καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν. Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς* ὑπάρχων, καὶ ἀνὴρ ἀγαθὸς καὶ δίκαιος, οὗτος οὐκ ἦν συνακατατιθέμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ, 52 οὗτος προσελθὼν</p>	<p>38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,</p>
<p>18 σοῦ· οὗτος προσελθὼν τῷ Πειλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ.</p>	<p>δεχόμενος τὴν βασιλείαν τοῦ θεοῦ, 44 τοῦ Ἰησοῦ. ὃ δὲ Πειλάτος ἐθαύμαζεν εἰ ἡδὴ τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν· 45 καὶ γνοὺς ἀπὸ τοῦ τότε ὁ Πειλάτος ἐκέλευσεν ἀπορῆσαι τὸ πτώμα</p>	<p>τῷ Πειλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ,</p>	<p>ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ</p>
			<p>ἐπέτρεψεν ὁ Πειλά-</p>

a Isa. liiii. 9 καὶ δώσω τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ.

§ 158. MATT. 57. ἐμαθήτευσεν G. MAR. 43. ἦλθεν G.++ om. τόν G. L. 44. ἐθαύμασεν G. L. T. 45. σῶμα G. LK. 54. παρασκευή G. 50. om. sec. καὶ G. L. T. 51. συνακατιθειμένος G., — τεθειμένος L. T. ὃς καὶ προσεδέχ. καὶ αὐτός G.++ JNO. 38. ὁ Ἰωσ. G. °°

§ 158. On the meaning of the word παρασκευή, see Introductory Note to Part viii. III. p. 205.

ST. MATT. XXVII.	ST. MARK XV.	ST. LUKE XXIII.	ST. JOHN XIX.
59 δοθῆναι. καὶ λα-	58 τῷ Ἰωσήφ. καὶ		τος. ἦλθον οὖν καὶ
βὼν τὸ σῶμα ὁ	ἀγοράσας συνδό-	58 καὶ καθελὼν ἐνε-	59 ἦραν αὐτόν. ἦλθεν
Ἰωσήφ ἐνετύλι-	να, καθελὼν αὐ-	τύλιξεν αὐτὸ σιν-	δὲ καὶ Νικόδημος,*
ξεν αὐτὸ συνδόνι	τὸν ἐνείλησεν τῇ	δόνι,	ὁ ἐλθὼν πρὸς αὐτόν
καθαροῦ,	συνδόνι		νυκτὸς τὸ πρῶτον,
			φέρων μίγμα σμύρ-
			νης καὶ ἁλῶς ὡς
			40 λίτρας ἑκατόν. Ἐλα-
			βον οὖν τὸ σῶμα
			τοῦ Ἰησοῦ καὶ ἔδη-
			σαν αὐτὸ ὀθονίοις
			μετὰ τῶν ἀρωμά-
			των, καθὼς ἔθος
			ἐστὶν τοῖς Ἰουδαίοις
			41 ἐνταφιάζειν. ἦν δὲ
			ἐν τῷ τόπῳ ὅπου
			ἐσταυρώθη κήπος,
			καὶ ἐν τῷ κήπῳ
			μνημεῖον καινόν, ἐν
			ᾧ οὐδέπω οὐδεὶς
			42 ἐτέθη· ἐκεῖ οὖν διὰ
			τὴν παρασκευὴν
			τῶν Ἰουδαίων, ὅτι
			ἐγγὺς ἦν τὸ μνη-
			μεῖον, ἔθηκαν τὸν
			Ἰησοῦν.
60 καὶ ἔθη-	καὶ κατέ-	καὶ ἔθηκεν	
κεν αὐτὸ ἐν τῷ	θηκεν αὐτόν ἐν	αὐτόν ἐν μνήματι	
καινῷ αὐτοῦ μνη-	μνήματι ὃ ἦν λε-	λαξευτῷ, οὐ οὐκ	
μεῖω δ' ἐλατόμη-	λατομημένον ἐκ	ἦν οὐδεὶς οὐδέπω	
σεν ἐν τῇ πέτρᾳ,	πέτρας, καὶ προσ-	κείμενος.	
καὶ προσκυλίσας	εκύλισεν λίθον		
λίθον μέγαν τῇ	ἐπὶ τὴν θύραν τοῦ		
θύρα τοῦ μνη-	μνημείου.		
μείου ἀπήλθεν.			
61 Ἦν δὲ ἐκεῖ Μα-	47 Ἦ δὲ Μαρία ἡ	68 Κατακολουθή-	
ριὰμ ἡ Μαγδα-	Μαγδαληνὴ καὶ	σασαι δὲ γυναῖ-	
ληνὴ καὶ ἡ ἄλλη	Μαρία ἡ Ἰωσήτος	κες, αἵτινες ἦσαν	
Μαρία,		συνεληλυθυῖαι ἐκ	
		τῆς Γαλιλαίας	
		αὐτῷ, ἐθεάσαντο	
		τὸ μνημεῖον καὶ	
		ὡς ἐτέθη τὸ σῶμα	
		68 αὐτοῦ, ὑποστρέ-	
		ψασαι δὲ ἡτοίμα-	
		σαν ἀρώματα καὶ	

* Jno. iii. 1, 2; vii. 50.

§ 158. MATT. 58. add τὸ σῶμα G. L. [T.] MAR. 46. καὶ καθελ. G. μνημεῖον G. L. T.
 47. Ἰωσή (om. ἡ) G. τίθεται G.+ LK. 53. καθελ. αὐτὸ ἐνετύλ. G., ἔθηκ. αὐτό G.
 55. δὲ καὶ γυναῖκ G.^{oo} JNO. 38. ἦλθεν and ἦρε G. L. T. τὸ σῶμα τοῦ Ἰησοῦ G., τὸ σῶμα
 αὐτοῦ L. T. 39. τὸν Ἰησοῦν G. ὡσεὶ

ST. MATT. XXVII.

ST. MARK XV.

ST. LUKE XXIII.

ST. JOHN XIX.

μύρα· καὶ τὸ μὲν
σάββατον ἡσύ-
χασαν κατὰ τὴν
ἐντολήν.^a

THE SABBATH, THE SEVENTH DAY OF THE WEEK.

§ 159. The Watch at the Sepulchre.

ST. MATT. XXVII. 62-66.

62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ
63 Φαρισαῖοι πρὸς Πειλᾶτον ἰλέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν
64 ἐπὶ ζῶν· ^bΜετὰ τρεῖς ἡμέρας ἐγείρομαι. κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον
ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ
65 λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. ἔφη
66 αὐτοῖς ὁ Πειλᾶτος· Ἔχετε κουστῳδίαν· ὑπάγετε ἀσφαλίσασθε ὥς οἴδατε. οἱ δὲ
πορευθέντες ἡσφάλισαντο τὸν τάφον, σφραγίσαντες τὸν λίθον μετὰ τῆς κουστῳδίας.

^a Ex. xx. 8-10, etc.^b Matt. xvi. 21; xvii. 23; xx. 19; xxvi. 61; Mar. viii. 31; ix. 31; x. 34; Lk. ix. 22; xviii. 33; xxiv. 7; Jno. ii. 19, etc.

§ 159. 64. μαθητ. αὐτοῦ G. L. T.

νυκτὸς κλέψωσ.

65. ἔφ. δὲ αὐτ.

INTRODUCTORY NOTE TO PART IX.

IN the following narrative of the events connected with our Lord's resurrection, it is to be borne in mind that no one of the writers has undertaken to make a complete record of all that occurred. Each has mentioned those incidents which particularly concerned his own purpose or experience. In order to combine the four narratives into one consecutive story, it is necessary to make some conjectures in regard to intervening events which may probably have occurred. Such conjectures may not, perhaps, represent what actually took place, for in some instances several different conjectures may be formed; but so long as any of these are in themselves probable — likely to have occurred — and by means of them the statements of the several Evangelists are seen to be entirely consistent, it is impossible to allege contradictions between their narratives. Some study and careful attention is required thus to exhibit the four accounts harmoniously — perhaps more than is required in any other part of the Gospels, because here such a number of important events are crowded into so short a space of time; but beyond this, there is no other difficulty, nor is there any real discrepancy in the accounts.

For the convenience of the student, the following synopsis of the events is given, so far as the points of difficulty extend.

The resurrection itself occurred at or before the earliest dawn of the first day of the week (Matt. xxviii. 1; Mar. xvi. 2; Lk. xxiv. 1; Jno. xx. 1. On the *ἀνατείδαντος τοῦ ἡλίου* of Mar. 2, see note in loco.) The women coming to the sepulchre, find the stone rolled away and the body gone. They are amazed and perplexed. Mary Magdalene alone runs to tell Peter and John (Jno. xx. 2.) The other women remain, enter the tomb, see the angels, are charged by them to announce the resurrection to the disciples, and depart on their errand. Meantime Peter and John run very rapidly (vs. 4) to the sepulchre. (A glance at the plan of Jerusalem shows that there were so many different gates by which persons might pass between the city and the sepulchre that they might easily have failed to meet the women on their way.) They enter the tomb and are astonished at the orderly arrangement of the grave-clothes, and then return to the city. Mary follows to the tomb, unable quite to keep pace with them, and so falling behind. She remains standing at the entrance after they had gone; and looking in, sees the angels. Then turning about, she sees Jesus himself,

and receives his charge for the disciples. This was our Lord's first appearance after his resurrection (Mar. xvi. 9).

To return to the women who were on their way from the sepulchre to the disciples. They went in haste, yet more slowly than Peter and John. There were many of them, and being in a state of great agitation and alarm (Mar. xvi. 8), they appear to have become separated and to have entered the city by different gates. One party of them, in their astonishment and fear, say nothing to any one (Mar. xvi. 8); the others run to the disciples and announce all that they had seen, viz. the vision of the angels (Matt. xxviii. 8; Lk. xxiv. 9-11).

At this time, before any report had come in of the appearance of our Lord himself, the two disciples set out for Emmaus (Lk. xxiv. 13). (In the Harmony Lk. xxiv. 13 is allowed to stand in connection with the whole account of the visit to Emmaus to avoid breaking too much the thread of the several narratives; but it is plain that these disciples started before Mary Magdalene had announced the appearance of the Lord).

Soon after, Mary Magdalene comes in, announcing that she had actually seen the risen Lord (Mar. xvi. 10, 11; Jno. xx. 18).

While these things are happening, the first-mentioned party of the women are stopped on the way by the appearance of the Lord himself, and they also receive a charge to his disciples (Matt. xxviii. 9, 10).

Beyond this point there is no difficulty in the narrative, and the course of events will, it is hoped, be sufficiently clear in the Harmony itself.

PART IX.

THE RESURRECTION, AND THE FORTY DAYS UNTIL THE ASCENSION.

THE FIRST DAY OF THE WEEK. — SUNDAY (BEGINNING AT SUNSET SATURDAY).

§ 160. The Resurrection. Visit of the Women to the Sepulchre.

MATT. XXVIII. 1-4. MAR. XVI. 1-4. LK. XXIV. 1, 2. JNO. XX. 1.

1 Ὅψι δὲ σαβ- 1 Καὶ διαγενομέ-
βάτων, — νου τοῦ σαββάτου
Μαρία ἡ Μαγδα-
ληνὴ καὶ Μαρία ἡ
Ἰακώβου καὶ Σα-
λώμη ἠγόρασαν
ἀρώματα, ἵνα ἐλ-
θοῦσαι ἀλείψωσιν
αὐτόν.

2 Καὶ ἰδοὺ σεισμὸς
ἐγένετο μέγας· ἄγ-
γελος γὰρ κυρίου
καταβάς ἐξ οὐρα-
νοῦ καὶ προσελθὼν
ἀπεκύλισεν τὸν λί-
θον καὶ ἐκάθητο

§ 160. MATT. 2. om. sec. καὶ G. L. λίθον ἀπὸ τῆς θύρας G.^o MAR. 1. τοῦ Ἰακώβ.
G.^o L. [T.]

§ 160. The buying of the spices in Mar. 1, properly belongs to the previous evening, i.e. it took place after sunset on Saturday, when therefore "the Sabbath was past." The clause cannot, however, be conveniently detached from the rest of the verse.

The expression in St. Mark at the close of vs. 2, ἀνατείλαντος τοῦ ἡλίου, must, of course, be understood consistently with the *λίαν πρωτ* of the beginning of the same verse, and therefore, consistently with the similar expressions of the other Evangelists. Any interpretation which makes an inconsistency between the different Gospels, must also make St. Mark inconsistent with himself in the two parts of the same sentence. In fact, however, the supposition of such inconsistency overlooks the Hellenistic usage of the expression ἀνατείλαντος τοῦ ἡλίου. It designates not so much what we call *the rising of the sun*, as the first appearance of its light at dawn, long before the sun itself becomes visible. Robinson (*Harm. in loco*) has called atten-

ST. MATT. XXVIII.	ST. MARK XVI.	ST. LUKE XXIV.	ST. JOHN XX.
<p>3 ἐπάνω αὐτοῦ. ἦν δὲ ἡ εἰς αὐτοῦ ὡς ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευ- 4 κὸν ὡς χιών· ἀπὸ δὲ τοῦ φόβου αὐ- τοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγε- νήθησαν ὡς νεκροί.</p> <p>— τῇ ἐπιφω- σκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαριάμ ἡ Μαγδα- ληνὴ καὶ ἡ ἄλλη Μαρία θεωρήσαι τὸν τάφον.</p>	<p>2 Καὶ λίαν πρωτὶ τῇ μιᾷ τῶν σαβ- βάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατεί- λαντος τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀπο- κυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας 4 τοῦ μνημείου; καὶ ἀναβλέψασαι θεω- ροῦσιν ὅτι ἀνακε- κύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.</p>	<p>1 Τῇ δὲ μιᾷ τῶν σαββάτων ὄρ- θρου βαθείας ἐπὶ τὸ μνήμα ἦλθον φέρονσαι αἱ ἡτοί- μασαν ἀρώματα.</p> <p>2 εὖρον δὲ τὸν λί- θον ἀποκεκυλι- σμένον ἀπὸ τοῦ μνημείου,</p>	<p>1 Τῇ δὲ μιᾷ τῶν σαββάτων Μα- ριάμ ἡ Μαγδα- ληνὴ ἔρχεται πρωτὶ σκοτίας ἐτι- οῦσης εἰς τὸ μνημεῖον,</p> <p>καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου.</p>

§ 161. Mary Magdalene runs to tell Peter and John.

ST. JOHN XX. 2.

2 Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.

* Cf. Mar. xv. 46.

§ 160. MATT. 3. ἰδέα G. L. ὥσεί G. 4. ἐγένοντο ὥσεί G. MAR. 2. τῆς μιᾶς σαββ. (om. τῶν) G. (om. τῇ L.T.) μνημεῖον G. L. T. 4. ἀποκεκύλισται G. L. LK. 1. βαθείας G. add καὶ τινες σὺν αὐταῖς G.^o

tion to the following instances of this: Judg. ix. 33, καὶ ἔσται τὸ πρωτὶ ἡμα τῷ ἀνατεῖλαι τὸν ἥλιον, where there is the same juxtaposition of the two phrases, and where the context shows that the time meant must have been before sunrise. The aorist is used in the same sense in Ps. civ. 22, ἀνέτειλεν ὁ ἥλιος, where a time before sunrise must be meant; beasts of prey retire to their dens at dawn, not waiting for the actual appearance of the sun. See also 2 Kings iii. 22; 2 Sam. xxii. 4. It may be noted that there is a corresponding use of ὀψία for a time before sunset in Matt. xxvii. 57; Mar. xv. 42. The use of ἐπέφωσκεν for the latter part of the afternoon in Lk. xxiii. 54, is also noteworthy. But cf. Matt. xiii. 6.

§ 161. Mary Magdalene ran to tell Peter and John evidently before she had seen the angels.

§ 162. Two Angels appear to the Women; some of them are speechless with fear and amazement, others run to tell the Disciples.

ST. MATT. XXVIII. 5-8.

ST. MARK XVI. 5-8.

ST. LUKE XXIV. 3-8.

- 5 Καὶ εἰσελθούσαι εἰς τὸ
 μνημεῖον εἶδον νεανίσκον
 καθήμενον ἐν τοῖς δεξιῶς
 περιβεβλημένον στολὴν
 λευκὴν, καὶ ἐξεθαμβήθη-
 6 σαν. ὁ δὲ λέγει αὐταῖς·
 Μὴ ἐκθαμβείσθε. Ἰη-
 σοῦν ζητεῖτε τὸν Ναζα-
 ρηνὸν τὸν ἐσταυρωμένον·
 ἡγέρθη, οὐκ ἔστιν ὧδε.
 7 Ἀποκριθεὶς δὲ ὁ ἄγ-
 γελος εἶπεν ταῖς γυναῖξιν·
 Μὴ φοβείσθε ὑμεῖς·
 οἶδα γὰρ ὅτι Ἰησοῦν τὸν
 ἐσταυρωμένον ζητεῖτε.
 8 οὐκ ἔστιν ὧδε· ἡγέρθη
 γάρ, καθὼς εἶπεν·

- δεῦτε ἴδετε τὸν τόπον
 1 ὅπου ἔκειτο. καὶ ταχὺ
 πορευθεῖσαι εἰπατε τοῖς
 μαθηταῖς αὐτοῦ ὅτι ἡγέρ-
 θη ἀπὸ τῶν νεκρῶν, καὶ
 ἰδοὺ προάγει ὑμᾶς εἰς
 τὴν Γαλιλαίαν· ἐκεῖ αὐ-
 τὸν ὄψεσθε. ἰδοὺ εἶπον
 2 ὑμῖν. Καὶ ἀπελθούσαι
 ἴδε ὁ τόπος ὅπου ἔθηκαν
 3 αὐτόν. ἀλλὰ ὑπάγετε
 εἰπατε τοῖς μαθηταῖς
 αὐτοῦ καὶ τῷ Πέτρῳ ὅτι
 προάγει ὑμᾶς εἰς τὴν
 Γαλιλαίαν· ἐκεῖ αὐτὸν
 ὄψεσθε, καθὼς εἶπεν
 4 ὑμῖν. Καὶ ἐξελθούσαι
 ἔφυγον ἀπὸ τοῦ μνη-

- 8 Εἰσελθούσαι δὲ οὐχ εἶρον
 τὸ σῶμα τοῦ κυρίου Ἰησοῦ.
 4 Καὶ ἐγένετο ἐν τῷ ἀπορεί-
 σθαι αὐτὰς περὶ τούτου,
 καὶ ἰδοὺ ἄνδρες δύο ἐπέ-
 στησάν αὐταῖς ἐν ἐσθήτι
 5 ἀστραπτούσῃ· ἐμφοβῶν
 δὲ γενομένων αὐτῶν καὶ
 κλινουσῶν τὰ πρόσωπα εἰς
 τὴν γῆν, εἶπαν πρὸς αὐτάς·
 Τί ζητεῖτε τὸν ζῶντα μετὰ
 6 τῶν νεκρῶν; οὐκ ἔστιν ὧδε,
 ἀλλὰ ἡγέρθη. μνησθήτε
 ὡς ἐλάλησεν ὑμῖν ἔτι ὢν
 7 ἐν τῇ Γαλιλαίᾳ, λέγων·
 τὸν υἱὸν τοῦ ἀνθρώπου ὅτι
 δεῖ παραδοθῆναι εἰς χεῖρας
 ἀνθρώπων ἀμαρτωλῶν καὶ
 σταυρωθῆναι καὶ τῇ τρίτῃ
 8 ἡμέρᾳ ἀναστῆναι. καὶ
 ἐμνήσθησαν τῶν ῥημάτων
 αὐτοῦ.

* Matt. xii. 40; xvi. 21; xvii. 23; xx. 19; Mar. viii. 31; ix. 31; x. 34; Lk. ix. 22; xviii. 33; xxiv. 6, 7, etc.

§ 162. MATT. 6. add ὁ Κύριος G. L. [T.] 8. ἐξελθ. ταχύ Lk. 3. καὶ εἰσελθ. G. 4. διαπορεύσθαι G. ἐσθήσῃσιν ἀστραπτούσαις G. 5. τὸ πρόσωπον G. L. εἶπον G. 7. 8τ. δεῖ τ. υἱ. τ. ἀνθ. παραδ. G. L.

§ 162. The angel, according to Matt. xxviii. 2, sat upon the stone. Either therefore, the stone rolled inward, or else he afterwards changed his position. He mentions only one angel;

ST. MATT. XXVII.

ST. MARK XV.

ST. LUKE XXIII.

ST. JOHN XIX.

48 καὶ εὐθέως δρα-
μῶν εἰς ἕξ αὐτῶν
καὶ λαβὼν σπόγ-
γον πλήσας τε* ὄξ-
ους καὶ περιθίς
καλάμῳ ἐπότιζεν

49 αὐτόν. οἱ δὲ λοι-
ποὶ ἔλεγον· Ἄφες
ἴδωμεν εἰ ἔρχεται
Ἡλείας σώσων
αὐτόν.

50 Ὁ δὲ Ἰησοῦς
πάλιν κράζας φω-
νῇ μεγάλῃ ἀφῆ-
κεν τὸ πνεῦμα.

38 δραμῶν δέ τις καὶ
γεμίσας σπόγ-
γον ὄξους περι-
θείς καλάμῳ ἐπό-

τιζεν αὐτόν, λέ-
γων· Ἄφετε ἴδω-
μεν εἰ ἔρχεται
Ἡλείας καθελεῖν
αὐτόν.

37 Ὁ δὲ Ἰησοῦς
ἀφείς φωνὴν με-
γάλῃν ἐξέπνευ-
σεν.

48 Καὶ φωνήσας
φωνῇ μεγάλῃ ὁ
Ἰησοῦς εἶπεν·
Πάτερ, εἰς χεῖράς
σου παρατίθεμαι
τὸ πνεῦμά μου.
τοῦτο δὲ εἰπὼν
ἐξέπνευσεν.

28 Μετὰ τοῦτο εἰδὼς
ὁ Ἰησοῦς ὅτι ἤδη
πάντα τετέλεσται,
ἵνα τελειωθῇ ἡ
γραφὴ, λέγει·

29 Διψῶ. σκεῦος ἔκει-
το ὄξους μεστόν·
σπόγγον οὖν μεστόν*
ὄξους ὑσσωπῷ πε-
ριθέντες προσή-
νεγκαν αὐτοῦ τῷ

30 στόματι. ὅτε οὖν
ἔλαβεν τὸ ὄξος,

εἶπεν· Τετέλεσται·
καὶ κλίνας τὴν κε-
φαλὴν παρέδωκεν
τὸ πνεῦμα.

§ 156. Various Portents. The Centurion. The Women at the Cross.

ST. MATT. XXVII. 51-56.

ST. MARK XV. 38-41. ST. LUKE XXIII. 45^b, 47-49.

51 Καὶ ἰδοὺ τὸ καταπέτασμα
τοῦ ναοῦ ἐσχίσθη ἄνωθεν
ἕως κάτω εἰς δύο, καὶ ἡ
γῆ ἐσεισθη, καὶ αἱ πέτραι
52 ἐσχίσθησαν, καὶ τὰ μνη-
μεῖα ἀνεψύχθησαν καὶ πολλὰ
σώματα τῶν κεκοιμημένων
53 ἀγίων ἠγέρθησαν· καὶ ἐξ-
ελθόντες ἐκ τῶν μνημείων
μετὰ τὴν ἔγερσιν αὐτοῦ
εἰσῆλθον εἰς τὴν ἀγίαν
πόλιν καὶ ἐνεφανίσθησαν
πολλοῖς.

38 Καὶ τὸ καταπέτασμα
τοῦ ναοῦ ἐσχίσθη εἰς δύο
ἀπὸ ἄνωθεν ἕως κάτω.

45 — Ἐσχίσθη δὲ τὸ κα-
ταπέτασμα τοῦ ναοῦ
μέσον. —

* Ps. lxix. 21.

§ 155. MAR. 36. εἰς G. L. ([καὶ] T.) περιθ. τε καλάμ. G. LK. 46. παραθήσομαι G. +
καὶ ταῦτα εἶπ. G., καὶ τοῦτο L. JNO. 29. σκεῦ. οὖν ἔκ. G. οἱ δὲ, πλῆσαντες σπόγγον ὄξους,
καὶ G (τοῖ ὄξ. L. T.) 30. ὁ Ἰησοῦς, εἶπ. G. L. T. (δ [T.])

§ 156. MAT. 51. ἀπὸ ἄνωθ. G. L., ἀπ' T. 52. ἠγέρθη G. LK. 45. καὶ ἐσχίσ. G. L. T.

§ 155. St. Matthew speaks of the opening of the tombs, and then to complete the subject, adds what took place *after* our Lord's resurrection — μετὰ τὴν ἔγερσιν αὐτοῦ.

ST. MATT. XXVII.

54 Ὁ δὲ ἑκατοντάρχης καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μητῆρ, καὶ ἡ μητῆρ τῶν υἱῶν Ζεβεδαίου.

ST. MARK XV.

39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν, εἶπεν· Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς ἦν θεοῦ.

40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μητῆρ καὶ Σαλώμῃ, αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.

ST. LUKE XXIII.

47 Ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γινόμενον ἐδόξαζεν τὸν θεὸν λέγων·

• Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

48 Καὶ πάντες οἱ συναραινόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γινόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. εἰστίκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι αὐτά.

§ 157. The piercing of our Lord's Side.

ST. JOHN XIX. 31-37.

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεργῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. ἤλθον οὖν οἱ στρατιῶται, καὶ μὲν πρῶτον κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἥδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, ἵνα εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.^c

35 Καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, κακῆνός οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε. ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ·
37 Ὅσπου οὐ συντριβήσεται αὐτοῦ. καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὅψονται εἰς ὃν ἐξεκέντησαν.

^a Cf. Lk. viii. 1-3.^b Deut. xxi. 22, 23.^c 1 Jno. v. 6.^d Cf. Ex. xii. 46; Num. ix. 12; Ps. xxxiv. 20.

^e Zech. xii. 10 ἐπιβλήσονται πρὸς με ἄνθ' ὧν κατωρχήσαντο, καὶ κόψονται ἐπ' αὐτὸν (Alex. αὐτοῦς), κοπετὸν ὡς ἐπ' ἀγαπητῷ, καὶ ὀδυνηθήσονται ὀδύνην ὡς ἐπὶ τῷ πρωτοτόκῳ. יְהוָה יִשְׂרָאֵל Cf. Ps. xxi. 17 (xxii. 17) ὥρυξαν χεῖράς μου καὶ πόδας. יְהוָה יִשְׂרָאֵל Cf. Rev. i. 7.

§ 156. MATT. 54. ἑκατόνταρχος G. L. T. γινόμενα G. 56. Ἰωσή G. L. T. MAR. 39. οὗτ. κράξας ἐξέπν. G. L. [T.] 40. ἐν αἷς ἦν G. L. [T.] τοῦ Ἰακώβ. G. Ἰωσή G. + 41. αἱ καὶ ὅτε G. [T.] LK. 47. ἑκατόνταρχος G. L. ἐδόξασε G. 48. θεωροῦντες G. τύπτ. ἐαυτῶν τὰ G. 49. αὐτοῦ G. om. ἀπὸ G. T. συνακολουθήσασαι G. L.

§ 157. 31. ἐπεὶ παρασκ. ἦν after σαββάτῳ G. L. ἐκείνη 35. om. 3rd. καὶ πιστεύητε G. L.

§ 158. The Descent from the Cross and Burial.

MATT. XXVII. 57-61. MAR. XV. 42-47. LK. XXIII. 50-56. JNO. XIX 38-42.

<p>¶ Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος* πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰη-</p>	<p>42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐστιν προσάββατον, 43 ἔλθων Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων* βουλευτής, ὃς καὶ αὐτὸς ἦν προσ-</p>	<p>54 Καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν. Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς* ὑπάρχων, καὶ ἀνὴρ ἀγαθὸς καὶ δίκαιος, οὗτος οὐκ ἦν συνκατατιθέμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ, 52 οὗτος προσελθὼν</p>	<p>38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,</p>
<p>38 σοῦ· οὗτος προσελθὼν τῷ Πειλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ.</p>	<p>δεχόμενος τὴν βασιλείαν τοῦ θεοῦ, 44 τοῦ Ἰησοῦ. ὃ δὲ Πειλάτος ἐθαύμαζεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν· 45 καὶ γνοὺς ἀπὸ τοῦ τότε ὃ Πειλάτος ἐκέλευσεν ἀπο-</p>	<p>τῷ Πειλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ,</p>	<p>ἵνα ᾄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ</p>
			<p>ἐπέτρεψεν ὁ Πειλά-</p>

* Isa. liiii. 9 καὶ δώσω τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ.

§ 158. MATT. 57. ἐμαθήτευσεν G. MAR. 43. ἦλθεν G.++ om. τὸν G. L. 44. ἐθαύμασεν G. L. T. 45. σῶμα G. LK. 54. παρασκευή G. 50. om. sec. καὶ G. L. T. 51. συγκατατιθειμένος G., — τεθειμένος L. T. 52. καὶ προσεδέχ. καὶ αὐτός G.++ JNO. 38. ὁ Ἰωσ. G. 39

§ 158. On the meaning of the word παρασκευή, see Introductory Note to Part viii. III. p. 205.

ST. MATT. XXVII.

59 δοθῆναι. καὶ λα-

ST. MARK XV.

46 τῷ Ἰωσήφ. καὶ

ST. LUKE XXIII.

ST. JOHN XIX.

βὼν τὸ σῶμα ὁ
Ἰωσήφ ἐνετύλι-
ξεν αὐτὸ συνδόνι
καθαρῷ,

ἀγοράσας συνδό-
να, καθελὼν αὐ-
τὸν ἐνείλησεν τῇ
συνδόνι

53 καὶ καθελὼν ἐνε-
τύλιξεν αὐτὸ συν-
δόνι,

τος. ἦλθεν οὖν καὶ
59 ἦραν αὐτόν. ἦλθεν
δὲ καὶ Νικόδημος,^a
ὁ ἐλθὼν πρὸς αὐτὸν
νυκτὸς τὸ πρῶτον,
φέρων μίγμα σμύρ-
νης καὶ ἀλόης ὡς
40 λίτρας ἑκατόν. ἔλα-
βον οὖν τὸ σῶμα
τοῦ Ἰησοῦ καὶ ἔδη-
σαν αὐτὸ ὀθονίοις
μετὰ τῶν ἀρωμά-
των, καθὼς ἔθος
ἐστὶν τοῖς Ἰουδαίοις
41 ἐνταφιάζειν. ἦν δὲ
ἐν τῷ τόπῳ ὅπου
ἐσταυρώθη κήπος,
καὶ ἐν τῷ κήπῳ
μνημεῖον καινόν, ἐν
ᾧ οὐδέπω οὐδείς
42 ἐτέθη· ἐκεῖ οὖν διὰ
τὴν παρασκευὴν
τῶν Ἰουδαίων, ὅτι
ἐγγὺς ἦν τὸ μνη-
μεῖον, ἔθηκαν τὸν
Ἰησοῦν.

60 καὶ ἔθη-
κεν αὐτὸ ἐν τῷ
καινῷ αὐτοῦ μνη-
μεῖῳ ὃ ἐλατόμη-
σεν ἐν τῇ πέτρῃ,
καὶ προσκυλίσας
λίθον μέγαν τῇ
θύρᾳ τοῦ μνη-
μεῖου ἀπήλθεν.

καὶ κατέ-
θηκεν αὐτὸν ἐν
μνήματι ὃ ἦν λε-
λατομημένον ἐκ
πέτρας, καὶ προσ-
εκύλισεν λίθον
ἐπὶ τὴν θύραν τοῦ
μνημεῖου.

καὶ ἔθηκεν
αὐτὸν ἐν μνήματι
λαξευτῷ, οὐ οὐκ
ἦν οὐδείς οὐδέπω
κείμενος.

61 Ἦν δὲ ἐκεῖ Μα-
ριάμ ἡ Μαγδα-
ληνὴ καὶ ἡ ἄλλη
Μαρία,

καθήμε-
ναι ἀπέναντι τοῦ
τάφου.

47 Ἡ δὲ Μαρία ἡ
Μαγδαληνὴ καὶ
Μαρία ἡ Ἰωσήτος

ἐθεώρουν ποῦ τέ-
θειται.

55 Κατακολουθή-
σασαι δὲ γυναῖ-
κες, αἰτίνες ἦσαν
συνεληλυθυῖαι ἐκ
τῆς Γαλιλαίας
αὐτῷ, ἐθεάσαντο
τὸ μνημεῖον καὶ
ὡς ἐτέθη τὸ σῶμα
56 αὐτοῦ, ὑποστρέ-
ψασαι δὲ ἡτοίμα-
σαν ἀρώματα καὶ

^a Jno. iii. 1, 2; vii. 50.

§ 158. MATT. 58. add τὸ σῶμα G. L. [T.] MAR. 46. καὶ καθελ. G. μνημεῖον G. L. T.
47. Ἰωσή (om. ἡ) G. τίθεται G.⁺ LK. 53. καθελ. αὐτὸ ἐνετύλ. G., ἔθηκ. αὐτό G.
55. δὲ καὶ γυναῖκ G.^{oo} JNO. 38. ἦλθεν and ἦρε G. L. T. τὸ σῶμα τοῦ Ἰησοῦ G., τὸ σῶμα
αὐτοῦ L. T. 39. τὸν Ἰησοῦν G. ὅσει

ST. MATT. XXVII.

ST. MARK XV.

ST. LUKE XXIII.

ST. JOHN XIX.

μύρα· καὶ τὸ μὲν
 σάββατον ἡσύ-
 χασαν κατὰ τὴν
 ἐντολήν.^a

THE SABBATH, THE SEVENTH DAY OF THE WEEK.

§ 159. The Watch at the Sepulchre.

ST. MATT. XXVII. 62-66.

62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ
 63 Φαρισαῖοι πρὸς Πειλᾶτον λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν
 64 ἔτι ζῶν· ^bΜετὰ τρεῖς ἡμέρας ἐγείρομαι. κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον
 ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ
 65 λαῷ· Ἥγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. ἔφη
 66 αὐτοῖς ὁ Πειλᾶτος· Ἔχετε κουστῳδίαν· ὑπάγετε ἀσφαλίσασθε ὥς οἴδατε. οἱ δὲ
 πορευθέντες ἡσφάλισαντο τὸν τάφον, σφραγίσαντες τὸν λίθον μετὰ τῆς κουστῳδίας.

^a Ex. xx. 8-10, etc.^b Matt. xvi. 21; xvii. 23; xx. 19; xxvi. 61; Mar. viii. 31; ix. 31; x. 34; Lk. ix. 22; xviii. 33; xxiv. 7; Jno. ii. 19, etc.

§ 159. 64. μαθητ. αὐτοῦ G. L. T. ρυκετὸς κλέψωσ. 65. ἔφ. δὲ αὐτ.

INTRODUCTORY NOTE TO PART IX.

IN the following narrative of the events connected with our Lord's resurrection, it is to be borne in mind that no one of the writers has undertaken to make a complete record of all that occurred. Each has mentioned those incidents which particularly concerned his own purpose or experience. In order to combine the four narratives into one consecutive story, it is necessary to make some conjectures in regard to intervening events which may probably have occurred. Such conjectures may not, perhaps, represent what actually took place, for in some instances several different conjectures may be formed; but so long as any of these are in themselves probable — likely to have occurred — and by means of them the statements of the several Evangelists are seen to be entirely consistent, it is impossible to allege contradictions between their narratives. Some study and careful attention is required thus to exhibit the four accounts harmoniously — perhaps more than is required in any other part of the Gospels, because here such a number of important events are crowded into so short a space of time; but beyond this, there is no other difficulty, nor is there any real discrepancy in the accounts.

For the convenience of the student, the following synopsis of the events is given, so far as the points of difficulty extend.

The resurrection itself occurred at or before the earliest dawn of the first day of the week (Matt. xxviii. 1; Mar. xvi. 2; Lk. xxiv. 1; Jno. xx. 1. On the ἀναστάντος τοῦ ἡλίου of Mar. 2, see note in loco.) The women coming to the sepulchre, find the stone rolled away and the body gone. They are amazed and perplexed. Mary Magdalene alone runs to tell Peter and John (Jno. xx. 2.) The other women remain, enter the tomb, see the angels, are charged by them to announce the resurrection to the disciples, and depart on their errand. Meantime Peter and John run very rapidly (vs. 4) to the sepulchre. (A glance at the plan of Jerusalem shows that there were so many different gates by which persons might pass between the city and the sepulchre that they might easily have failed to meet the women on their way.) They enter the tomb and are astonished at the orderly arrangement of the grave-clothes, and then return to the city. Mary follows to the tomb, unable quite to keep pace with them, and so falling behind. She remains standing at the entrance after they had gone; and looking in, sees the angels. Then turning about, she sees Jesus himself,

and receives his charge for the disciples. This was our Lord's first appearance after his resurrection (Mar. xvi. 9).

To return to the women who were on their way from the sepulchre to the disciples. They went in haste, yet more slowly than Peter and John. There were many of them, and being in a state of great agitation and alarm (Mar. xvi. 8), they appear to have become separated and to have entered the city by different gates. One party of them, in their astonishment and fear, say nothing to any one (Mar. xvi. 8); the others run to the disciples and announce all that they had seen, viz. the vision of the angels (Matt. xxviii. 8; Lk. xxiv. 9-11).

At this time, before any report had come in of the appearance of our Lord himself, the two disciples set out for Emmaus (Lk. xxiv. 13). (In the Harmony Lk. xxiv. 13 is allowed to stand in connection with the whole account of the visit to Emmaus to avoid breaking too much the thread of the several narratives; but it is plain that these disciples started before Mary Magdalene had announced the appearance of the Lord).

Soon after, Mary Magdalene comes in, announcing that she had actually seen the risen Lord (Mar. xvi. 10, 11; Jno. xx. 18).

While these things are happening, the first-mentioned party of the women are stopped on the way by the appearance of the Lord himself, and they also receive a charge to his disciples (Matt. xxviii. 9, 10).

Beyond this point there is no difficulty in the narrative, and the course of events will, it is hoped, be sufficiently clear in the Harmony itself.

PART IX.

THE RESURRECTION, AND THE FORTY DAYS UNTIL THE ASCENSION.

THE FIRST DAY OF THE WEEK. — SUNDAY (BEGINNING AT SUNSET SATURDAY).

§ 160. The Resurrection. Visit of the Women to the Sepulchre.

MATT. XXVIII. 1-4. MAR. XVI. 1-4. LK. XXIV. 1, 2. JNO. XX. 1.

- | | |
|---|---|
| <p>1 Ὁψὲ δὲ σαβ-
βάτων, —</p> | <p>1 Καὶ διαγενομέ-
νου τοῦ σαββάτου
Μαρία ἡ Μαγδα-
ληνὴ καὶ Μαρία ἡ
Ἰακώβου καὶ Σα-
λώμῃ ἡγόρασαν
ἀρώματα, ἵνα ἐλ-
θοῦσαι ἀλείψωσιν
αὐτόν.</p> |
| <p>2 Καὶ ἰδοὺ σεισμός
ἐγένετο μέγας· ἄγ-
γελος γὰρ κυρίου
καταβὰς ἐξ οὐρα-
νοῦ καὶ προσελθὼν
ἀπεκύλισεν τὸν λί-
θον καὶ ἐκάθητο</p> | |

§ 160. MATT. 2. om. sec. καὶ G. L. λίθον ἀπὸ τῆς θύρας G.° MAR. 1. τοῦ Ἰακώβ.
G.° L. [T.]

§ 160. The buying of the spices in Mar. 1, properly belongs to the previous evening, i.e. it took place after sunset on Saturday, when therefore "the Sabbath was past." The clause cannot, however, be conveniently detached from the rest of the verse.

The expression in St. Mark at the close of vs. 2, ἀνατείλωντος τοῦ ἡλίου, must, of course, be understood consistently with the *λίαν πρωτ* of the beginning of the same verse, and therefore, consistently with the similar expressions of the other Evangelists. Any interpretation which makes an inconsistency between the different Gospels, must also make St. Mark inconsistent with himself in the two parts of the same sentence. In fact, however, the supposition of such inconsistency overlooks the Hellenistic usage of the expression ἀνατείλωντος τοῦ ἡλίου. It designates not so much what we call *the rising of the sun*, as the first appearance of its light at dawn, long before the sun itself becomes visible. Robinson (Harm. in loco) has called atten-

ST. MATT. XXVIII.
 3 ἐπάνω αὐτοῦ. ἦν
 δὲ ἡ εἶσα αὐτοῦ ὡς
 ἀστραπή καὶ τὸ
 ἔνδυμα αὐτοῦ λευ-
 4 κὸν ὡς χιών· ἀπὸ
 δὲ τοῦ φόβου αὐ-
 τοῦ ἐσείσθησαν οἱ
 τηροῦντες καὶ ἐγε-
 νήθησαν ὡς νεκροί.

— τῇ ἐπιφω-
 σκούσῃ εἰς μίαν
 σαββάτων, ἦλθεν
 Μαριὰμ ἡ Μαγδα-
 ληνή καὶ ἡ ἄλλη
 Μαρία θεωρήσαι
 τὸν τάφον.

ST. MARK XVI.
 2 Καὶ λίαν πρωτὶ
 τῇ μιᾷ τῶν σαβ-
 βάτων ἐρχονται ἐπὶ
 τὸ μνημεῖον, ἀνατεί-
 λαντος τοῦ ἡλίου.
 3 καὶ ἔλεγον πρὸς
 ἑαυτάς· Τίς ἀπο-
 κυλίσει ἡμῖν τὸν
 λίθον ἐκ τῆς θύρας
 4 τοῦ μνημείου; καὶ
 ἀναβλέψασαι θεω-
 ροῦσιν ὅτι ἀνακε-
 κύλισται ὁ λίθος·
 ἦν γὰρ μέγας
 σφόδρα.

ST. LUKE XXIV.
 1 Τῇ δὲ μιᾷ τῶν
 σαββάτων ὄρ-
 θρου βαθείας ἐπὶ
 τὸ μνήμα ἦλθον
 φέρουσαι ἅ ἡτοί-
 μασαν ἀρώματα.

2 εὗρον δὲ τὸν λί-
 θον ἀποκεκυλι-
 σμένον ἀπὸ τοῦ
 μνημείου,

ST. JOHN XX.
 1 Τῇ δὲ μιᾷ τῶν
 σαββάτων Μα-
 ριὰμ ἡ Μαγδα-
 ληνή ἐρχεται
 πρωτὶ σκοτίας ἐτι-
 οῦσης εἰς τὸ
 μνημεῖον,

καὶ
 βλέπει τὸν λίθον
 ἡρμένον ἐκ τοῦ
 μνημείου.

§ 161. Mary Magdalene runs to tell Peter and John.

ST. JOHN XX. 2.

2 Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν
 ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ
 οἶδαμεν ποῦ ἔθηκαν αὐτόν.

* Cf. Mar. xv. 46.

§ 160. MATT. 3. ἰδέα G. L. ὥσεί G. 4. ἐγένοντο ὥσεί G. MAR. 2. τῆς μιᾶς σαββ.
 (om. τῶν) G. (om. τῇ L.T.) μνημεῖον G. L. T. 4. ἀποκεκύλισται G. L. LK. 1. βαθείας
 G. add καὶ τινες σὺν αὐταῖς G.*

tion to the following instances of this: Judg. ix. 33, καὶ ἔσται τὸ πρωτὶ, ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον, where there is the same juxtaposition of the two phrases, and where the context shows that the time meant must have been before sunrise. The aorist is used in the same sense in Ps. civ. 22, ἀνέτειλεν ὁ ἥλιος, where a time before sunrise must be meant; beasts of prey retire to their dens at dawn, not waiting for the actual appearance of the sun. See also 2 Kings iii. 22; 2 Sam. xxiii. 4. It may be noted that there is a corresponding use of ὁψία for a time before sunset in Matt. xxvii. 57; Mar. xv. 42. The use of ἐπέφωσκεν for the latter part of the afternoon in Lk. xxiii. 54, is also noteworthy. But cf. Matt. xiii. 6.

§ 161. Mary Magdalene ran to tell Peter and John evidently before she had seen the angels.

§ 162. Two Angels appear to the Women; some of them are speechless with fear and amazement, others run to tell the Disciples.

ST. MATT. XXVIII. 5-8.

ST. MARK XVI. 5-8.

ST. LUKE XXIV. 3-8.

Καὶ εἰσελθούσαι εἰς τὸ

Εἰσελθούσαι δὲ οὐχ εἶρον
τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

μνημεῖον εἶδον νεανίσκον
καθήμενον ἐν τοῖς δεξιοῖς
περιβεβλημένον στολὴν

Καὶ ἐγένετο ἐν τῷ ἀπορεί-
σθαι αὐτὰς περὶ τούτου,
καὶ ἰδοὺ ἄνδρες δύο ἐπέ-
στησάν αὐταῖς ἐν ἐσθῇτι

Ἀποκριθεὶς δὲ ὁ ἄγ-
γελος εἶπεν ταῖς γυναῖξιν·

σαν. ὁ δὲ λέγει αὐταῖς·

ἀσπραπτούση· ἐμφόβων
δὲ γενομένων αὐτῶν καὶ

Μὴ φοβεῖσθε ὑμεῖς·
οἶδα γὰρ ὅτι Ἰησοῦν τὸν
ἐσταυρωμένον ζητεῖτε.

Μὴ ἐκθαμβεῖσθε. Ἰη-
σοῦν ζητεῖτε τὸν Ναζα-
ρηνὸν τὸν ἐσταυρωμένον·

Τί ζητεῖτε τὸν ζῶντα μετὰ
τῶν νεκρῶν; οὐκ ἔστιν ὧδε,

οὐκ ἔστιν ὧδε· ἡγέρθη
γάρ, καθὼς εἶπεν·

ἡγέρθη, οὐκ ἔστιν ὧδε·

ὡς ἐλάλησεν ἡμῖν ἔτι ὦν
ἐν τῇ Γαλιλαίᾳ, λέγων^α

δεῦτε ἴδετε τὸν τόπον

ἴδε ὁ τόπος ὅπου ἔθηκαν

ὅπου ἔκειτο. καὶ ταχὺ

αὐτόν. ἀλλὰ ὑπάγετε

πορευθεῖσαι εἶπατε τοῖς

εἶπατε τοῖς μαθηταῖς

μαθηταῖς αὐτοῦ ὅτι ἡγέρ-

αὐτοῦ καὶ τῷ Πέτρῳ ὅτι

θη ἀπὸ τῶν νεκρῶν, καὶ

προάγει ὑμᾶς εἰς τὴν

ἰδοὺ προάγει ὑμᾶς εἰς

Γαλιλαίαν· ἐκεῖ αὐτὸν

τὴν Γαλιλαίαν· ἐκεῖ αὐ-

ὄψεσθε, καθὼς εἶπεν

τὸν ὄψεσθε. ἰδοὺ εἶπον

ὑμῖν. Καὶ ἐξελθούσαι

ὑμῖν. Καὶ ἀπελθούσαι

ἐφυγον ἀπὸ τοῦ μνη-

^a Matt. xii. 40; xvi. 21; xvii. 23; xx. 19; Mar. viii. 31; ix. 31; x. 34; Lk. ix. 22; xviii. 33; xxiv. 6, 7, etc.

§ 162. MATT. 6. add ὁ Κύριος G. L. [T.] 8. ἐξελθούσαι G. L. MAR. 7. ἀλλ' ὅπ. G. 8. ἐξελθ. ταχύ LK. 3. καὶ εἰσελθ. G. 4. διαπορεῖσθαι G. ἐσθήσεσιν ἀσπραπτούσαις G. 5. τὸ πρόσωπον G. L. εἶπον G. 7. δτ. δεῖ τ. υἱ. τ. ἀνθ. παραδ. G. L.

§ 162. The angel, according to Matt. xxviii. 2, sat upon the stone. Either therefore, the stone rolled inward, or else he afterwards changed his position. He mentions only one angel;

ST. MATT. XXVIII.

ταχὺ ἀπὸ τοῦ μνημείου
μετὰ φόβου καὶ χαρᾶς
μεγάλης ἔδραμον ἀπαγ-
γείλαι τοῖς μαθηταῖς
αὐτοῦ.

ST. MARK XVI.

μείου· εἶχεν γὰρ αὐτὰς
τρόμος καὶ ἔκστασις, καὶ
οὐδενὶ οὐδὲν εἶπον· ἐφο-
βοῦντο γάρ.

ST. LUKE XXIV.

§ 163. Peter and John visit the Sepulchre and go away.

[ST. LUKE XXIV. 12.]

ST. JOHN XX. 3-10.

[12 Ὁ δὲ Πέτρος ἀναστὰς
ἔδραμεν ἐπὶ τὸ μνημεῖον,

καὶ παρακύψας βλέπει
τὰ ὀθόνια κείμενα μόνα,

καὶ ἀπῆλθεν πρὸς ἑαυτὸν
θαυμάζων τὸ γεγονός.]

3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ
4 ἤρχοντο εἰς τὸ μνημεῖον. ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ
ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ
5 ἦλθεν πρῶτος εἰς τὸ μνημεῖον, καὶ παρακύψας βλέπει
6 κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ἔρχεται οὖν
Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ
7 μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια κείμενα, καὶ τὸ σουδά-
ριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων
κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.
8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος
9 εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν· οὐδέπω γὰρ
ᾗδουσιν τὴν γραφὴν,* ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.
10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

§ 164. The Angels first, and then our Lord, appear to Mary Magdalene.

[ST. MARK XVI. 9-11.]

ST. JOHN XX. 11-18.

11 Μαριὰμ δὲ εἰσὶτήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα.
12 ὥς οὖν ἔκλαιεν, παρέκλυψεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ
δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ
κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα

* Ps. xvi. 9, 10.

§ 162. MAR. 8. δέ G.

§ 163. LK. 12. G. [L.T.] NABILX etc. . . . om. Tisch. D etc.

JNO. 10. ἑαυτοῦς G.L.

§ 164. JNO. 11. τὸ μνημεῖον

so also St. Mark, specifying that he was *on the right*; St. Luke mentions (v. 4) two. This may be only greater minuteness, or the second one may have been on the other side of the sepulchre.

Matt. xxviii. 8 and Mar. xvi. 8 plainly refer to different parties of women: the former speaks of their returning with great joy to tell their tidings to the disciples; the latter, of their being in such a state of terror — *τρόμος καὶ ἔκστασις* — that they said nothing to any one. The company of women was large (Lk. xxiv. 10, etc.) and on their return they doubtless became separated, as there were several different gates by which they could enter the city. Thus also Matt. xxviii. 9, 10, receives a simple and natural explanation; our Lord appeared to one of the parties of women, not to the other.

§ 163. If vs. 12 of St. Luke be genuine, of which there is little doubt, it may have slipped from its proper place, and perhaps it was this which caused the ancient hesitation as to its genuineness.

ST. MARK XVI.

ST. JOHN XX.

- [9 'Αναστὰς δὲ πρῶτῃ σαββάτου ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. 13 τοῦ Ἰησοῦ. λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι ἤσαν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ 14 ἔθηκαν αὐτόν. ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς 15 ἐστίν. λέγει αὐτῇ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ 16 ἔθηκες αὐτόν, καὶ γὰρ αὐτὸν ἄρῶ. λέγει αὐτῇ Ἰησοῦς· Μαρίας. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστὶ· 17 Ῥαββουνί, ὃ λέγεται, Διδάσκαλε. λέγει αὐτῇ Ἰησοῦς· Μὴ μου ἅπτου· οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς· 18 Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν. ἔρχεται Μαρίας ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.]

§ 165. Some of the Women tell the Disciples of the Angels; to the others, Jesus Himself appears.

ST. MATT. XXVIII. 9, 10.

ST. LUKE XXIV. 9-11.

- 9 Καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς 9 Καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου λέγων· Χαίρετε. αἱ δὲ προσελθοῦσαι ἀπήγγειλαν πάντα ταῦτα τοῖς ἑνδεκα 10 ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσ- 10 καὶ πᾶσιν τοῖς λοιποῖς. ἦσαν δὲ ἡ

§ 164. MAR. 9. to end is the text of Lachmann which Tischendorf gives, not considering the passage genuine. For the authorities the critical editors must be consulted. It is omitted by **N** and **B** and is marked as doubtful in many other MSS., and is not recognized in the sections of Ammonius nor the canons of Eusebius; but is contained in nearly all Greek MSS. except **N** and **B**. Griesbach marks the passage as probably to be omitted; Lachmann inserts it; Tregelles (on the printed text of the Greek Testament pp. 246-260) considers it a later addition, not written by St. Mark, but still to be received as a genuine part of the Gospel; Tischendorf rejects it. 10. om. δέ G. T. JNO. 13. pref. καὶ G. L. T. 14. pref. καὶ ὁ Ἰησ. 15, 16, 17. ὁ Ἰησ. G. 16. om. Ἑβραϊστὶ G. + [L.] 17. πατέρ. μου G. [L.] 18. ἀπαγγέλλουσα G. ἑώρακε G. L.

§ 165. MATT. 9. pref. ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ G.^o . . . om. L. T. **NBD** etc. ὁ Ἰησ. G. L. T. ἀπήντησεν G. L.

§ 164. St. Mark says that our Lord appeared *first* to Mary Magdalene. The supposition that *first* is here used not absolutely but relatively, meaning only the first of the appearances recorded by St. Mark, is allowable indeed on the ground of usage, but is wholly uncalled for. It is better to consider this, as in the arrangement above, as absolutely the first appearance of our risen Lord. The second (Matt. xxviii. 9, 10) was to the party of women returning from the sepulchre.

§ 165. The appearance of our Lord to one party of women, and the announcement of the angel's message to the disciples by the other party, appear to have taken place nearly or quite at the same time.

Our Lord forbade Mary Magdalene to touch him (Jno. xxi. 7), but allowed the other women

ST. MATT. XXVIII.

10 ἐκίνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ ἐκεῖ με ὄψονται.

ST. LUKE XXIV.

Μαγδαληνῇ Μαρίας καὶ Ἰωάννα καὶ Μαρίας ἡ Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους 11 ταῦτα. καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥστε ἡῆρος τὰ ῥήματα· ταῦτα, καὶ ἥπιόν αὐταῖς.

§ 166. The Report of the Watch.

ST. MATT. XXVIII. 11-15.

11 Πορευομένων δὲ αὐτῶν, ἰδοὺ τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀνγγεῖλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων 12 συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες· Εἰπάτε 13 ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. καὶ ἔαν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. 15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδίδάχθησαν· καὶ ἐφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον.

§ 167. Our Lord joins Himself to two Disciples going to Emmaus.

[ST. MARK XVI. 12, 13.]

ST. LUKE XXIV. 13-35.

18 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου ἐξήκοντα ἀπὸ 14 Ἱερουσαλήμ, ἣ ὄνομα Ἐμμαούς, καὶ αὐτοὶ ὠμίλον πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἐτέρᾳ* μορφῇ, πορευομένοις εἰς ἀγρόν. 16 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ* ἐπιγινῶναι αὐτόν. 17 εἶπεν δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν 18 σκυθρωποί· ἀποκριθεὶς δὲ εἰς, ᾧ ὄνομα Ἐκλεόπας, εἶπεν πρὸς αὐτόν· Σὺ μόνος παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; 19 καὶ εἶπεν αὐτοῖς· Ποῖα; οἱ δὲ εἶπαν αὐτῷ· Τὰ περὶ

* Cf. Jno. xx. 14; xxi. 4.

b Cf. Jno. xix. 25.

§ 165. MATT. 10. καὶ αὐτῶν G.⁺ L. T. LK. 10. om. ἡ G. αἱ ἔλεγ. G.^{oo} 11. αὐτῶν G.

§ 166. MATT. 11. ἀπῆγγεῖλαν G. L. T. 14. πείσομ. αὐτόν G. L. [T.] 15. διεφημίσθη G. L. T.

§ 167. LK. 13. (Note ἐκατὸν ἐξήκοντα ΝΙΚ*Ν*Π etc.). 15. ὁ Ἰησ. G. L. 17. ἔστε G. L. 18. ὁ εἰς G. ἐν Ἱερουσ. L. 19. εἶπον G. L.

to seize his feet (Matt. xxviii. 9). For this there may have been personal reasons, growing out of the warmth and impetuosity of Mary's temperament, which made it fitting to impress upon her a sense of the sacredness of our Lord's person, and to hold her somewhat aloof; but which did not exist in the other case.

ST. MARK XVI.

ST. LUKE XXIV.

Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ
 20 λαοῦ, ὅπως τε παρέδωκεν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ
 ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν·
 21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτρωθῆναι
 τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην
 22 ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο. ἀλλὰ καὶ
 γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι
 23 ὀρθρῖναι ἐπὶ τὸ μνημεῖον, καὶ μὴ εὑροῦσαι τὸ σῶμα
 αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἐωρακέναι,
 24 οἱ λέγουσιν αὐτὸν ζῆν. καὶ ἀπηλθόν τινες τῶν σὺν
 ἡμῖν ἐπὶ τὸ μνημεῖον καὶ εὔρον οὕτως καθὼς καὶ αἱ
 25 γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. καὶ αὐτὸς εἶπεν
 πρὸς αὐτοὺς· Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ
 26 πιστεῖν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· οὐχὶ
 ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν
 27 δόξαν αὐτοῦ; καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ
 πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις
 28 ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. καὶ ἤγγισαν εἰς τὴν
 κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρω-
 29 τέρω πορεύεσθαι· καὶ παρεβιάσαντο αὐτὸν λέγοντες·
 Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶν καὶ κέκλικεν
 30 ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μέναι σὺν αὐτοῖς.
 καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν
 τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου αὐτοῖς·
 31 αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν
 32 αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. καὶ
 εἶπαν πρὸς ἀλλήλους· Οὐχὶ ἡ καρδιά ἡμῶν καιομένη

* Cf. e.g. Gen. iii. 15; xxii. 18; xxvi. 4; xlix. 10; Num. xxi. 9; Deut. xviii. 15, etc.

§ 167. LK. 19. Ναζωραίου G. L. 21. om. καὶ G. 22. ὀρθρῖαι G.
 27. διερμήνευσεν G. διερμ. L. αὐτοῦ G. αὐτ. L. T. 28. προσεποιεῖτο G.+ 29. om. ἡδη
 G. [L.] 32. εἶπον G. L.

§ 167. The enumeration of our Lord's appearances after his resurrection in 1 Cor. xv. 4-8, being very brief, and only in part the same with the appearances recorded in the Gospels, cannot be conveniently arranged with them. The first of them, however, *ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς*, 5, καὶ *ὅτι ὤφθη Κηφᾷ*, belongs to this section, and is the same with that mentioned by several of the Apostles in Lk. xxiv. 34. It must have occurred after the two disciples had gone away to Emmaus, and before their return.

The appearance of discrepancy between the positive announcement of the resurrection by the assembled disciples in Lk. xxiv. 34, and their want of belief in the story of the two returned from Emmaus, mentioned in Mar. xvi. 13, is only on the surface. The disciples were in that state of mind, so natural under the circumstances, when they both believed and refused to believe. They were ready to tell whatever was remarkable within their own knowledge, and to discredit whatever others told to them.

ST. MARK XVI.

ST. LUKE XXIV.

- 12 **κακῆνοι ἀπελθόντες** 33 **Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερου-**
ἀπήγγειλαν τοῖς λοι- **σαλήμ, καὶ εἶρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν**
ποῖς· οὐδὲ ἐκείνοις ἐπί- 34 **αὐτοῖς, λέγοντας ὅτι ὄντως ἡγέρθη ὁ κύριος καὶ ὤφθη**
στευσαν.], 35 **Σίμωνι. καὶ αὐτοὶ ἐξηγούντο τὰ ἐν τῇ ὁδῷ καὶ ὡς**
ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

§ 168. He appears in the midst of the Apostles, Thomas being absent.

[ST. MARK XVI. 14.]

ST. LUKE XXIV. 36-43.

ST. JOHN XX. 19-25.

14 *Ὑστερον δὲ ἀνακειμέ-
 νους αὐτοῖς τοῖς ἑνδεκα
 ἐφανερώθη, καὶ ὠνείδισεν
 τὴν ἀπιστίαν αὐτῶν καὶ
 σκληροκαρδίαν, ὅτι τοῖς
 θεασαμένοις αὐτὸν ἐγ-
 γερμένον οὐκ ἐπίστευ-
 σαν.]

36 Ταῦτα δὲ αὐτῶν λα-
 λούντων αὐτὸς ἔσθη ἐν
 37 μέσῳ αὐτῶν. πτοηθέντες
 δὲ καὶ ἔμβοβοι γενόμενοι
 ἐδόκουν πνεῦμα θεωρεῖν.
 38 καὶ εἶπεν αὐτοῖς· Τί
 τεταραγμένοι ἐστέ, καὶ
 διατί διαλογισμοὶ ἀνα-
 βαίνουσιν ἐν τῇ καρδίᾳ
 39 ὑμῶν; ἴδετε τὰς χεῖράς
 μου καὶ τοὺς πόδας μου,
 ὅτι ἐγὼ εἰμι αὐτός· ψη-
 λαφήσατέ με καὶ ἴδετε,
 ὅτι πνεῦμα σάρκα καὶ
 ὀστέα οὐκ ἔχει καθὼς ἐμέ
 41 θεωρεῖτε ἔχοντα. ἔτι δὲ
 ἀπιστούντων αὐτῶν ἀπὸ
 τῆς χαρᾶς καὶ θαυμαζόν-
 των, εἶπεν αὐτοῖς· Ἐχετέ
 42 τι βρώσιμον ἐνθάδε; οἱ
 δὲ ἐπέδωκαν αὐτῷ ἰχθύος
 43 ὀπτοῦ μέρος· καὶ λαβὼν
 ἐνώπιον αὐτῶν ἔφαγεν.*

19 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ
 ἐκείνῃ τῇ μιᾷ σαββάτων,
 καὶ τῶν θυρῶν κεκλεισμέ-
 νων ὅπου ἦσαν οἱ μαθηταὶ
 διὰ τὸν φόβον τῶν Ἰου-
 δαίων, ἦλθεν ὁ Ἰησοῦς καὶ
 ἔσθη εἰς τὸ μέσον, καὶ λέγει
 αὐτοῖς· Εἰρήνῃ ὑμῖν.

20 Καὶ τοῦτο εἰπὼν ἔδειξεν
 τὰς χεῖρας καὶ τὴν πλευρὰν
 αὐτοῖς. ἔχαρσαν οὖν οἱ
 μαθηταὶ ἰδόντες τὸν κύριον.

* Cf. Gen. xviii. 8.

§ 167. LK. 32. καὶ ὡς διήμ. G.

33. συνηθροισμένους G.

§ 168. MAR. 14. om. 86 G.

LK. 36. αὐτὸς ὁ Ἰησοῦς ἔστ.

add καὶ λέγει αὐτοῖς· Εἰρήνη

14. μιν G. L. T. cf. Jno. (L. further adds [ἐγὼ εἰμι, μὴ φοβεῖσθε]).

38. ταῖς καρδίαις G.

39. σάρκα G. L. T.

40. καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας G. L. [T.]

NABEKLMSUVXΓΔΛΠ Syr. utr. etc. om. D Syr. Curet. etc.

42. add καὶ ἀπὸ

μελισσίου κηρίου G.° [T.]

Jno. 19. τῶν σαββ. G.

μαθητ. συνηγμένοι G.°

20. ἔδειξ

αὐτοῖς τ. χεῖρ. κ.τ. πλευρ. αὐτοῦ G. 86. καὶ τ. χεῖρ. κ.τ. πλευρ. αὐτοῖς L. T.

ST. MARK XVI.

ST. LUKE XXIV.

ST. JOHN XX.

- 21 εἶπεν οὖν αὐτοῖς πάλιν·
Εἰρήνῃ ὑμῖν· καθὼς ἀπέ-
σταλκέν με ὁ πατήρ, καὶ γὰρ
22 πέμπω ὑμᾶς· καὶ τοῦτο
εἰπὼν ἐνεφύσησεν καὶ λέγει
αὐτοῖς· Λάβετε πνεῦμα
23 ἅγιον· ἃν τινων ἀφήτε
τὰς ἁμαρτίας, ἀφείωνται
αὐτοῖς· ἃν τινων κρατῆτε,
κεκράτηνται.
24 Θωμᾶς δὲ εἰς ἐκ τῶν δώ-
δεκα, ὁ λεγόμενος Δίδυμος,
οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν
25 Ἰησοῦς. ἔλεγον οὖν αὐτῷ
οἱ ἄλλοι μαθηταί· Ἐωρά-
καμεν τὸν κύριον· ὁ δὲ
εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω
ἐν ταῖς χερσὶν αὐτοῦ τὸν
τύπον τῶν ἥλων καὶ βάλω
μου τὸν δάκτυλον εἰς τὸν
τόπον τῶν ἥλων καὶ βάλω
μου τὴν χεῖρα εἰς τὴν
πλευρὰν αὐτοῦ, οὐ μὴ
πιστεύσω.

§ 169. He again appears to them, Thomas being with them.

ST. JOHN XX. 26—29.

- 26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν·
ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔσθη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνῃ
27 ὑμῖν. εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ
φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος, ἀλλὰ πισ-
28 τός. ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ κύριός μου καὶ ὁ θεός μου. λέγει αὐτῷ ὁ
Ἰησοῦς· Ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

§ 168. JNO. 21. αὐτοῖς δ' Ἰησοῦς G. L.

23. ἀφίενται G.

24. δ' Ἰησ. G.

25. τύπον G. T.

§ 169. JNO. 28. pref. καὶ δ' Θωμ.

29. Θωμᾶ, πεπίστ.

§ 169. To this section probably belongs the clause of 1 Cor. xv. 5 — *εἶτα τοῖς δώδεκα*. If the question be asked "Why the Apostles remained so long in Jerusalem after Jesus had told them to go before him into Galilee?" it may be answered that they remained, of course, through the Passover which extended to Thursday evening, and then they would have remained over the Sabbath for want of time to reach Galilee before it. Being thus in Jerusalem at the beginning of the "first day of the week," a recollection of the events of the previous "first day," must have suggested anticipations, justified by the event, which kept them still there through that day.

§ 170. He appears to seven of them as they fish in the Sea of Galilee.

ST. MATT. XXVIII. 16^a.

ST. JOHN XXI. 1-24.

16 Οἱ δὲ ἑνδεκα μαθηταὶ
ἐπορεύθησαν εἰς τὴν
Γαλιλαίαν,—

1 Μετὰ ταῦτα ἐφάνησεν αὐτὸν πάλιν Ἰησοῦς τοῖς
μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνησεν
2 δὲ οὕτως. ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος
Δίδυμος καὶ Νάθαναηλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας
καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ
3 δύο. λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἀλιεύειν.
λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον
καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἑκείνῃ τῇ νυκτὶ ἐπία-
σαν οὐδέν.
4 Πρωτὰς δὲ ἡδὴ γυνομένης ἔστη Ἰησοῦς ἐπὶ τὸν αἰγιαλόν·
5 οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. λέγει
οὖν αὐτοῖς Ἰησοῦς· Παιδιά, μὴ τι προσφάγιον ἔχετε;
6 ἀπεκρίθησαν αὐτῷ· Οὐ. λέγει αὐτοῖς· Βάλετε εἰς τὰ
δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον
οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους
7 τῶν ἰχθύων. λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἡγάπα ὁ
Ἰησοῦς τῷ Πέτρῳ· Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος,
ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο,
ἦν γὰρ γυμνός, καὶ ἔβαλεν αὐτὸν εἰς τὴν θάλασσαν·
8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν
μακρὰν ἀπὸ τῆς γῆς, ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων,
9 σύροντες τὸ δίκτυον τῶν ἰχθύων. ὡς οὖν ἀπέβησαν εἰς
τὴν γῆν, βλέπουσιν ἀνθρακίαν κεκείμενην καὶ ὀψάριον
10 ἐπικείμενον καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέ-
11 κατε ἀπὸ τῶν ὀψαρίων ὧν ἐπίωσατε νῦν. ἀνέβη Σίμων

§ 170. JNO. 1. δ Ἰησ. G. L. 3. ἀνέβησαν πλοῖ. εὐθύς G.^{oo} 4. γυνομένης G. L. δ
Ἰησ. G. εἰς G.+ T. 5. δ Ἰησ. G., [δ] Ἰησ. T., [δ Ἰησ.] L. 6. δ δὲ εἶπεν αὐτοῖς G. L. T.
ἴσχυσαν G. 8. ἀλλ' ὡς G. L.

§ 170. Ver. 14. This was the third of the appearances to the assembled disciples mentioned by St. John. "The third time" is not meant to refer to all his appearances, for St. John himself has described particularly just before, his appearance to Mary Magdalene, then to the Apostles in the absence of Thomas, and again to them when he was present. This is the third manifestation only, τοῖς μαθηταῖς.

Perhaps to this section, but in all probability to some part of the time while the Apostles remained in Galilee, belongs 1 Cor. xv. 6, *ἔπειτα ὥσθ' ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν*. The special appearance to St. James, 1 Cor. xv. 7, — *ἔπειτα ὥσθ' Ἰακώβω*, not being mentioned at all in the Gospels, cannot be definitely placed; neither can the following clause, *ἔπειτα τοῖς ἀποστόλοις πᾶσιν*, unless it be supposed that this does not refer to any particular appearance, but rather to our Lord's frequent manifestation of himself to the Apostles during the forty days. Doubtless there were many such manifestations of which we have no other record than the brief allusion to them in Acts i. 3.

ST. MATT. XXVIII.

ST. JOHN XXI.

Πέτρος καὶ εἰλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεσστὸν
 ἰχθύων μεγάλων ἑκατὸν πενήκοντα τριῶν· καὶ τοσούτων
 ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

- 13 Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. οὐδεὶς
 δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ;
 13 εἰδότες ὅτι ὁ κύριός ἐστιν. ἔρχεται Ἰησοῦς καὶ λαμβάνει
 τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.
 14 τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς
 ἐγερθεὶς ἐκ νεκρῶν.
 15 Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ
 Ἰησοῦς· Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων;
 λέγει αὐτῷ· Ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει
 16 αὐτῷ· Βόσκει τὰ ἀρνία μου. λέγει αὐτῷ πάλιν δεύτερον·
 Σίμων Ἰωάννου ἀγαπᾷς με; λέγει αὐτῷ· Ναὶ κύριε, σὺ
 οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Ποίμαινε τὰ προβάτιά
 17 μου. λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς
 με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς
 με; καὶ λέγει αὐτῷ· Κύριε, πάντα σὺ οἶδας, σὺ γινώ-
 σκεις ὅτι φιλῶ σε. λέγει αὐτῷ· Βόσκει τὰ προβάτιά
 18 μου. ἀμὴν ἀμὴν λέγω σοι, ὅτε ἡς νεώτερος, ζῶντων
 σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς,
 ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει
 19 ὅπου οὐ θέλεις. τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ
 δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκο-
 λούθει μοι.
 20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα
 ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δεῖπνῳ
 ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν· Κύριε, τίς ἐστιν ὁ
 21 παραδιδούς σε; τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ
 22 Ἰησοῦ· Κύριε, οὗτος δὲ τίς; λέγει αὐτῷ ὁ Ἰησοῦς·
 Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σὺ
 23 μοι ἀκολούθει. ἐξηλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς
 ἀδελφούς, ὅτι ὁ μαθητὴς ἐκείνος οὐκ ἀποθνήσκει· καὶ
 οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ·
 Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι.
 24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ
 γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς ἡ μαρτυρία αὐτοῦ
 ἐστίν.

§ 170. JHO. 11. ἐπὶ τῆς γῆς G. 13. ἐρχ. οὖν ὁ Ἰησ. (δ G.) 14. ὁ Ἰησ. G. μαθητ.
 αὐτοῦ G. 15, 16, and 17. Ἰωάν. G. πλείον G. 16. πρόβατα G. L. T. 17. εἶπεν G. L. T.
 λέγ. αὐτ. ὁ Ἰησοῦς· βόσκ. G. L. [T.] (om. ὁ L. T.) πρόβατα G. L. 20. ἐπιστρ. δέ G.
 21. om. οὖν G. 23. add τί πρὸς σέ; G. L. T.

§ 171. He appears to the Apostles on a Mountain of Galilee.

ST. MATT. XXVIII. 16^b-20.

[ST. MARK XVI. 15-18.]

— Εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ
 17 Ἰησοῦς, καὶ ἰδόντες αὐτὸν προσεκύνησαν,
 18 οἱ δὲ ἐδίστασαν. καὶ προσελθὼν ὁ
 Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων· Ἐδόθη
 μοι^a πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ
 19 γῆς. πορευθέντες μαθητεύσατε πάντα
 τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ
 ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ
 20 ἁγίου πνεύματος, διδάσκοντες αὐτοὺς
 τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. καὶ
 ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς
 ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

[15 Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς
 τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέ-
 16 lion πάσῃ τῇ κτίσει. ὁ πιστεύσας καὶ
 βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας
 17 κατακριθήσεται. σημεῖα δὲ τοῖς πιστεύ-
 σασιν ταῦτα παρακολουθήσει· ἐν τῷ
 ὀνόματί μου δαιμόνια ἐκβαλοῦσιν,
 18 γλώσσαις λαλήσουσιν καιναῖς, ὅφεις
 ἄρουσιν, κἂν θανάσιμον τι πίνωσιν, οὐ
 μὴ αὐτοὺς βλάβῃ· ἐπὶ ἁρρώστους χεῖρας
 ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.]

§ 172. He gives His parting Instructions and ascends into Heaven.

[ST. MARK XVI. 19, 20.] ST. LUKE XXIV. 44-53.

(ACTS I. 3-12.)

8 — τοῖς ἀποστόλοις—οἷς
 καὶ παρέστησεν ἑαυτὸν
 ζῶντα μετὰ τὸ παθεῖν αὐ-
 τὸν ἐν πολλοῖς τεκμηρίοις
 δι' ἡμερῶν τεσσεράκοντα
 ὁπτανόμενος αὐτοῖς καὶ λέ-
 γων τὰ περὶ τῆς βασιλείας
 τοῦ θεοῦ·

44 Εἶπεν δὲ πρὸς αὐτοὺς·
 Οὗτοι οἱ λόγοι μου, οὓς
 ἐλάλησα πρὸς ὑμᾶς ἔτι ὡν
 σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι
 πάντα τὰ γεγραμμένα ἐν τῷ

* Cf. Dan. vii. 13, 14.

§ 171. MATT. 17. προσεκύν. αὐτῷ G.

19. πορευθ. οὖν [L. T.]

20. add Ἀμήν.

MAR. 18. βλάβῃ

§ 172. LK. 44. αὐτοῖς ὁ. L. om. μου G. [L.]

§ 172. After the close of this section must be placed 1 Cor. xv. 8—ἔσχατον δὲ πάντων
 ὥσπερ ἐν τῷ ἐκτρώματι ὤφθη καί μοι.

To some undetermined place belongs the saying of our Lord recorded in Acts xx. 35, Μακά-
 ριον ἐστι μᾶλλον διδόναι ἢ λαμβάνειν.

ST. MARK XVI.

ST. LUKE XXIV.

ACTS I.

νόμῳ Μωϋσέως καὶ προ-
φήταις καὶ ψαλμοῖς περὶ
45 ἐμοῦ. τότε διήνοιξεν αὐτῶν
τὸν νοῦν τοῦ συνιέναι τὰς
46 γραφάς, καὶ εἶπεν αὐτοῖς
ὅτι οὕτως γέγραπται παθεῖν
τὸν Χριστὸν καὶ ἀναστῆναι
ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,
47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνό-
ματι αὐτοῦ μετάνοιαν εἰς
ἅφεςιν ἁμαρτιῶν εἰς πάντα
τὰ ἔθνη, ἀρξέμενοι ἀπὸ Ἰε-
48 ρουσαλήμ. ὑμεῖς μάρτυρες
49 τούτων. κἀγὼ ἐξαποστέλλω
τὴν ἐπαγγελίαν τοῦ πατρὸς
μου ἐφ' ὑμᾶς· ὑμεῖς δὲ
καθίστατε ἐν τῇ πόλει ἕως
οὗ ἐνδύσησθε ἐξ ὑψους
δύναμιν.

καὶ συναλιζόμενος παρήγ-
γειλεν αὐτοῖς ἀπὸ Ἱεροσο-
λύμων μὴ χωρίζεσθαι, ἀλλὰ
περιμένειν τὴν ἐπαγγελίαν
τοῦ πατρὸς ἣν ἠκούσατέ
5 μου· ὅτι Ἰωάννης μὲν ἐβά-
πτισεν ὕδατι, ὑμεῖς δὲ ἐν
πνεύματι βαπτισθήσεσθε
ἀγίῳ οὐ μετὰ πολλὰς ταύ-
6 τας ἡμέρας. οἱ μὲν οὖν
συνελθόντες ἠρώτων αὐτὸν
λέγοντες· Κύριε, εἰ ἐν τῷ
χρόνῳ τούτῳ ἀποκαθιστά-
νεις τὴν βασιλείαν τῷ
7 Ἰσραὴλ; εἶπεν πρὸς αὐ-
τούς· Οὐχ ὑμῶν ἐστὶν
γνῶναι χρόνους ἢ καιροὺς
οὓς ὁ πατὴρ ἔθετο ἐν τῇ
8 ἰδίᾳ ἐξουσίᾳ, ἀλλὰ λήμ-
ψεσθε δύναμιν ἐπελθόντος
τοῦ ἁγίου πνεύματος ἐφ'
ὑμᾶς, καὶ ἔσεσθέ μου μάρ-
τυρες ἕν τε Ἱερουσαλὴμ
καὶ πάσῃ τῇ Ἰουδαίᾳ καὶ
Σαμαρίᾳ καὶ ἕως ἐσχάτου
τῆς γῆς.

19 Ὁ μὲν οὖν κύριος
μετὰ τὸ λαλήσαι αὐ-
τοῖς ἀνελήμφθη εἰς

20 Ἐξήγαγεν δὲ αὐτοὺς ἕως
πρὸς Βηθανίαν, καὶ ἐπάρας
τὰς χεῖρας αὐτοῦ εὐλόγησεν

9 Καὶ ταῦτα εἰπὼν βλε-
πόντων αὐτῶν ἐπῆρθη, καὶ
νεφέλῃ ὑπέλαβεν αὐτὸν

§ 172 Lk. 46. γέγραπτ. καὶ οὕτως ἔδει G.^o [L.]

47. καὶ ἅφες. G. I. T.

ἀρξέμενον G. L.

48. ὁμ. δέ ἐστε μάρτ. G. L. [ἐστε] (om. δέ) T. 49. καὶ ἰδοὺ, ἐγὼ G. L. T.

ἀποστέλλω G. L.

πῶλει Ἱερουσαλὴμ 50. αὐτ. ἕξω ἕως G.^o [L.]

εἰς Βηθ. G.

Acts 6. ἐπηρώτων G

7. εἰπ. δέ G. 8. μοι G. ἐν πάσ. τ. Ἰ. G

ST. MARK XVI.

τὸν οὐρανὸν καὶ ἐκά-
θισεν ἐκ δεξιῶν τοῦ
θεοῦ.

ST. LUKE XXIV.

51 αὐτοὺς. καὶ ἐγένετο ἐν
τῷ εὐλογεῖν αὐτὸν αὐτοὺς
διέστη ἀπ' αὐτῶν.

ACTS I.

ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.
10 καὶ ὡς ἀπενίζοντες ἦσαι
εἰς τὸν οὐρανὸν πορευομένοι
αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο
παρειστήκεισαν αὐτοῖς ἐν
11 ἐσθήσεσι λευκαῖς, οἳ καὶ
εἶπαν· Ἄνδρες Γαλιλαῖοι,
τί ἐστήκατε βλέποντες εἰς
τὸν οὐρανόν; οὗτος ὁ
Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ'
ὑμῶν εἰς τὸν οὐρανὸν οὕτως
ἐλεύσεται ὃν τρόπον ἐθεά-
σασθε αὐτὸν πορευόμενον
εἰς τὸν οὐρανόν.

12 Καὶ αὐτοὶ ὑπέστρεψαν εἰς
Ἱερουσαλὴμ μετὰ χαρᾶς
13 μεγάλης, καὶ ἦσαν διαπαν-
τός ἐν τῷ ἱερῷ αἰνούντες
τὸν θεόν.

12 Τότε ὑπέστρεψαν εἰς
Ἱερουσαλὴμ ἀπὸ ὄρων τοῦ
καλουμένου Ἑλαιῶνος, ὃ
ἐστιν ἐγγὺς Ἱερουσαλὴμ
σαββάτου ἔχον ὁδόν.

20 ἐκεῖνοι δὲ ἐξελθόντες
ἐκήρυξαν πανταχοῦ,
τοῦ κυρίου συνεργούν-
τος καὶ τὸν λόγον
βεβαιούντος διὰ τῶν
ἐπακολουθούντων ση-
μείων.]

§ 173. The Conclusion of St. John's Gospel.

ST. JOHN XX. 30, 31. XXI. 25.

30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἃ οὐκ
31 ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰησοῦς
ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

ST. JOHN XXI.

[25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν
οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.]

§ 172. LK. 51. add καὶ ἀνεφέρετο εἰς τὸν οὐρανόν G.^o L. T. 52. αὐτ. προσκυνήσαντες αὐτὸν
ὑπέστρ. G.^o L. T. 53. αἰνοῦν. καὶ εὐλογοῦντες G. L. [αἰνοῦντες καὶ] εὐλογ. T. add Ἀμήν [L.]
ACTS 10. ἐσθῆτι λευκῇ G. 11. εἶπον G. ἐμβλέποντες G. L.

§ 173. JNO. XX. 30. μαθητ. αὐτοῦ G. 31. πιστεύσητε G. L. T. ὁ Ἰησ. XXI. 25. (This
verse is given from Tischendorf's *Synops. Evang.* It is omitted in his eighth edition. It is
omitted by N* but contained in N¹ ABCDEGHKMSUXΓΔΛΠ etc. 25a G. οὐδέ G.
χωρῆσαι G. L. add Ἀμήν.

APPENDIX.

THE PRINCIPLES OF TEXTUAL CRITICISM;

**WITH A
LIST OF ALL THE KNOWN GREEK UNCIALS,
AND
A TABLE**

**REPRESENTING GRAPHICALLY THE PARTS OF THE TEXT
OF THE NEW TEST. CONTAINED IN EACH.**

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APPENDIX.

PRINCIPLES OF TEXTUAL CRITICISM;

WITH A

GRAPHIC TABLE OF N. T. UNCIALS.

FROM the earliest times there is found to have been a difference in the reading of the text of the New Testament. Quotations are made, by different Fathers of the same passage, slightly differing in language, and often under circumstances which forbid the explanation of loose citation; and, as soon as attention was directed to such matters, the earliest critics frequently mention differences of reading in different copies. The earliest versions, too, made as they were with scrupulous fidelity, show the same sort of variation. The most ancient manuscripts now extant are not perfectly agreed together, nor do any of them exactly accord with manuscripts themselves later, but perhaps copied from others of a still earlier date. Most of these variations, it is true, are of little consequence, often mere differences in spelling, or unimportant changes in the order of the words. There are other variations, however, of greater interest; and careful examination of the less important readings is the best training for the determination of the more important. It is, indeed, more than probable that some variations occurred in the very first transcription of the several books, or that, if the author himself prepared more than one copy, these did not

quite verbally agree. In such cases it is, of course, impossible to determine the true text; for both texts are equally true. Yet it is obvious that, as time rolled on, and copies were copied and re-copied again, the tendency, notwithstanding the utmost care, was to multiply errors, until, when the invention of printing came, the variations were many and sometimes considerable, and it became a matter of no small difficulty to decide among them.

The earliest printed edition of the whole Greek New Testament was in 1514, in the magnificent work of Cardinal Ximenes, known as the "Complutensian Polyglot." It was prepared from inferior MSS., and as it was not *published* until eight years later, when the ground was already occupied by the editions of Erasmus, it has never been of much importance, except in the book of the Apocalypse. Meantime the German publisher, Froben, anxious to anticipate its publication, prevailed upon Erasmus to undertake the editing of a New Testament in Greek. Erasmus was at the time fully occupied upon an edition of the works of Jerome and other literary labors, but succeeded in bringing out his first hasty edition in 1516, and his second, with more leisure and care, three years later. It was the work of a scholar of great learning and ability, but bore evident marks of a first essay upon untrodden ground. Four manuscripts were used in its preparation; but, unfortunately, the only one of great value (the cursive MS. 1) differed so much from the others that Erasmus became suspicious of it, and made comparatively little use of its readings. He was much influenced, too, by the estimation in which the Latin Vulgate was then held, and did not hesitate to translate from it into Greek, passages which he found wanting in all his MSS. This was very freely done in the Apocalypse, of which he had but one defective and inferior MS.; but there are various instances, also, in the other books, as, for example, in Acts viii. 37 and ix. 5, 6. Thus many clauses which Erasmus says he translated from the Latin because they were not in the Greek have passed into our common Greek Testaments, and through them into the

English and other modern versions. The first edition of Erasmus was reprinted at Venice in 1518, in connection with the Septuagint. In this Aldine edition many errors of Froben's press were corrected; and some changes were made on ms. authority. Erasmus used it in the correction of his third edition (1522), which differed in more than 500 places from his first. In his fourth edition (1527), the Apocalypse was largely, but not completely, corrected from the Complutensian, which was not *issued* before 1522; but in other respects this edition and the fifth, in 1535, differ but little from the third. These last editions became the basis of the Greek text now commonly received. They rested on a narrow basis of manuscript authority, and there was little opportunity for a critical determination of the true reading. Still, a noble work had been accomplished, and it exerted a powerful influence for good.

Some ten years after the death of Erasmus, Robert Stephens at Paris, began a series of elegantly printed editions. In the first two of these (1546, 1549), he mainly followed the fifth edition of Erasmus, but sometimes the Complutensian, or ms. authority. In 1550, he published his great edition in folio, in which Erasmus was even more closely adhered to. He gave, however, in the margin nearly half of the various readings of the Complutensian, and also a selection from the readings of fifteen additional mss. The collation was executed by his son, then at the age of eighteen, and is neither complete nor accurate. His fourth edition, Geneva, 1551, has almost the same text, but is divided into verses, in which it has been most unfortunately copied by our English and many other versions. The edition of 1550 is sometimes spoken of as the *Textus Receptus*.

Between 1565 and 1604 Theodore Beza published four large and five smaller editions. Generally following the text of Stephens, he yet often mentions various readings in his annotations, and sometimes introduces changes in the text on manuscript authority. He had in his possession two valuable mss., now marked D, one of the Gospels and Acts, the other of the Pauline Epistles, and also the Stephens collation.

He appears, also, to have afterward made further examination of the mss. for himself.

After another quarter of a century the Elzevirs, famous printers of Leyden, published several convenient and beautifully executed editions, which came rapidly into use. The first is dated 1624. It is supposed that the printers took the smaller edition of Beza of 1565 and corrected it partially, but not entirely, by his smaller edition of 1580. The unknown editor must have been a learned man, and did his work very carefully. The preface of the Elzevir edition of 1633 declares that its text was then *ab omnibus receptus*. This is the origin of the name "Textus Receptus," which is generally applied to the first Elzevir edition. Our own authorized version usually accords either with this or with the edition of Beza; but it does not hesitate to deviate from both, as for instance, in Matt. ii. 11, where it had better manuscript authority; thus showing conclusively that this text was not then considered as a final standard. Translation, however, rather than criticism, was the business of the translators, and they generally follow with fidelity one or other of the forms of the Textus Receptus mentioned above.

The Textus Receptus thus represents a stage in the progress of effort to reproduce an accurate copy of the Greek New Testament. It was a great advance on the first crude text of Erasmus, but still it marks only an early stage when comparatively few mss. were known, and the art of collating even these was imperfectly understood; when the text of the Vulgate was corrupt, and but little examination had been made of its earlier mss.; when the value of the Oriental versions was unknown; and when the multitudinous quotations and discussions of the text in the Fathers had been scarcely at all considered. It is plain that a text so formed can have no critical value in our day. There are, indeed, scholars who still cling to it; and undoubtedly its readings are entitled to hold their place until other readings can be shown to be better supported. But this is simply as a matter of

convenience ; the text itself can have no higher authority than the mss. from which it is known to have been formed, and with which it was collated. To these the labors of critics have now added more than fifty times as many mss., and among them several far more ancient, and bearing evidence of more careful preparation, than any known to Erasmus or Stephens or Beza ; they have examined carefully the early mss. of the Latin version ; and have investigated the readings which must have been received by the translators of the Oriental versions of the second and third centuries ; and they have studied the early Lectionaries of the church, and the writings of her scholars in days before the Papacy arose. Withal, a system of criticism, carefully elaborated by experience and thought, has been brought to bear upon this immense mass of material with such effect that, while some points remain still undetermined, there is now an agreement among the critics of different lands and different schools of thought, which, if still somewhat less close, may very well be compared with the agreement between the different forms of the so-called *Textus Receptus* itself.

For a long period after the Elzevirs their text continued to be reprinted without change, but materials for an improvement were constantly and laboriously accumulated. Walton's *Polyglot*, in 1657, still retained the same text, but added a valuable *Apparatus Criticus*. Sixteen fresh mss. were collated for it under the direction of Archbishop Usher, and a few more by other persons. Several important versions were printed in parallel columns with the Greek text, and the prolegomena were a valuable aid in critical study. Bishop Fell, of Oxford, in an edition twenty years later, continued the work of collating mss. ; and Mill, in 1707, completed his work of thirty years, reproducing, indeed, the text of Stephens, but accompanied with thirty thousand various readings, compiled from a still more extensive examination of mss., large citations from the Fathers, and a comparison of the principal Oriental versions. Subsequently, Bentley made large preparations for a critical edition, which was never published ; but his collection of materials was of use to those who were to follow him.

Thus far the criticism of the sacred text had been chiefly carried on by English scholars ; the work now passed over to the continent, and it was almost a century before it was again resumed in the mother country. On the continent, Bengel in 1734 and Wetstein in 1751, issued editions which greatly advanced the work of criticism. By this time a distinction had come to be introduced among the readings, those approved by the editor being marked in the margin. A classification of the mss. was also introduced, and discussion began in regard to their comparative value. The notation of mss.,—the uncials (i.e. those written in capital letters) by Roman capitals, the cursives by Arabic numerals,—which is still in use, was introduced by Wetstein. Wetstein also collected vast stores of material ; but his want of critical sagacity and his devotion to erroneous theories rather retarded than advanced the work to which his life was devoted.

With Griesbach, in 1774, texts which are really critical may be said to begin. His editions extending to the year 1807, and those of his contemporaries and successors are too well known to require description in this brief historical sketch. During the last half century the textual criticism of the New Testament has been in the hands of able and, for the most part, devout scholars, both on the continent and in England. The collection of mss. is already all that can reasonably be hoped for, and nearly all the uncials have been printed with great care. The attention given to the early Latin mss. leaves little to be desired in that quarter, and something of importance has been accomplished in the way of critical editions of the Oriental versions. In this last respect much yet remains to be done, and also in careful editions of the Fathers. In the printed copies of their works the quotations of the New Testament have too often been made to conform to the received text of the time, and their value in criticism is thereby greatly diminished. The principles of criticism are now pretty well established, so that the facts being given, the same conclusion would generally be drawn from them by any competent critic. The exceptions to this will be spoken of presently.

Before considering these principles it is necessary to have a clear idea of the origin of differences of reading. That such differences will always arise in the copying of any manuscript is notorious, and can be abundantly substantiated by the testimony of any proof-reader. The copy of an already vitiated copy will be still more incorrect, and so with each successive rewriting the text will become more and more altered from the original. It does not follow, however, that the progress of deterioration will always be in proportion to the lateness of the date of any given manuscript; for one of the twelfth century, for example, may have been copied directly from another of the fourth, while one of the tenth may only have been copied from a contemporary. The whole number of MSS. of the New Testament, or of parts of it, is above fifteen hundred, and of these no two precisely agree. Most of them have been produced in monasteries, and in earlier times by professional copyists. It has been questioned whether they were ever multiplied by *dictation*; certainly it was so seldom done, if at all, that no errors peculiar to this process need to be considered. The copy when made was always re-compared with the original and carefully revised, and sometimes was compared a second time with some other standard copy. The corrections were usually made mechanically, and with little intelligence, the spelling of the same word being corrected differently in different parts even of the Codex Vaticanus (B); but sometimes a MS. has passed into the hands of a learned person, who has compared it with other MSS. and noted the difference. Thus the Codex Sinaiticus (A) bears the marks of twelve different correctors, from the fourth to the twelfth centuries. A single MS. with its corrections thus sometimes combines the testimony of two, or of several, each more ancient than itself. Often the owner of a MS. has inserted some explanation in the margin which a subsequent copyist, considering a correction, has embodied in the text. This is one of the most common of all sources of error.

The variations of a transcriber from his text must be either *intentional* or *unintentional*. Errors of sight, of sound,

and of memory belong to the latter class. These include the exchange of similar letters, and sometimes of words; the wrong division and connection of words, which is very common in cursives copied from uncials which were written continuously without any marks of division between the words, and can be appreciated by any one who has attempted to copy the readings of an uncial; the omission of letters or words, and their careless transposition; the faulty repetition of letters or syllables, and sometimes even of words; and the assimilation of the terminations of neighboring words. The incorporation into the text of marginal glosses can scarcely be called *intentional variation*, being due to the ignorance of the transcriber. Among intentional variations are the following: change of harsh or unusual forms of expression to those more familiar to the scribe, the alteration of the spelling being especially common; change in the text to bring it into supposed harmony with another passage, especially the assimilation of parallel passages in the different Gospels; changes to complete a quotation, or to clear up a supposed difficulty; and and finally, insertions from the familiar language of the Liturgy. To illustrate these, one or two instances under each head are selected from Mr. Hammond's recent convenient little manual.¹ Under errors of sight belong omissions from what is technically called *Homoioteleuton*. Thus, in Codex C, the words *τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με* are omitted in John vi. 39, because the last three words had occurred immediately before, and the eye of the scribe passed on from their first to their second occurrence. This happens especially when the same words occur at the end of consecutive lines. To the same head belong the many instances, more generally in the uncial MSS., arising from the confusion of similar letters such as Α, Λ, Δ; or Ε, C, Θ, Ο. From this arose the well-known and well-disputed reading in 1 Tim. iii. 16. Similar letters or syllables are sometimes omitted and sometimes

¹ Outlines of Textual Criticism applied to the New Testament. By C. E. Hammond, M.A. Oxford: Clarendon Press. 1872. From this work much of the present paper has been abridged.

inserted; thus in Matt. xxvi. 39 for ΠΡΟΕΛΘΩΝ Cod. B has ΠΡΟΕΛΘΩΝ, and in Luke ix. 49 Cod. H has ἐκβάλλοντα δαιμόνια for ἐκβάλλοντα δαιμόνια. Letters, too, are sometimes transposed, so that in Acts xiii. 23 for ᾠπαῖν (σωτήρα Ἰησοῦν), Codd. H and L read ᾠπιαν (σωτηρίαν). The number of errors from this source is very large, as the margin of any critical edition will readily show.

Under errors of sound are to be classed, not so much errors arising from actual hearing, as from the scribe mentally repeating the word to himself, and writing it as it would have sounded had it been pronounced. In this way vowels and diphthongs are frequently interchanged. One of the most common is that between *I* and *EI*, as στρατεία for στρατιά, (Acts vii. 42), in Codd. A, B, and D; so also *AI* and *E* are confused, as ὑποτάσσετε for ὑποτάσσεται (Luke x. 20), in B; and so of *A* for *E*, *I* for *H*, *O* for *Ω* (the last, later and less frequent), in many instances, in many of the best MSS. An instance of confusion of sound which is found in several uncials, and has passed into some versions, is the *ἐταίροις* of Matt. xi. 16 for *ἐτέροις*. This has been followed in the Textus Receptus. When there are several words of similar termination, a word or two among them of a not very different ending is sometimes assimilated; as in Rev. i. 1, Cod. A reads τοῦ ἀγγέλου αὐτοῦ τοῦ δούλου αὐτοῦ for τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ. One kind of error might be ranked either with errors of sight or of sound, and so, belonging to both, has a double chance of repetition — the confusion between double and single consonants. A good instance is found in Codd. A and B in 1 Thess. ii. 7, ἐγενήθημεννήπιοι for ἐγενήθημενῆπιοι.

Errors of memory are such as might occur from the scribe looking at a whole line in his exemplar, and then writing it out in his copy without substantiating its accuracy word by word. Thus the small particles καί, δέ, τὲ, came to be frequently interchanged, and sometimes omitted or inserted. So, too, synonymous words were often substituted for one another, ἔφη for εἶπεν, and either for λέγει, ὁράω for θεωρέω, and *vice versa*, etc. To this cause is attributed the substituti

tion of *μιμηται* for *ζηλωται* in K and L in 1 Pet. iii. 13. To this source also must be attributed many of the assimilations of the wording of one Gospel to that of another in parallel places, the familiar language of the other Gospel having a stronger hold on the memory of the scribe than the line he was actually copying.

The incorporation of marginal glosses into the text is an evidence rather of the fidelity than of the carelessness of the scribe, since he undoubtedly looked upon them as omissions in his exemplar supplied in the margin. One of the most important and most unfortunate of these is in John v., where the whole passage, *ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγῆς ἐγίνετο, ᾧ δὴποτε κατείχετο νοσήματι*, probably owes its place in the text to this cause. Acts xv. 34, *ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ*, omitted in most of the best MSS., has probably crept into the text in the same way. There is a curious instance in 2 Cor. viii. 4, at the end of which verse many of the cursives add the words (which have passed into the Text. Rec.) *δέξασθαι ἡμᾶς*; to these words there appears to have been added in the margin the note *ἐν πολλαῖς τῶν ἀντιγράφων οὕτως εὔρηται*, which in one cursive is copied bodily into the text along with the *δέξασθαι ἡμᾶς*. It always seemed safer to the scribe to insert than to omit, and hence the settled canon, other things being equal, *lectio praeferatur brevior*.

There are other classes of errors which must be considered intentional on the part of the scribe; yet not intentional in the sense of his meaning to alter the text, but only of correcting what he supposed to be obvious errors. In the best and earliest MSS. are many unclassical forms of words and expressions which in the later ones are changed to conform to the classical standard. Such are the constant insertion of the *μ* in the parts of *λαμβάνω* and its derivatives, as *λήμψομαι*, etc.; the non-assimilation and retention of the *ν* in words compounded with *ἐν* and *συν*, as *συνσταυρώω*, *συνζητέω*, *ἐνγε-*

γραμμένος, etc.; the almost constant retention of the final *ς* of οὔτως, and of ν ἐφελκυστικόν before consonants; peculiar spelling, as τεσσαράκοντα for τεσσαράκοντα; 2d Aorist forms with 1st Aorist terminations, called the Alexandrian Aorist, as εἶδα, ἦλθα, εἶπα, etc.; together with many harsh grammatical constructions. It was probably an effort to avoid the last which led to the transposition in Acts xiii. 20 of καὶ μετὰ ταῦτα, which has occasioned so much difficulty to chronologists, and which ought to come *after*, instead of *before*, ὥς ἔτεσι τετρακοσίοις καὶ πενήκοντα.

Instances of alteration of one Gospel to make it conform to the parallel passage in another are of frequent occurrence, even in the best mss. An unusually striking instance of this is found in Mark xiv., where all reference to the second crowing of the cock, in connection with Peter's threefold denial, is omitted in *κ*; in vs. 30 δις is left out, and in vs. 68 καὶ ἀλέκτωρ ἐφώνησε, and in vs. 72 ἐκ δευτέρου. More frequently words are supplied from a parallel passage, as in Acts ix. 5 in *E*, σκληρόν σοι πρὸς κέντρα λακτίζειν, from xxvi. 14. It is also very common to fill out quotations from the Old Testament.

As we are now accustomed in citing a passage to put with it the nominative supplied by the context, or some clause necessary to the completeness of our quotation, so in the Lectionaries of the early church — the passages selected for public reading as Lessons, or Epistles, or Gospels, — it was customary, whenever necessary, to prefix the words ὁ Ἰησοῦς, εἶπε δὲ ὁ Κύριος (Luke vii. 31), etc.; and these, becoming familiar to the scribe, he very naturally inserted them in copying the passage, although they were unnecessary when the context was there.

The same familiarity with ecclesiastical forms must be held to account for the insertion of the doxology at the close of the Lord's prayer (Matt. vi. 13); and this has also been supposed to explain the insertion of Acts viii. 37, which must, without doubt, be considered as not a part of the original text.

Of errors purposely introduced by the scribes with a doc-

trinal motive, there is really no instance in reliable MSS. Several such have from time to time been alleged (as *θεός* for *υἱός*, John i. 18); but they all admit of explanation under some of the sources of error mentioned above.

There is, however, one farther remark of importance to be made in regard to the character of these errors: that while in the frequent repetition of the process of copying errors will be multiplied, yet those errors will have a certain family likeness, from the fact that they have arisen from the operation of the same causes under similar circumstances. Hence we are to look rather to the earliest MSS. for strong individual characteristics; while the later, though differing much in detail, will have, as compared with the earlier MSS., a decided family likeness among themselves.

The manuscripts of the New Testament are classified as uncials or cursives, written respectively in capital or in ordinary letters. The distinction is one of importance as broadly indicating their date. *Uncial* was the common form of writing until the middle of the tenth century, and this style was retained for service-books about a century later. The earliest *dated* New Testament MS. is an uncial of the Gospels, *I*, with the date 844. Cursive writing came into use towards the close of the ninth century, and from the eleventh onwards was the common style. The earliest New Test. cursive (Gospels, 14) is dated 964(?).¹ As a class, therefore, the uncials are older than the cursives, and the change from the one to the other form became general in the course of the tenth century. A few of the cursives have been copied from very ancient exemplars, and are therefore of much value in determining the text; but this applies to less than *one per cent* of the enormous mass of them. Almost always the authority of two or three MSS. of the fourth and fifth centuries will be found of more value than that of as many hundreds written from five to eight or ten centuries later. The first great step in the criticism of the text was made when MSS. came to be classified, and weight of authority conceded to them in proportion to their value rather than to

¹ Scrivener says (Gospels, 429) 978; Scholz (Gospels, 461) 835.

their number. It is obvious that a gloss in the margin of a ms. of the sixth century might easily appear in the text of a thousand cursives; but if not found in any authority of the fourth or fifth centuries it would be unhesitatingly condemned as spurious.

The uncials are designated by capital letters, first of the Roman alphabet, then by the unlike letters of the Greek, and finally the Codex Sinaiticus by the Hebrew \aleph . Cursives are designated by Arabic numerals. There are also more than four hundred "Lectionaries," or copies of selected passages prepared for public reading in the churches. There are both uncial and cursive mss. of these. When the selections are from the Gospels they are called *Evangelistaria* (uncial sixty-two, cursive about two hundred and eighty-seven); when from the Acts and Epistles, *Praxapostoli* (*πραξαπόστολοι*; uncials seven, cursives seventy-four); and there are also a few from the Gospels, Acts, and Epistles called *ἀποστολοευαγγέλια*. When these are cited, it is as Lectionaries, and they are not included in the system of designation of the mss. proper.

With the single exception of \aleph , none of the uncials, and comparatively few of the cursives ("thirty-one in all out of the vast mass of extant documents," says Scrivener) contain the whole New Testament complete. He includes A, C, etc., which originally contained the whole, but have suffered more or less mutilation. Some are mere fragments of scattered verses, as O, composed of strips recovered from the back of the binding of a later book. A number, of which the most important are C, R, Z, Ξ , are *palimpsests*. In these the original writing was removed that the parchment might be used for the transcription of other works—a practice dating from a very early period. In the lapse of time the original writing has reappeared in faint lines below the later text, and has been read, either just as it is, or by restoring the earlier writing with chemical appliances. There still remain a few passages in some of the palimpsests partially or wholly illegible. Other uncials originally contained only certain books of the New Testament, most frequently the

Gospels, as K and M; but occasionally the Catholic or the Pauline Epistles. It has happened that when an uncial containing only a part of the New Testament has received a certain designation, another and totally different uncial, as supplying in whole or in part the deficiency of the former, has received the same designation. Thus E in the Gospels is a ms. of the eighth century; in the Acts, it is a different ms. of the sixth century; while in the Pauline Epistles it is a mere transcript of D, of uncertain age, of no critical value, and seldom cited at all. To avoid confusion, it has been proposed (and the plan will here be followed) to mark the different mss. bearing the same letter with figures in accordance with the order of the books contained in them; thus B is the famous Vatican Codex of the fourth century, extending to Heb. ix. 14; B₂ is the Vatican ms. No. 2066, of the eighth century, containing the Apocalypse. D of the sixth century contains the Gospels, Acts, and (in Latin) 3 John; D₂ is a ms. belonging to the same century, and containing the Pauline Epistles. On the other hand, some of the cursive mss., which are really continuous have been cited under different numbers in different parts of the New Testament. Thus one of the most valuable of them is 33 in the Gospels, 13 in the Acts, and 17 in the Pauline Epistles. There are also a very few of the uncials the designation of which has been changed by the later critics. Thus the letter J is no longer used, and the several mss. once cited under that designation have since, in part, been differently marked; in the Gospels the letter N has uniformly replaced J; but in the Acts and Catholic Epistles G₂ was for a time generally, and continues still to be sometimes used; in the Pauline Epistles L₂ has been generally accepted, and the same designation has also been used for the Acts and Catholic Epistles, while G₂ is appropriated to another small fragment of the Acts. There are several other variations between recent critical editors in regard chiefly to the smaller fragmentary mss. The notation is uniform in regard to the more complete and important codices, but in using critical editions of the text it is important to observe

the notation adopted in regard to the lesser and more recently discovered fragments.

There is still another point to be borne in mind in connection with the citation of MSS. As soon as a MS. was completed, at least in early times, it was subjected to a careful revision. The person, or persons, by whom this was done was called *ὁ ἀντιβάλλων* or *ὁ διορθωτής*. The corrections of these contemporary examiners are of the greatest importance. Other corrections were made at various ages by various hands, so that the Codex Sinaiticus, as already mentioned, has been corrected as late as the twelfth century. The work of the various correctors is identified and their age determined by certain peculiarities. For example: in Codex B when the original writing had faded from age, it was inked over, letter by letter, accents added, and corrections made from a copy in use at the time. It is plain that this inking, the addition of the accents, and the corrections were by the same hand, because the corrector often omits to ink over letters or syllables which he thought ought to be omitted, and in such cases the accents are not inserted. Generally when he adds anything, he imitates the ancient letters; but sometimes, when pressed for room, he uses abbreviations or forms of letters belonging to the tenth and eleventh centuries; sometimes an abbreviation of this sort occurs in connection with the omission to ink over some letters. Thus Matt. xvi. 19, the original reading was *δωσω σοι τας κλειδας*: the scribe wished to change it to *καὶ δώσω σοι τὰς κλεῖς*; he accomplished it by prefixing *καὶ* in the abbreviated form *Κ*, neglecting to ink over the syllable *-δας* and writing *σ* above it in the late cursive instead of the uncial form. In the citation of MSS. reference is often made to these corrections. The original text is cited simply by the letter or by the letter with an asterisk (*), as D or D*. The several correctors in the order of their antiquity are marked by small figures at the right hand upper corner of the letters, as C¹, C², C³, etc. In the case of *κ*, Tischendorf has used small letters, as *κ^a*, *κ^b*, *κ^c*.

No MS. earlier than the ninth century bears a date, but

there are various indications by which a practised eye is able to determine with certainty, and generally within the limits of half a century, the period when they were written. Besides the broad distinction between uncials and cursives already mentioned, much may be determined from the form of the letters. In Egyptian papyri and in those found at Pompeii, which are earlier than any of the New Testament codices, we have the primitive type of Greek writing. The text is in columns, rudely divided, without punctuation or division of words; what afterwards became *iota subscript* is either *adscript* or altogether omitted; and there are no accents or breathings; the letters are upright, square, and simple. To these characteristics the earlier New Testament codices closely conform. Later, the characters became more narrow, oblong, and leaning, and were marked by more elaborateness in style. Initial letters of larger size were introduced; and punctuation marks, at first a simple dot to mark division of sentences (which was in common use before the beginning of the fifth century) gradually became more complex. The interrogation mark (;) came into use in the ninth century. The contractions in the older MSS. are confined to a few frequently recurring words, as $\overline{\Theta C}$, \overline{IC} , \overline{XC} , \overline{KC} , \overline{YC} , \overline{IHP} , $\overline{\Delta\Delta\Delta}$, etc. ($\theta\epsilon\acute{o}s$, Ἰησοῦς , Χριστός , $\kappa\acute{\upsilon}\rho\iota\omicron>s$, $\nu\acute{\iota}\omicron>s$, $\pi\alpha\tau\acute{\eta}\rho$, $\Delta\alpha\upsilon\epsilon\acute{\iota}\delta$) while later these are increased in number. Iota adscript is rare in the earlier, more common in the later, uncials. Accents are not found earlier than the eighth century. The material on which the characters were written, as well as the characters themselves, underwent a gradual change. The earliest codices that have come down to us are on the thinnest and finest vellum; later, the parchment becomes thick and coarse.

Another indication of age is in the various marks of division of the books found, or not found, in the different MSS. The oldest extant system of division is found only in Codices B and Ξ , and is a division according to the sense, a fresh section commencing whenever a new subject is introduced. These paragraphs are marked in Tregelles' edition of the Greek New Testament. In the Pauline Epistles these sections are

numbered continuously throughout, as if forming one book, and it is interesting to note that according to these numbers the Epistle to the Hebrews is placed between the Epistles to the Galatians and the Ephesians. In codex B it is actually placed just after 2 Thessalonians and thus the mutilation which took away the latter part of Hebrews removed also the Pastoral Epistles; but in the numbering, the last section of Galatians is 58, the first of Hebrews 59, the end of Hebrews is lost, but the first section of Ephesians is 70, leaving, no doubt, that the numbering originally ran on continuously from Galatians through Hebrews to Ephesians. There are three systems of division of especial value in determining the date of a codex: the so-called Ammonian sections with the Eusebian canons; the *στίχοι* of Euthalius; and the *τίτλοι*, often improperly called *κεφάλαια*.

1. The Ammonian sections. Ammonius, a scholar of Alexandria of the third century, constructed a Harmony of the Gospels on the basis of Matthew, with which he grouped the parallel passages of the other Gospels. We know his system, however, only as modified by Eusebius of Caesarea (fourth century) in connection with whose "canons" the Ammonian sections are recorded. Eusebius seems to have had in mind not so much a harmony as a system of passages in the Gospels illustrative of one another, — a sort of combination of a harmony with a reference Bible; e.g. the miraculous draught of fishes after the resurrection (John. xxi. 1-6) is combined with the like miracle near the beginning of our Lord's ministry (Luke v. 4-7). Ammonius necessarily interrupted the order of the last three Gospels; Eusebius arranged tables of numbers by which the assimilated passages of the several Gospels were simply indicated. Each Gospel is divided into sections, numbered continuously throughout. Matthew has 355 sections; Mark, 233 (to xvi. 8; the last twelve verses not being included in the sections); Luke, 342; John, 232. Eusebius formed ten tables, called "Canons." The first contains a list of all the passages (seventy-one in number) contained in all four Gospels; the sections of Matthew contained in the list are set down

in one column according to the order of their numbers, and then, in separate columns — one for each of the other Gospels — are set over against these the number of the corresponding section in the Gospel to which the column belongs. The canons 2, 3, and 4, contain lists of the sections common to three of the Gospels; No. 2 grouping the first three Gospels; No. 3, Matt., Lk., Jno.; and No. 4, Matt., Mk., Jno. Canons 5–9 contain lists of the sections in which any two of the Gospels agree; while canon 10 is a list of, in all, 249 passages peculiar to some one of the Gospels. It was the custom to affix the numbers for the sections and canons in their proper place in the margin of the MSS., the number for the section above, and that for the canon below. Thus, in the Gospel of Matthew, $\frac{329}{4}$ indicates that the passage to which it is attached is section 329 in that Gospel, and by looking at canon 4 will be found over against that number the corresponding sections of Mark and John, viz. 207 of the former and 187 of the latter. The passages in this case are Matt. xxvii. 27–29; Mark xv. 16–19; John xix. 5. These sections and canons are given in several of the critical editions of the Greek New Testament; in Tischendorf they are marked by small Arabic numerals, inserted in the text, and in Tregelles by the old Greek letter numerals, placed in the margin. The oldest codex in which these are found is α , and they appear to have been affixed either by the original scribe or by a contemporary hand. In the palimpsests C, R, P, Q, Z, the sections are given, but the canons, which were usually marked in vermilion (*κιννάβαρις*), if originally there, would have been wholly washed out in the preparation of the parchment for a second use, and are no longer found. Both are wanting in B. These numbers not only show that the codex containing them *a prima manu* cannot be older than Eusebius, but also have an important bearing upon the opinion of Eusebius in regard to the genuineness of some disputed passages of the Gospels.

2. The *στίχοι* of Euthalius was a device to assist in making proper pauses in the public reading of the scriptures, and consists of an arrangement of each sentence, or considerable

part of a sentence, in a separate line. The idea was suggested by the arrangement of the parallel clauses of the poetical books of the Old Testament in the LXX. The Gospels were probably divided in this way before Euthalius; he applied the plan to the Pauline Epistles in 458, and to the Acts and Catholic Epistles in 490. As the *στίχοι* were of quite unequal length, the arrangement was rather extravagant of vellum, and the fashion soon passed away. The chief examples of it are D and D₂ and H₃. But the enumeration of the *στίχοι* was preserved in many MSS. after this form of writing had itself been abandoned, and helps to determine the date.

3. The third method of division mentioned above was into *τίτλοι* or *κεφάλαια*, the former term belonging more strictly to the Gospels, the latter to the remaining books. The *τίτλος* is a short descriptive heading of the first or principal subject contained in the section. It is sometimes placed in the margin, sometimes at the top or bottom of the page, and a list of these *τίτλοι*, or headings, is usually prefixed to each book. They appear to have come into general use just before the fifth century. No trace of them is found in *α* or B, but they appear in A, C, R, and Z. The average length of the *τίτλοι* is a little more than double that of the sections in B. They are given in full from the principal uncials containing them in Tregelles' Greek New Testament, and for each of the principal parts of the volume are placed at the end of that part. The Apocalypse was divided into sections by Andreas of Caesarea about A.D. 500. The whole book was arranged in twenty-four *λόγοι*, each consisting of three *κεφάλαια*.

There are many other indications of the antiquity of MSS. quite independent of the character of their readings. In the cursives, the material, the character of the letters, and the abbreviations are especially valuable indications. Many of these are distinctly dated. In the later MSS. the corrections, as in 67 (Epp.), are often of more value than the original text. One interesting fact must not be passed over. In A.D. 331, Eusebius was ordered by the emperor Constantine

to have fifty handsome and well-written copies of the scriptures prepared for the use of the churches in his new capital Constantinople. Eusebius (Vit. Const. iv. 36, 37) records that this was done, and that the sheets were arranged in sets of *three or four*: “cum nos in voluminibus magnifice exornatis *terniones et quaterniones* ad eum misissemus.” There are but two extant codices, \aleph and B, of sufficient antiquity to have been possibly among this number; but of these B is excluded, from the fact that its sheets are arranged in sets of *five* (quiniones), and it remains probable that \aleph , corresponding in every respect to the description, and written on the finest vellum, was one of these very copies.

While all the uncials have been collated, and nearly all published, with the utmost care, comparatively few of the cursives have been thoroughly examined by competent scholars, nor is it likely that the mass of them ever will be, since after selecting much less than one hundred of them, the rest are of exceedingly little critical value in comparison with the others. Still there remains a considerable number never yet carefully collated throughout, which might repay the labor. It is impossible to form any tolerably accurate estimate of the whole number of various readings which have already been collected. Westcott (Smith's Dict., Art. New Testament, § 30) says, “they cannot be less than one hundred and twenty thousand in all, though of these a very large proportion consist of differences of spelling and isolated aberrations of scribes, and of the remainder comparatively few alterations are sufficiently well supported to create reasonable doubt as to the final judgment. Probably there are not more than from sixteen hundred to two thousand places in which the true reading is a matter of uncertainty, even if we include in this, questions of order, inflection, and orthography. The doubtful readings by which the sense is in any way affected are very much fewer, and those of dogmatic importance can be easily numbered.”

Besides manuscripts, there are two other chief sources of information in regard to the true reading of the original text:

Versions and Patristic quotations. It will be necessary to say something of each of them. The wide spread of the Greek language and literature obviated for a little time in most countries the necessity of translations of the New Testament; but as soon as Christians not familiar with Greek began to multiply in any country, the sacred books, both of the Old and the New Testament, were at once translated into the vernacular. These translations were of necessity preserved in manuscripts in the same way as the original, and with quite as much liability to error in the process of repeated transcription, in addition to any errors of translation. Of some of the ancient versions, many and ancient mss. have been preserved, and have been carefully collated; of others there are but few remains, and those still but imperfectly investigated. While, therefore, something of critical value still remains to reward the labors of the student, very much of the highest importance has already been made accessible. Notwithstanding the common liability of the Greek mss., and of those of all versions, to error, it is in the highest degree unlikely that they would all vary in the same way in the same passages. Hence, when a reading is found in a few of the earliest Greek mss., and is confirmed by an ancient version, there is strong evidence of the early prevalence of the reading; if a second and a third of the other ancient versions also concur, the evidence in its favor is exceedingly strong.

The evidence of the versions, in the nature of the case, is of very different weight in regard to different classes of readings, and, in some points, in regard to the language of the version. Some languages are evidently capable of more fully representing the exact Greek forms than others — the Semitic tongues, e.g. being able to give but slight evidence of the tenses of the Greek verb or of the cases of the noun. In regard to the omission or insertion of words and clauses, versions may give as clear evidence as the Greek mss. themselves; and even in case of inaccuracy in the translation, the very mistake often indicates the reading from which it must have been derived. In general the very early versions slav-

ishly followed their Greek text, to the neglect not only of the vernacular idiom, but even of grammatical construction, the *Genitive* absolute, e.g. often appearing in the Latin instead of the Ablative. The earliest Latin versions, indeed, were so absolutely servile as often to show the order of the Greek words in opposition to the requirements of their own tongue. The amount of assistance to be obtained from the versions in the criticism of the text is far greater than was imagined before their careful study was entered upon, and greater than could now be supposed possible by one who has not carefully examined the evidence.

Of all the versions, at once the most important and the most carefully examined is the Latin. This was not made in Italy. The church of Rome during the first two centuries "was essentially Greek. The Roman bishops bear Greek names; the earliest Roman liturgy was Greek; the few remains of the Christian literature of Rome are Greek. The same remark holds true of Gaul." Fortunately, the need of a Latin version was first felt where the uncouth Latinity of an exceedingly literal version would not be offensive,—in Northern Africa. Of its origin no distinct knowledge has been preserved; but in the time of Tertullian, at the close of the second century, it was old enough and in sufficiently extensive use to exert a moulding influence upon the current language of Christians (adv. Prax. 5). The Latin translator of Irenaeus, probably a contemporary of Tertullian, was familiar with it, and it is old enough not to have included originally the Epistle to the Hebrews, that of James, and 2 Peter. It is considered settled that it had already received a definite shape soon after the middle of the second century. The Gospels are placed in it in the following order: Matthew, John, Luke, Mark. The codices of this version are cited by small Roman letters; but unfortunately there is more variation in the use of these letters than in the case of the Greek. The letters given below are those used by Tregelles and Tischendorf; except for the first three, a different designation is given by Westcott (Art. Vulgate, in Smith's Dict.). The

following are the most important, but of them the first three are of far more weight than the others.

- a Codex Vercellensis. Cent. IV.
- b Codex Veronensis. Cent. IV. or V.
- c Codex Colbertinus. Cent. XI.
- h Codex Claromontanus. Cent. IV. or V.
- i Codex Vindobonensis. Cent. V. or VI.
- k Codex Bobbiensis. Cent. IV. or V.
- m Codex Mai's Speculum. Cent. VI. or VII.

This version passed over from Africa to North Italy, where the roughness of its language led in the fourth century to a revision. This new version is known as the *Itala*, and is in better Latin, and is commended by Augustine for its accuracy. The best codex is f = Codex Brixianus, but ff¹ and ff² = Codd. Corbeiensis, and g¹, g² = Codd. Sangermanenses, containing a mixed text of the two versions, are cited. There are also a number of MSS. of a recension of the Latin, independent of, and possibly partly prior to, the revision by Jerome. Westcott has proposed to designate these by the small Greek letters (α - κ) and has enumerated them in the article referred to above; but as yet not much critical use has been made of them. Besides the versions enumerated, there are said to have been private translations into Latin (August. De doctr. Christ. ii. 16 (11)), and by the close of the fourth century there was so much confusion that Jerome was requested by Pope Damasus to undertake a new revision. He at once set about the task — not of making a new *translation* of the New Testament (as he did of the Old), but of *revising* the existing translation by comparison with the best Greek MSS. to which he had access. His labor was chiefly spent upon the Gospels, where the existing texts were most variant and corrupt. It has even been questioned whether he revised the other books at all; it seems certain, however, that he did so, but hastily and imperfectly. The chief MSS. of this version, with their designations, are: am. = cod. Amiatinus. Cent. vi. This is written with such accuracy, that in value as well as age it stands at the head of the authorities — contains the whole Latin Bible except Baruch (the New Testament is printed in

the margin of Tregelles' Greek Testament) ; fuld. = cod. Fuldensis, containing the whole New Testament, but the Gospels in harmony—its text is of nearly equal value with the preceding (this codex was published in 1868, edited by Ranke) ; harl. = cod. Harleianus ; for. = cod. Forojuliensis ; and tol. = cod. Toletanus. The first two of these are much more important than the others ; there are also several others, occasionally cited under simple abbreviations. Two centuries elapsed before Jerome's version came into general use, and by the end of two more there was need of a fresh revision. This was accomplished by Alcuin, at the request of Charlemagne, and was simply a revision by a comparison of the best Latin texts without reference to the Greek. It is occasionally referred to as *Vulg. Alc.* In the following centuries various revisions were attempted. In 1590 an authoritative revision was put forth by Sixtus V., but containing so many arbitrary corrections that two years later it was superseded by the modern authorized Vulgate, put forth by Clement VIII., and hence often called the Clementine Vulgate, and sometimes quoted as *Vulg. Cl.* It is substantially Jerome's revision, but with readings gathered from various quarters.

The version next in importance to the Latin is the Syriac. There is evidence of the existence of a Syriac translation of the Gospels at least as early as the middle of the second century (Euseb. Eccl. Hist. iv. 22). The earliest Syriac versions we now have, the Curetonian and the Peshito, are supposed to stand in the same relation to each other as the *Vetus Latina* and the *Vulgate*. The former exists only in a single ms. of the fifth century, brought by Dr. Cureton in 1842 from the Nitrian monasteries. It contains only fragments of the Gospels (Matt. i.—viii. 22 ; x. 32—xxiii. 25 ; Mark xvi. 17—20 ; John i. 1—43 ; iii. 5—viii. 19 ; but not including vii. 53—viii. 11. Many words in iii. 30—iv. 6 are illegible ; xiv. 10—12, 15—19, 21—23, 26—29 ; Luke ii. 48—iii. 16 ; vii. 33—xvi. 12 ; xvii. 1—xxiv. 44.) This codex has many interpolations, but it also preserves many characteristic readings of the most ancient type.

The First Gospel is thought by Dr. Cureton and others to have been translated, not from the Greek but, from the *Hebrew* original of Matthew. The Peshito, belonging originally to a very early period, when the canon of the New Testament was not fully settled, does not contain the four Catholic Epistles, 2 Peter, 2 and 3 John, and Jude, nor the Apocalypse; it also wants John vii. 53—viii. 11. It is shown to be earlier than the fourth century by the fact of its use by all the sects into which the Syrian church was then divided. In the process of transmission from age to age, like the Greek mss. themselves, it has suffered not merely from the errors of the scribes, but also from the effort to correct it by a Greek text as late as the fourth century. The present Peshito is therefore looked upon as a recension of an older text, combining in itself (like the Latin Cod. Brixianus) readings of the highest antiquity with others which had begun to be current at the date of our oldest Greek mss.

In A.D. 508 a new version from the Greek into the Syriac was undertaken by Polycarp at the instance of Philoxenus, Monophysite bishop of Hierapolis, from whom it is commonly called the Philoxenian version. Of this version, in its original state, all that now remains are some quotations in Syrian writers, and perhaps one ms. of the Gospels at Florence, and one of the Acts and seven Catholic Epistles in the Bodleian library. The Catholic Epistles, wanting in the Peshito, were also published by Pococke in 1630, from a ms. in the Bodleian, which it is thought may have been a part of the original Philoxenian. These are now commonly printed with the Peshito, to which, however, they do not belong.

A century later (A.D. 616) a revision of the Philoxenian was made at Alexandria by Thomas of Harkel, also bishop of Hierapolis. This also is sometimes cited as the Philoxenian, but is more accurately called the Harclean. Of this version there are known several mss. of the Gospels, but only one (in New College Library, Oxford) of the rest of the New Testament. As it is mutilated at the end, it is not known whether it originally contained the Apocalypse or not. This

version is of especial value because of its slavish adherence to the Greek, word for word and particle for particle, in entire disregard of the Syriac idiom. It is therefore an important witness to the current Greek text of the seventh century. It also contains in the margin various readings from one or two, sometimes from three, Greek mss. of a much earlier date. In critical editions the Harclean *text* and *margin* are therefore cited separately.

The so-called *Jerusalem-Syriac* is also cited in critical editions of the Greek New Testament. It is a lectionary of uncertain age, and is supposed by Tregelles to be only a translation of a Greek Evangelistarium. It is known only in a single ms. in the Vatican library, dated Antioch, A.D. 1031; its readings have been collated, and more recently the ms. itself also has been published at Verona (1861-64). This lectionary has much more value for critical than for other purposes. Its dialect is not the common Syriac, its grammar is peculiar, and its forms rather Chaldee than Syriac. Its readings, however, are ancient, and Tischendorf considers that its text bears a closer resemblance to that of the best uncials than the Peshito.

There are three Egyptian versions in as many different dialects: the Sahidic (or Thebaic), the Coptic (or Memphitic), and the Basmuric. Only the first two are possessed of critical value. From the smallness of the number of scholars familiar with the Egyptian dialect, comparatively little critical labor has been bestowed upon these versions. There is some evidence to show that an Egyptian version was in existence in the second century, and this is supposed to be represented by the Sahidic, while the Coptic may constitute a later revision. They are assigned by critics to the latter part of the second and of the third centuries respectively. The Sahidic has been at various times published in fragments, in part from a ms. of the fifth century; but a complete critical edition is still a desideratum. The Coptic has been repeatedly published, and is still read in the churches of the Egyptian Christians, although their vernacular tongue is Arabic.

The Gothic version was made by Ulphilas, Arian bishop of the Goths, A.D. 343–383. It was, therefore, certainly made in the fourth century, and was in use among both the Eastern and Western Goths. Its principal ms. is the Cod. *Argenteus*, written in silver letters on purple vellum, and preserved in the University of Upsal. It is of the sixth century, but unfortunately in so fragmentary a condition as to contain but one hundred and eighty-seven out of its original three hundred and thirty folios. There are, however, six or seven other codices known, containing parts of all the New Testament except the Acts, Hebrews, Catholic Epistles, and Apocalypse. When the readings of this version confirm those of the most ancient authorities the united testimony is considered of especial value.

Christianity was introduced into Ethiopia in the fourth century, and the Ethiopic version was probably made soon after. The Ethiopic New Testament was printed at Rome 1548–49 under the editorship of three Abyssinians, and this text is reprinted in Walton's Polyglot. In 1826–30 a new edition, formed by a collation of mss., was printed by Mr. Platt. These two editions are usually separately cited.

The Armenian version was made from Greek mss. about the middle of the fifth century. It has been repeatedly published in its original language, with which none of the critical editors of the Greek New Testament appear to have been familiar. Various passages have been collated for one and another of these critics by various scholars, until at last a full collation of the text of Zohrab was made for Tregelles by Dr. Rieu of the British Museum. It seems, however, that much critical labor is still required upon the Armenian text itself before it can be appealed to as of much weight, except on certain definite points.

The third source of evidence for the text — Patristic quotations — must be confessed to be in a far less satisfactory condition than the other two. The transcribers of the writings of the Fathers have so frequently *corrected* their scriptural quotations, by altering them to conform to the text current

in their own day, that it is impossible to place much reliance upon simple citations until the writings of the Fathers themselves shall have been carefully and critically edited from the best accessible manuscripts. Often the context itself shows that a different text was followed by the Fathers cited from that which now appears in their printed works. Probably it is from this cause chiefly that different texts are now found in the same citations in different parts of the works of the same Father. This is especially the case with such voluminous writers as Origen and Chrysostom. There are, however, two kinds of citation which are free from this uncertainty, and in which the value of Patristic testimony is very great. It often happens that the Fathers quote the New Testament in a loose way, not *verbatim*, but giving the sense in words interwoven with words of their own. This is characteristic of nearly all quotations in the Apostolic Fathers, and of many of a later date. In such cases the scribe has had no chance for his alterations, and if the disputed reading is of such a nature as to be shown by a citation of this kind, the authority of such passages may be appealed to with confidence, and will sometimes give evidence as to the text earlier than that of any MS., or MS. of a version now extant. Again, we know that variations of reading in the MSS. existed as early as the time of Marcion (settled as an heretical teacher at Rome before A.D. 139). Origen and Eusebius were abundant in critical labors upon the Greek text, and Jerome upon the Latin. Now these, and other Patristic writers, sometimes discuss various readings, state the division of the MSS. about them, and pronounce their own opinion, with their reasons. In such cases — and they are many — the evidence afforded is plainly of the utmost value. Sometimes even here the scribe has undertaken to alter the citation itself, but his work is betrayed by the accompanying discussion. In one or two instances he has carried his attempt at alteration to the point of making nonsense of the passage (as in the comment of Eusebius on Matt. i. 24, *δευγματισται*, Cramer's Catena, i. p. 12), yet still leaving it possible to see what must have been the

original reading of his author. Such discussions in the Fathers sometimes show the existence of a reading in early and excellent MSS., which no longer exists in any codex which has come down to our time; if such a reading is confirmed by the authority of the most important versions, it might even happen theoretically that there would be preponderating evidence in its favor, in opposition to every extant Greek MS. The evidence, however, in such a case would require, of course, very searching scrutiny. In regard to the great mass of simple quotations in the Fathers, it is obvious that more reliance can be placed upon those readings which differ from, than upon those which agree with, the text most familiar to their copyists.

Having thus very briefly sketched the three chief sources for the determination of the text, — MSS., versions, and Patristic quotations, — it remains to be noted that the MSS. may be classified by certain general characteristics which aid materially in determining the weight of authority to be attached to any of them. From the time of Bengel down almost or quite to the present, many critics have attempted to carry out this classification sharply and definitely; some of them recognizing two, some three, and some four groups of MSS. After much controversy, upon full examination of the facts, the present conclusion seems to be that no sharp line of demarcation can be drawn; there being many MSS. which will present some characteristics of more than one of any groups which can be formed. Still, there is an almost universal recognition of certain general characteristics which broadly divide the MSS. into at least two classes: the *Alexandrine* or *African* group, and the *Asiatic* or *Byzantine*. Tischendorf, like many others, subdivides each of these groups into two; but it may well be questioned whether such subdivision is sufficiently definite to be of much avail for critical purposes. There is, however, a third group, sufficiently distinct from the Byzantine, which generally presents a text like the Alexandrine, but is marked by numerous interpolations. This includes D and other Graeco-Latin MSS.,

and was called *Western* by Griesbach, *Latin* by Tischendorf; but the fact that to this class unequivocally belongs the Curetonian Syriac interferes with the appropriateness of either of these names.

The following are some of the peculiarities which serve to distinguish one group of the mss. from another :

Peculiarities of spelling. Besides those already enumerated under supposed errors in the earlier codices corrected by the later scribes, may be mentioned the substitution of the aspirate for the *tenuis* in such words as ἀφελπίζοντες, etc., and such forms as ἐχθές for χθές, etc.

Peculiarities of inflection; most frequently the Gen. Sing. of the first declension after ρ, in -ης instead of -ας, as σπείρης, πρώρης, etc., the Accus. of the third declension and of adjectives ending in ν, the neglect of the augment in some verbs beginning with a diphthong, and some instances of a future conjunctive.

Peculiarities of syntax; very commonly εἰν for ἄν, the use of ἴνα, εἰν, and ὅταν with the Indicative.

Peculiarities in the order of words, and omissions of certain words, and other characteristic readings which cannot be thus briefly described.

It is observable that these peculiarities are not all of them found uniformly in any codex, nor, on the other hand, are they exclusively confined to any group of codices; but they are found so often in some mss., and so comparatively seldom in others, that their presence or absence becomes characteristic.

The groups thus marked are found each to agree within themselves in their testimony as to various readings; that is to say, in a large majority of instances, the smaller group marked by these peculiarities will be found on one side, with a very few others agreeing with them, while the mass of mss. will be on the other side. If one will turn to the pages of any critical edition of the Greek New Testament, and simply glance over the citation of authorities, he will observe that certain letters are habitually grouped together, so that not

infrequently the citation is simply made of two or three of them, with an "etc." for the long list usually agreeing with these. The variations within each group will be found relatively much greater in the smaller than in the larger group. This foreshadows the fact, which will presently appear, that they constitute the more independent class of witnesses. It becomes, therefore, a question of much importance to ascertain which group represents the older text, that is, the text nearer to the time of the originals.

This question cannot be decided simply by the antiquity of the mss. themselves; for, as already said, it may, and sometimes does, happen that a late codex exhibits an older text, or, in other words, has been copied from an earlier ms. than one actually written centuries before it. Resort must be had, in the first instance, to unquestionably early authorities, such as express quotations in the early Fathers and versions of known antiquity. By the examination of a large number of instances of this sort, the *character* of a text may be established, and when this has been satisfactorily done that character gives or takes away our confidence generally in the readings of a codex in which it is found. A long list of such crucial passages may be found in Tregelles on the Printed Text of the Greek Testament (pp. 133-147). It is impossible to present the argument at all fairly in a very limited space; but the few following instances may be enough to show its nature. In Matt. xix. 17 the two readings are: (1) *τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς.* (2) *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός.* Setting aside the mss. for the moment, the ancient testimonies are as follows:

For (1), of the Latin versions f and g; the Peshito and Harclean (text) Syriac; the Sahidic; quotations in Hilary, Optatus, Ambrose, Chrysostom, and the later Fathers generally.

For (2), seven codices of *Vetus Latina*, including all the better ones, and the Vulgate; the Curetonian and Jerusalem Syriac; the Coptic and Armenian; Origen and Augustine

expressly quote the first clause, and point out the distinction between the words as here given by Matthew and those recorded by Mark and Luke.

Farther, two mss. of the *Vetus Latina*, the *margin* of the Harclean Syriac, the Ethiopic, Justin Martyr, Eusebius, and Jerome give one clause in one form and the other in the other.

It is evident that we have a strong preponderance of early testimony in favor of (2); while it is also plain that the variation was introduced at an early date. On general considerations, we can see no reason why (1) should have been altered to (2) in the first Gospel, and left in the others; while the well-known tendency of the scribes to conform parallel passages to one another fully explains the alteration of (2) to (1). Finally, the testimony of Origen and Augustine is explicit and decisive.

Now let us look at the mss. For the early reading (2) we have \aleph , B, D (D omits $\tau\omicron\upsilon$ and δ), L, 1, 22. For the later reading (1) are C, E, F, G, H, K, M, S, U, V, Δ (Γ omits the first clause), and the great mass of the cursives. The other uncials are defective here. It will be seen that the only very ancient codex for (1) is C, while of the later L, 1, 22 agree with the early codices \aleph , B, and D.

To cite another instance more briefly: In Matt. xv. 8 is a quotation from Isa. xxix. 13. There are two readings; one giving the quotation in full, the other omitting the words in brackets: [$\epsilon\gamma\gamma\acute{\iota}\zeta\epsilon\iota$ μοι] ὁ λαὸς οὗτος [$\tau\omicron\phi$ στόματι αὐτῶν καὶ] τοῖς χεῖλεσί με τιμᾷ. The presumption, on general principles, is in favor of the shorter reading; Origen expressly says that Matthew varies from Isaiah; the shorter reading is given by all the Latin versions except f, by the Curetonian and Peshito Syriac, the Coptic, Armenian, and Ethiopic; it is the reading of \aleph , B, D, L, 33, 124. On the other hand, the full reading is given by f, by the Harclean Syriac, and among mss. by C and most of the later uncials and cursives.

The arrangement of the authorities is almost exactly the same in regard to the omission of the words καὶ τὸ βάπτισμα

ὁ ἐγὼ βαπτίζομαι βαπτισθῆναι, in Matt. xx. 22, only that here we have Z, defective in the former passages, concurring with the few early MSS. in the omission.

After the examination of many score of such passages, in which the classification of the authorities and MSS. is substantially the same, the conclusion seems irresistible that the earliest text is generally to be found in the smaller group of MSS., while the later is contained in the larger mass of them.

These so-called "later readings," however, often had their origin long before the date of even our earliest MSS. Hence one and another even of these will be found at times to support a later reading. For example, in the form of the Lord's prayer as given in Luke xi. 2, \aleph inserts the clause *γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς*, against B, L, 1, and a few other MSS., against the great preponderance of the early versions, and against the express statements of Origen and Augustine, besides the quotations of Tertullian and Jerome. In very rare cases the whole, or nearly the whole, small group of codices generally containing the early text can be shown to be at fault, and by the testimony of versions and of the early Fathers the true text is shown to have been better preserved in what are usually the inferior authorities. A remarkable instance is the reading of *μονογενὴς θεός*, in John i. 18, instead of *ὁ μονογενὴς υἱός*. In favor of the former are \aleph , B, C*, L, 33; while A, C³, the rest of the uncials, and all cursives, except 33, have *υἱός*, which is supported by the great preponderance of early versions, by the far greater number of the Greek Fathers, and was the only reading followed by the Latin Fathers. This, however, is a very exceptional case. It is comparatively seldom that the joint authority of \aleph and B can be set aside, very seldom indeed when they are supported also by D, L, Z (in Matt.), and by 1, 22, 33, and 69 among the cursives. If to these be added A and C and a few of the more important fragments, this numerically small array of authorities is of far more value than the many hundred — uncial and cursive — MSS. which may be on the other side.

There is not space here to trace out the historical corroboration of the facts observed in the examination of the MSS. themselves; but it may be remarked in passing, that while Alexandria was once the chief centre of Christian learning and critical scholarship, it ceased to be so after the Mohammedan conquest in the seventh century. It was, therefore, to be expected that the remaining codices presenting in the most marked degree the Alexandrine type of text would be few in number and mostly of great antiquity. On the other hand, after the establishment of Christianity as the religion of the Roman empire and the foundation of Constantinople as the Eastern capital, there must have been there a great demand for copies of the scriptures, and these continued to be multiplied until the capture of the city in the middle of the fifteenth century; we should therefore expect, what we actually find, that the great mass of the later MSS. would exhibit the Byzantine type of text.

It remains to present briefly a few simple rules for the determination of the text. These canons of criticism are sufficiently well settled, and commend themselves to everyone's acceptance upon thoughtful consideration. In this, however, as in most arts, simple as the principles are in themselves, it is only by practice that skill can be acquired in their application. None of them admit of being rigidly applied in every case; they are *general* rules, overruled in particular instances by other considerations. Neither does their importance admit of anything like a definite numerical expression, so that each rule and each authority be counted as so many units, and then the sum added up on each side and the balance struck. The errors in MSS. are the very complex result of human action, and can only be rightly estimated by the exercise of skill and sagacity. In all cases every element of the evidence must be allowed its full weight, and if the observance of this fundamental rule sometimes occasions perplexity, it is certain that its neglect will lead into error. For the external evidence the following canons have been generally agreed upon:

1. The combined evidence of the earliest mss., the earliest versions, and undoubted quotations in the earliest Fathers, gives a certain reading. This holds good whether the mass of later mss. agree or disagree.

2. Mere numerical preponderance of witnesses of one kind, without regard to their intrinsic character, is of small value.

3. In case of conflicting evidence, great weight attaches to the combination of witnesses widely separated geographically. This applies to the versions, and to Patristic quotations, and also to the mss. in so far as they can be distinctly classified. Thus the consentient testimony of Irenaeus, of Origen, and of Jerome would be of more value than that of a much larger number of writers from a single locality.

4. The weight of each of the three classes of evidence is obviously different in regard to different kinds of readings. For example, the authority of versions generally is much greater on questions of omission or insertion than on verbal niceties; and so correspondingly of the others. It is therefore impossible to be guided always by any mechanical rule of taking two out of the three classes, or any such short and easy method. Much the same thing may also be said as to deciding what is really the collective testimony of any one of the classes; the character of each subordinate witness in view of the nature of the reading, is to be taken into the account. The testimony sometimes of a Semitic, and sometimes of a Latin version is of the higher value; on questions that have to do with geography, the reading of a Father familiar with the localities is of more importance than that of one who knew nothing of them.

5. Disagreement of the ancient authorities, when not explicable as the mere *lapsus* of the scribe, marks a variation of reading of still earlier date.

6. The more ancient reading is *generally* — not quite always — the reading of the more ancient manuscripts.

In practice there is less uncertainty in the application of the foregoing rules than might appear from the somewhat indefinite form it is necessary to give them in order to make

them general. So far as these canons of external evidence are concerned, there would be very little difference indeed in the text formed upon them by any number of experienced critics. The case, however, is otherwise in regard to the canons of internal evidence. These canons themselves are somewhat differently stated by each of the critical editors, and there is also some variety in the application of those which are generally agreed upon. The following are among those most commonly recognized, but they require to be used with so much of limitation, and have also so much of corollary, that such difference as now exists — which indeed is not very much — between the texts of the best critical editors is due almost exclusively to their varying use of the canons of internal evidence.

1. *Brevior lectio praeferenda verbosiori* (Griesbach's first canon). This "rests on the well-known tendency of transcribers, already before alluded to, to include in the text all marginal notes, glosses, etc. found in their copy; nothing, if possible, being omitted." This is a canon of wide application and of small uncertainty. Its limitations are obvious, as in the case of a *homoioтелеuton*.

2. *Proclivi lectioni praestat ardua*, a canon of Bengel's, and also of wide, but of much more uncertain application. Among *lectiones arduae* are included solecisms, such grammatical peculiarities as have been already spoken of, rare or irregular usages of words, cases of apparent want of connection, etc. It was natural for the scribe to seek to correct these, which appeared to him accidental errors. The greatest caution, however, is needed in the use of this canon. It was oftentimes quite possible for an illiterate scribe to introduce solecisms, or for a provincial to introduce provincialisms. A merely mechanical copyist might inadvertently introduce an obscurity, as well as an intelligent one seek to remove one he observed. The best critics will sometimes differ, not so much as to the applicability of this canon, as in regard to the weight to which, in any case, it is entitled.

3. *Praeferatur aliis lectio cui subest sensus apparentes*

falsus, qui vero re penitus examinata verus esseprehenditur. (Griesbach). This is sometimes considered as included in the last canon, but is of sufficient importance to stand by itself. A good instance, cited by Tregelles (Printed Text, etc., p. 203), is 1 Cor. xi. 29, where under this canon the word *ἀναξίως* must be omitted: *ὁ γὰρ ἐσθίων καὶ πίνων [ἀναξίως] κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα.* The obscurity arises here from taking *μὴ* as a simple negative in the sense of *οὐ*; translate the *μὴ* *if not* and the obscurity vanishes. It is doubtless to remove the apparent difficulty that *ἀναξίως* was originally inserted in the margin (referring to vs. 27) as an explanation. In this case the canon of internal evidence is important, for we have in favor of the insertion the great preponderance of the versions, all Patristic quotations (though none of them can be called *express*), and the great mass of MSS. including one or two of importance. For its omission however, we have the almost irresistible authority of *Σ**, A, B, C*.

4. That reading is to be preferred which will explain the origin of the variations. That is to say, when there are different readings which have each of them important evidence in its favor, the one from which the others could have been easily derived is more likely to be true than one from which they could not have been. This canon is of quite frequent, and of sufficiently well-defined application.

5. In parallel passages (whether quotations from the Old Testament, parallel passages of the Gospels, or different narratives elsewhere of the same event), other things being equal, that reading is to be preferred which gives a verbally different, rather than a verbally concordant reading. This canon is sufficiently plain, and rests on principles already considered. Its most extensive application is to the parallel passages of the Gospels.

6. Those readings are to be preferred which are characteristic of the Hellenistic idiom, or of the style of the New Testament. This canon is already partly included in 2, and, like that, is to be applied with the greatest caution. In so far

as the following out of its dicta is dependent upon subjective views, its use must vary with the idiosyncrasies of the critic.

7 (as an extension of 6). Those readings are to be preferred in the books of any particular writer which are characteristic of that writer. There is at once obvious force and obvious danger in this canon. On the one hand, the style of a writer will generally be true to itself, and will be characterized by certain idiosyncrasies; on the other hand, it is by no means to be expected of any writer that he will always express himself in precisely similar terms or forms. On the application of no other canon is a difference of opinion more likely to arise between critics. Tischendorf especially has pushed this canon very far in the determination of readings.

On the whole, it will be seen that while the canons of internal evidence are useful and important as *auxiliaries*, they are a dangerous reliance, except in connection with the balancing of divergent external testimony.

The following short collection of all the more important disputed passages shows how far there is a *consensus* of the principal critical editors in regard to them.

Mark xvi. 9–20. Griesbach “probably omit;” Lachmann retains; Tregelles and Alford give as not by St. Mark; Tischendorf omits.

John i. 18. *μονογενὴς θεός* Tregelles, (Alford, margin; Lach. margin); *ὁ μονογενὴς υἱός* Griesbach, Lachmann, Alford, Tischendorf.

John v. 3, 4 (*ἐκδεχομένων to νοσήματι*). Griesbach “probably omit” and bracketed; Lachmann retains; Tregelles, Alford, Tischendorf, omit.

John vii. 53—viii. 11. Griesbach “in all probability omit;” all others omit.

Acts xx. 28. *θεοῦ* Alford (Tregelles, margin); *κυρίου* Griesbach, Lachmann, Tregelles, (Alf. marg.), Tischendorf.

1 Tim. iii. 16. *θεός* none; *ὁς* all.

1 Pet. iii. 15. *κύριον δὲ τὸν θεόν* Griesbach; *τὸν χριστόν* all others.

1 John v. 7, 8. *ἐν τῷ οὐρανῷ το τῇ γῇ* all omit.

Appended is a List of all the known Greek uncials with a Table representing graphically the parts of the text of the New Testament contained in each.

THE UNCIAL MSS. OF THE NEW TESTAMENT.

It often happens that when several manuscripts are cited as in favor of, or against, a reading of the New Testament text, one is yet in doubt as to the proportion of ms. evidence on either side. Many mss. are not cited at all. Can the weight of their authority be added on either side, or are they silent in regard to the passage in question? When using texts as well arranged as that of Alford, or, still better, of Tregelles, this difficulty is largely removed by the notation in the margin of all the mss. containing any portion of the text upon the page. But even this case does not, as readily as might be desired, put the reader at a glance in possession of the possible manuscript authority. In the following tables an attempt is made so to represent the uncial mss. graphically, that the eye can at once take in the possible authority for or against any reading. By following horizontally across the page in any part of any chapter, it will be seen what mss. do, and what do not, contain the passage under examination. The schedule is made as nearly perfect as the necessities of the scale allow, being worked to the one hundredth of an inch. Some further points of interest in regard to the mss. and some lacunae smaller than can be marked on the schedule are noticed in the margin. Several interesting facts in regard to the New Testament uncials will also be presented to the eye by the schedule.

As there has been some difference of notation in the case of several of the mss. a list is here given with their probable date, and sufficient description for their identification.

α. [iv. Cent.]. Codex Sinaiticus. In the Imperial Library at St. Petersburg. It contains the New Testament entire.

A. [v.] Cod. Alexandrinus. Library of the British Museum. Beginning at Matt. xxv. 6, it contains the whole New Testament with only two lacunae.

B. [iv.] Cod. Vaticanus. Vatican Library at Rome. Contains the New Testament as far as Heb. ix. 14, but wants 1 and 2 Timothy, Titus, Philemon, and Revelation. The close of Hebrews is supplied by a later hand.

B₇. [VIII.] Cod. No. 2066 of the Vatican Library. (Formerly Cod. Basilianus No. 105). Revelation.

C. [v.] Cod. rescriptus Ephr. Syri. Imperial Library at Paris. Contains large portions of all the books of the New Testament except 2 Thessalonians and 2 John.

D. [vi.] Codex Bezae. Cambridge University Library. A Graeco-Latin ms. containing, with some lacunae, the four Gospels and the Acts, with 3 John 11-15 (in Latin only) before the Acts.

D₂. [vi.] Codex Claromontanus. Paris. A Graeco-Latin ms. (Vetus Latina) of the Pauline Epistles, with a hiatus Rom. i. 1-7, and Rom. i. 27-30; 1 Cor. xiv. 13-22, supplied by a later hand.

E. [VIII.] Codex Basiliensis. Public Library at Basel. Contains the Gospels entire, except five lacunae in St. Luke.

E₇. [x. ?] Cod. Sangermanensis. Imperial Library at St. Petersburg. A transcript of D₂ of no weight. It is not included in the schedule.

F. [ix.] Cod. Boreeli. Public Library at Utrecht. The four Gospels much mutilated.

F₇. [ix.] Cod. Augiensis. Library of Trinity College, Cambridge. A Graeco-Latin ms. containing the Pauline Epistles with lacunae in the Greek, and wanting the Epistle to the Hebrews. All these are supplied in the Latin, except Rom. i. 1—iii. 19.

F^a. [vii.] Cod. Coislinianus 1. Paris. A few fragments of the Gospels, Acts, and Pauline Epistles found in the margin of the Septuagint Octateuch, called Cod. Coisl. 1.

G. [ix. or x. ?] Cod. Harleianus. (Formerly Seidelii I, or Wolfii A). Library of the British Museum. The Gospels much mutilated.

G₇. [vii.] A single leaf brought by Tischendorf in 1859 to St. Petersburg. Acts ii. 45—iii. 8.

G₈. [ix.] Cod. Boernerianus. Royal Library at Dresden. A Graeco-Latin ms. of the Pauline Epistles, somewhat mutilated. The Latin is interlinear and in cursive letters, altered from the Vetus Latina to suit the Greek. This codex once formed part of the same volume with Δ of the Gospels, and it is so like F₇, as to show them to have been copied from the same exemplar.

H. [ix. or x.] Cod. Seidelii. (Formerly Seidelii II, or Wolfii B). Public Library at Hamburg. The Gospels considerably mutilated.

H₇. [ix.] Cod. Mutinensis. Grand Ducal Library of Modena. The Acts mutilated.

H₃. [vi.] Cod. Coislinianus 202. Twelve leaves in the Imperial Library at Paris, and two in that at St. Petersburg, with two others at Moscow (these two were cited by Tischendorf, Ed. 7, as N^o, and by others as Frag. Mosq.). Fragments of the Pauline Epistles. Tischendorf found at St. Petersburg another leaf containing parts of Col. iii., and three more leaves whose contents are not described.

I. A series of fragments of the Gospels, Acts, and Pauline Epistles, sometimes called "Fragmenta Palimpsesta Tischendorfiana," or Cod. Tischendorffii II. St. Petersburg. I^a and I^b are of Cent. v.; I₂^a, I^d, and I^e are of Cent. vi.; while I₂^b and I₂^c are of Cent. vii. I^b (Frag. Nitr.), a different ms. (in the Brit. Mus.), is of Cent. v.

K. [ix.] Cod. Cyprius. Imperial Library at Paris. Gospels complete.

K₂. [ix.] Cod. Mosquensis. Library of the Holy Synod at Moscow. The Catholic Epistles entire (sometimes formerly cited as J), and the Pauline with two lacunae.

L. [viii.] Cod. Regius Parisiensis. The Gospels with five lacunae. A ms. of peculiar value from the indications of its having been copied from a very ancient ms.

L₂. [ix.] Cod. Angelicus (or Passionei. Formerly cited as G. of the Acts and Cath. Epp., and as J of the Pauline Epp.). The Acts beginning at viii. 10, Catholic Epp., and Pauline to Heb. xiii. 10.

M. [ix.] Cod. Campianus. Imperial Library at Paris. The Gospels entire.

M₂. [ix.] Cod. Ruber. (Cod. Uffenbachianus). Two leaves in the British Museum containing fragments of 1 and 2 Cor., and two in the Johanneum at Hamburg, containing the beginning and the end of the Epistle to the Hebrews.

N. [vi.] Cod. Purpureus. Four leaves in the British Museum (formerly cited as J), six at the Vatican (formerly cited as F), two at Vienna (formerly cited as N), thirty-three recently found at Patmos. Fragments of the four Gospels.

N₂. [ix.] Two leaves at St. Petersburg containing a fragment of Gal. and of Heb.

O. [ix.] Cod. Mosquensis. Library of the Holy Synod. Eight leaves brought from Mt. Athos, containing fragments of St. John.

O^{abodef}. [vi.-ix.] Copies of the Hymns in Luke found in various Psalters.

O₂. [vi.] A double leaf at St. Petersburg, containing 2 Cor. i 20—ii. 12.

O₃. [vi.] A single leaf seen by Tischendorf at Moscow, containing Eph. iv. 1–18, with lacunae.

P. [vi.] Cod. Guelpherbytanus. Ducal Library at Wolfenbüttel. A Palimpsest containing fragments of the four Gospels.

P₂. [ix.] Cod. Porfirianus. Moscow. Contains the Acts, Pauline and Cath. Epp., and Rev. considerably mutilated.

Q. [v.] Cod. Guelpherbytanus II. Like P, but containing only fragments of Luke and John.

Q₂. [v.] A Papyrus at St. Petersburg, containing fragments of 1 Cor. i. vi. vii.

R. [vi.] Cod. Nitriensis. A Palimpsest in the British Museum, containing fragments of Luke.

S. [A.D. 949]. Cod. Vaticanus 354. The four Gospels entire.

T^a. [v.] Cod. Borgianus I. Library of the Propaganda at Rome. Fragments of Luke and John.

T^b. [vi.] Fragments of St. John at St. Petersburg. Discovered recently by Tischendorf.

T^c. [vi.] Cod. Porfirianus Petropolitanus. A fragment of St. Matthew.

T^d. [vi.] Fragments of Matthew, Mark, and John, discovered by Tischendorf. These four mss. marked T are very much alike.

U. [ix. or x.] Cod. Nanius. St. Mark's Library, Venice. Four Gospels entire.

V. [ix.] Cod. Mosquensis. Library of the Holy Synod, Moscow. The four Gospels (with two lacunae in Matt.) as far as John vii. 39, whence it is finished in cursive of 13th Century.

W^a. [viii.] Cod. Imp. Paris. No. 314. Two fragments of Luke.

W^b. [viii.] Cod. Neapolitanus rescriptus. (Frag. Neap.). Fourteen leaves. Fragments of Matthew, Mark, and Luke.

W^c. [ix.] Cod. Sangallensis rescriptus. Three leaves. Fragments of Mark and Luke.

W^d. [ix.] (Frag. Cant.). Library of Trinity College, Cambridge. Fragments of Mark.

W^e. ("Frag. Ath.₁" and "Frag. Ath.₂"). Two fragments of St. John. These fragments are much like the Cod. Mosquensis, O, also from Mt. Athos.

X. [ix. or x.] Cod. Monacensis (formerly Ingolstadiensis). University Library, Munich. Fragments of the four Gospels.

Y. [VIII.] Cod. 225 of the Barberini Library at Rome. Contains John xvi. 3—xix. 41.

Z. [VI.] Cod. rescriptus Dublinensis. Trinity College, Dublin. St. Matthew, much mutilated.

Γ. [A.D. 844]. Cod. Tischendorfianus IV. Bodleian Library, Oxford in part; the rest at St. Petersburg. The larger part of the two first Gospels, with the other two complete.

Δ. [IX.] Cod. Sangallensis. Monastery of St. Gall. A Graeco-Latin ms. of the Gospels, with a single hiatus.

Θ^a. [VII.] Cod. Tischendorfianus I. University of Leipsic. Fragments of Matthew, of which one leaf (xiii. 46–55) is almost illegible.

Θ^{bcd}. are fragments brought by Tischendorf from the East, now in the Imperial Library at St. Petersburg. Θ^b. [VII.] Frag. Matt. and Mark. Θ^c. [VI.] Matt. xxi. 19–24. Also, John xviii. 29–35, found by Porfiri. Θ^d. [VIII.] Luke xi. 37–45. Θ^{esth} are fragments from the collections of Porfiri. The three first, containing fragments of Matthew, Mark, and John, are of Cent. vi. The last, three leaves of Matthew, is of the ix. or x.

Α. [IX.] Cod. Tischendorfianus III. Bodleian Library, Oxford. Luke and John complete.

Ξ. [VIII.] Cod. Zacynthius. Library of Brit. and For. Bible Soc., London. A Palimpsest, containing fragments of Luke.

II. [IX.] Cod. Petropolitanus. The four Gospels, with five lacunae.

The table following is a graphic representation of the uncials only, in which, in consequence of the smallness of the scale, it is generally impracticable to note the omission of a single verse in any ms. In the space at the end of Mark, on p. 49, a brief account is given of the most important of the cursives.

46 UNCIALS OF THE NEW TESTAMENT — MATTHEW.

Chap.	α	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Chap.
1																	1
2																	2
3																	3
4																	4
5																	5
6																	6
7																	7
8																	8
9																	9
10																	10
11																	11
12																	12
13																	13
14																	14
15																	15
16																	16
17																	17

Chap.	α	A	B	C	D	E	F	G	H	I	K	L	M	N	S	U	V	W	X	Z	Γ	Δ	Θ	Π	Chap.
18										11 10															18
19										11 14															19
20																									20
21																									21
22																									22
23																									23
24																									24
25																									25
26																									26
27																									27
28																									28

O, Q, R, Y, E, and A do not contain any part of this Gospel. There is a fragment containing Matt. xx. 8-15 and Luke i. 14-20 which was formerly marked A, but which has since proved to be an Evangelistary. In D, iii. 7-16 is supplied by a later hand. The var. lect. of F, from vii. 6 onward, are given by Wetstein. G is filled out from xxviii. 18 in cursive of the thirteenth century. In Θ, xiii. 46-55 is almost illegible.

Cap. α	A	B	C	D	E	F	G	H	I	K	L	M	N	P	S	T	U	V	W	X	Γ	Δ	Θ	Π	Cap.
1			17												11										1
2																				12					2
3															17										3
4																									4
5																									5
6																									6
7																									7
8																									8
9																									9
10																									10
11																									11
12																									12
13																									13
14																									14
15																									15
16																									16
17																									17
18																									18

Chap. x	A	B	C	D	E	F	G	H	I	K	L	M	N	P	S	U	V	W	X	Y	Δ	Π	Chap.
14																							14
15																							15
16																							16

For O, Q, R, Y, Z, A, and H do not contain any part of this Gospel. In G, i. 1-13 is supplied in cursive. In D, xvi. 15 to end is supplied by a later hand (in the Latin xvi. 6 to end). In A and B there is no mutilation, but as the Gospel terminates in them at xvi. 8, it seems necessary so to mark them. In Π xvi. 18-20 is supplied by a later hand.

[Besides these uncials, there are a very few cursives which are of value in the determination of the text; indeed, of more value than most of the later uncials. The chief of these are: **1**, a ms. of the tenth century, belonging to Basle, containing the entire New Test., but the text only of importance in the Gospels. **13**, of the twelfth century (*Küster's Par. 6*), contains the Gospels, but defective Matt. i. 1-ii. 21; xxvi. 33-53; xxvii. 26-xxviii. 10; Mark i. 2-45; John xxi. 2 to the end. **33**, the most important of all the cursives; it contains the New Test., except Rev., but is numbered 33 in the Gospels, 13 in Acts and Cath. Ep., 17 in the Pauline Ep.; it is of the eleventh century, and is the *Cod. Colbertinus*, 2844 in the Imperial Library at Paris; it is defective Mark ix. 31-xi. 11; xiii. 11-xiv. 60; Luke xxi. 38-xxiii. 26; John vii. 53-viii. 11 (i.e. it does not contain the last passage). **69**, of the fourteenth century, *Cod. Leicestrensis*, belonging to the town council of Leicester; it contains the entire New Test., and is numbered in the Gospels 69, in the Acts and Cath. Ep. 31, in the Pauline Ep. 37, in Rev. 14; it is defective from the beginning to Matt. xviii. 15; Acts x. 45-xiv. 17; Jude 7 to end. Also, Apoc xviii. 7-xxi. 21, but in fragments as far as xix. 10. **124**, of the twelfth century (Vienna, Theol. 188, N.), contains the Gospels, but defective Luke xxiii. 31-xxiv. 28. **346**, of the twelfth century (Milan, Ambr.), contains the Gospels, but is defective John iii. 6-vii. 52. Besides these, there is the *Cod. Tisch. Actorum*, now called **61** (the former 61 having proved to be a part of 111). It is 20,003 of the British Museum, and contains the Acts except iv. 8-vii. 17; xvii. 28-xxiii. 9. Tregelles also cites **47**, a ms. of the Bodleian Library, containing the Pauline Ep., as valuable].

Chap.	A	B	C	D	E	F	G	H	I	K	L	M	O	P	Q	R	S	U	V	W	X	Y	Z	Chap.
1																								1
2																								2
3																								3
4																								4
5																								5
6																								6
7																								7
8																								8
9																								9
10																								10
11																								11

Y and Z do not contain any part of this Gospel. G is supplied in cursive xii. 27-41. O* contains only the first two fragments, O^c only the first. In R xv. 19-21 is supplied by a later hand.

Chap.	A	B	C	D	E	F	G	H	I	K	L	M	N	P	Q	R	S	T	U	V	X	Γ	Δ	Π	Chap.
12																									12
18																									18
14																									14
15																									15
16																									16
17																									17
18																									18
19																									19
20																									20
21																									21
22																									22
23																									23
24																									24

[illegible]

Chap. &	A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	S	T	U	X	Y	Γ	Δ	Θ	Λ	Π	Chap.
12							14																				12
18																											18
14																											14
15																											15
16																											16
17																											17
18																											18
19																											19
20																											20
21																											21

R, Z, and Ξ do not contain any part of this Gospel. G has the lacuna xviii. 5-18 filled in cursive. The fragments of P are represented by a series of dots, but are too small to be indicated exactly; they are parts of the following verses: in xiii. 16, 17, 19, 20, 23, 24, 26, 27; in xvi. 7, 8, 12, 13, 15, 16, 18, 19. V is completed in cursive of the thirteenth century. In several of the mss. (α, B, T, X,) there is no break at vii. 53; but as they do not contain the passage vii. 53-viii. 11, it seemed proper to indicate the fact by a gap in the lines representing them. L and Δ leave a space vacant, but not enough to contain the whole passage. A and C are defective; but, from the amount of space on the missing leaves, it is certain that they did not contain the passage. It may be here mentioned also, that it is not contained in the cursive 83. In Π the last four verses of chap. xxi. are supplied by a later hand.

H ₂																			
Chap. x A B C D E ₂ F ^a G ₂ I ₂ ^{bc} L ₂ P ₂ Chap.										Chap. x A B C D E ₂ F ^a H ₂ I ₂ ^{bc} L ₂ P ₂ Chap.									
1									1	16									16
2									2	17									17
3									3	18									18
4									4	19									19
5									5	20									20
6									6	21									21
7									7	22									22
8									8	23									23
9									9	24									24
10									10	25									25
11									11	26									26
12									12	27									27
13									13	28									28
14									14										
15									15										

The end of H₂ is not by the original scribe, but is in uncials by an ancient corrector. P₂ contains four and a half words of il. 9, not indicated on the schedule; it wants a few words in xvii. 20, 21, 25, also in xxviii. 22, 28, and the larger part of vs. 21.

Chap.	Σ	A	B	C	D ₂	F ₂	G ₃	K ₂	L ₂	P ₂	Chap.
1				3	7	1	5				1
2				4	27 30		16 25			16	2
3				21		19				5	3
4											4
5											5
6											6
7											7
8											8
9										11	9
10				15				13			10
11				21						22	11
12										1	12
13				20							13
14											14
15											15
16											16

There is another uncial, marked E, which contains the Pauline Epistles; but as it is a mere transcript of D with some of its corrections, and is of no authority, it is not given. In D₂ i. 27-30 is supplied by a later hand.

Chap. &	A	B	C	D ₂	F ₂	F ^a	G ₂	H ₂	I ₂	K ₂	L ₂	M ₂	P ₂	Q ₂	Chap.
1															1
2															2
3															3
4															4
5															5
6															6
7															7
8															8
9															9
10															10
11															11
12															12
13															13
14															14
15															15
16															16

Q₂ is a Papyrus of the fifth century, containing fragments of i., vi., and vii. As no more definite description of it has yet been published, a dotted line is drawn through these chapters. Tischendorf cites it on vi. 13, 14; vii. 3, 13, 14. In D₂ xiv. 13-22 is supplied by a later hand.

EPHESIANS.

Chap. 2 A B C D₂ G₈ K₂ L₂ O₂^b P₂ Chap.

[illegible]

Chap. & A B C D₂ G₃ K₂ L₂ P₂ Chap.

[illegible]

Chap. & A B C D₂F^aG₃H₃K₂L₂N₂P₂Chap.

1					μ_{10}		1
2					ρ_{14}		2
3			μ_{11}				3
4				μ_{12}			4
5						μ_{13}	5
6							6

Chap. & A B C D₂ F* G₃ H₃ K₂ L₂ P₂ Chap.

1								1
2					.16			2
3								8
4								4

Chap. & A B C D₂ G₃ K₂ L₂ P₂ Chap.

1			2				1
2			3				2
3							3
4							4
5						17	5

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2 THESSALONIANS.

Chap. & A B D₂ G₂ K₂ L₂ P₂ Chap.

1								1
2								2
3								3

1 TIMOTHY.

Chap. & A C D₂ G₂ H₂ K₂ L₂ P₂ Chap.

1								1
2								2
3								3
4								4
5								5
6								6

2 TIMOTHY.

Chap. & A C D₂ G₂ K₂ L₂ P₂ Chap.

1								1
2								2
3								3
4								4

TITUS.

Chap. & A C D₂ G₂ H₂ I₂ K₂ L₂ P₂ Chap.

1								1
2								2
3								2

PHILEMON.

& A C D₂ G₂ K₂ L₂ P₂

--	--	--	--	--	--	--	--

HEBREWS.

Chap. & A B C D₂ F^a H₂ K₂ L₂ M₂ N₂ P₂ Chap.

1								1
2								2
3								3
4								4
5								5
6								6
7								7
8								8
9								9
10								10
11								11
12								12
13								13
14								14
15								15
16								16
17								17
18								18

JAMES.

Chap. & A B C K₂ L₂ P₂ Chap.

1							1
2							2
3							3
4							4
5							5

P₂ lacks only parts of verses 7, 9, 10, 11, 12 in 1 Tim. vi., and parts of 2, 3, 4, 5 in 2 Tim i.; of 5-15 in iv.; and of Heb. xii. 9, 10. In Jas. ii. 18-21 there is no hiatus in P₂, but it is almost illegible; it is marked by a fine line.

1 PETER.							REVELATION.				
Chap. n	A	B	C	K ₂	L ₂	P ₂ Chap.	Chap. n	A	B ₂	C	P ₂ Chap.
1				²		1	1				1
2						2	2				2
3						3	3			¹⁰	3
4				⁵		4	4				4
5						5	5				5
2 PETER.							6			¹⁴	6
1				²		1	7			¹⁴ ¹⁷	7
2						2	8			⁵	8
3						3	9			¹⁸	9
1 JOHN.							10			¹⁰	10
1						1	11			²	11
2						2	12				12
3						3	18				18
4				²		4	14				14
5						5	15				15
2 JOHN.							16			¹³	16
n	A	B	C	K ₂	L ₂	P ₂	17			²¹	17
							18			⁵	18
3 JOHN.							19				19
n	A	B	C	K ₂	L ₂	P ₂	20			¹⁰	20
							21			¹⁷	21
JUDE.							22				22
n	A	B	C	K ₂	L ₂	P ₂	In 2 Pet. ii. there are only a few words lost in P ₂ in each of verses 3, 4, 5; these are marked by a fine line. In Rev. P ² in vi. 6, 8, 9, 10 has lost a part of each of these verses, which are marked by a fine line. It has also lost part of xi. 3, one word of xxi. 19, and part of xxii. 2.				

THE CANONS OF EUSEBIUS.

An account of the Ammonian Sections and the Canons of Eusebius is given on pp. 19 and 20; these Sections and Canons themselves are given below. They are of small use for purposes of a harmony, as may be seen at once by an inspection of the tables, e.g. in Canon I, the Section of Matt. 23 (iv. 23-25), of Mk. 27 (iii. 7-11) and of Jno. 46 (vi. 1, 2) is made to correspond equally with Lk. 17 (iv. 14, 15), 34 (v. 15), and 45 (vi. 17-19). Similar circumstances are mentioned in each, but it is obviously impossible that they could all have reference to the same point in the life of our Lord. So with Section 98 of Matt. (x. 40), 96 of Mk. (ix. 37, last part), and 116 of Lk. (x. 16) which is made to correspond with Jno. 40 (v. 23, last part), 111 (xii. 44), 120 (xiii. 20), 129 (xiv. 21, last part) and 131 (xiv. 24, last part). It is evident not only that these do not all belong to the same period chronologically, but that they are not more assimilated to each other than several other passages which might be cited.

They are, however, of great value in the criticism of the text, since it was customary to enter these numbers in the mss. of the Gospels. The numbers of the Sections were usually written above in black ink, and those of the Canons below in vermillion. Hence in the Palimpsests the Canons have disappeared, but the sections remain.

Canon I., in quo quatuor.

Matt.	Mk.	Lk.	John	Matt.	Mk.	Lk.	John	Matt.	Mk.	Lk.	John
8	2	7	10	211	121	238	21	306	187	290	174
11	4	10	6	220	122	239	85	310	191	297	69
11	4	10	12	220	129	242	88	313	194	294	172
11	4	10	14	220	122	261	77	314	195	291	166
11	4	10	28	244	139	250	141	314	195	291	168
14	5	13	15	244	139	250	146	315	196	292	175
23	27	17	46	274	156	260	20	318	199	300	176
23	27	34	46	274	156	260	48	320	200	302	178
23	27	45	46	274	156	260	96	320	200	302	180
70	20	37	38	276	158	74	98	325	204	310	184
87	139	250	141	280	162	269	122	326	205	311	188
87	139	250	146	284	165	266	55	326	205	313	194
98	96	116	120	284	165	266	63	328	206	314	196
98	96	116	111	284	165	266	65	331	209	315	197
98	96	116	40	284	165	266	67	332	210	318	197
98	96	116	144	289	170	275	126	334	212	321	201
98	96	116	129	291	172	279	156	335	214	324	199
98	96	116	131	294	175	281	161	336	215	317	198
133	37	77	109	295	176	282	57	336	215	319	198
141	50	19	59	295	176	282	42	345	223	329	204
142	51	21	35	300	181	285	158	348	227	332	206
147	64	93	49	300	181	285	79	349	228	333	208
166	82	94	17	302	183	287	160	352	231	336	209
166	82	94	74	304	184	289	170	352	231	336	211
209	119	234	100	306	187	290	162				

Canon II., in quo tres.

Matt.	Mk.	Lk.	Matt.	Mk.	Lk.	Matt.	Mk.	Lk.	Matt.	Mk.	Lk.
15	6	15	94	86	97	179	99	197	251	146	255
21	10	32	94	86	146	190	105	195	253	148	204
31	102	185	103	1	70	192	106	216	258	150	257
32	39	133	114	24	41	193	107	121	259	151	258
32	39	79	116	25	42	193	107	218	264	155	156
50	41	56	116	25	165	194	108	152	269	154	228
62	13	4	116	25	177	194	108	219	271	42	230
62	13	24	121	32	127	195	109	220	278	160	263
63	18	33	122	33	129	198	110	221	281	163	268
67	15	26	123	34	147	199	111	173	285	166	265
69	47	83	130	35	82	201	112	222	285	166	267
71	21	38	131	36	76	203	114	270	296	177	280
72	22	39	135	38	78	205	116	224	296	177	284
72	22	186	137	44	167	206	117	232	301	182	286
73	23	40	143	57	90	208	118	233	308	189	305
74	49	85	144	59	12	217	127	240	312	193	299
76	52	169	149	66	43	219	128	241	316	197	293
79	29	86	149	66	35	223	130	243	317	198	295
80	30	44	153	69	36	225	134	245	322	202	309
82	53	87	164	79	144	226	133	244	338	218	322
82	53	110	168	83	95	229	135	137	339	219	325
83	54	87	168	83	206	229	135	246	340	220	327
83	54	112	170	85	96	242	137	237	342	222	323
85	55	114	172	87	98	242	137	248	344	224	328
85	55	88	174	91	99	243	138	249	346	225	330
88	41	148	176	93	101	248	143	209	353	232	337
88	141	251	178	95	102	248	143	253	354	233	338
92	40	80	178	95	217	249	144	254			

Canon III., in quo tres.

Matt.	Lk.	John	Matt.	Lk.	John	Matt.	Lk.	John	Matt.	Lk.	John
1	14	1	64	65	37	111	119	114	112	119	87
1	14	3	90	58	118	112	119	44	112	119	90
1	14	5	90	58	139	112	119	8	112	119	154
7	6	2	97	211	105	112	119	61	112	119	142
7	6	25	111	119	30	112	119	76	146	92	47
59	63	116	111	119	148						

Canon IV., in quo tres.

Matt.	Mk.	John	Matt.	Mk.	John	Matt.	Mk.	John	Matt.	Mk.	John
18	8	26	204	115	135	279	161	72	307	188	164
117	26	93	216	125	128	279	161	121	321	201	192
117	26	95	216	125	133	287	168	152	323	203	183
150	67	51	216	125	137	293	174	107	329	207	185
161	77	23	216	125	150	297	178	70	329	207	187
161	77	53	277	159	98	299	180	103	333	211	203
204	115	91									

There is no Canon for Mark, Luke, and John.

Canon V., in quo duo.

Matt.	Lk.	Matt.	Lk.	Matt.	Lk.	Matt.	Lk.	Matt.	Lk.	Matt.	Lk.
3	2	46	153	68	105	119	126	183	198	240	141
10	8	47	134	78	108	125	62	187	199	241	175
12	11	48	191	84	111	127	128	197	272	255	202
15	16	49	150	86	109	128	132	213	235	256	205
25	46	51	59	93	145	129	130	221	181	257	213
27	47	53	125	95	160	132	81	228	139	261	207
28	48	54	54	96	182	134	120	231	179	262	212
30	49	55	170	96	184	138	168	231	215	265	157
34	194	57	61	102	69	156	57	232	142	266	155
36	162	58	60	104	71	158	226	234	136	266	157
38	53	60	171	105	193	162	161	236	135	267	158
40	52	61	64	107	73	175	200	237	138	270	229
41	55	65	172	108	115	182	187	238	140	272	231
43	123	66	66	110	118	182	189				

Canon VI., in quo duo.

Matt.	Mk.	Matt.	Mk.	Matt.	Mk.	Matt.	Mk.	Matt.	Mk.
9	3	145	60	165	80	224	131	275	157
17	7	148	65	169	84	246	140	282	164
20	9	152	68	173	89	247	142	286	167
22	11	154	71	180	100	250	145	288	169
44	126	157	72	189	103	252	147	290	171
77	63	159	73	202	113	254	149	292	173
100	98	160	76	214	120	260	152	298	179
189	45	163	78	215	124	263	153	305	185

Canon VII., in quo duo.

Matt.	John	Matt.	John	Matt.	John	Matt.	John
5	83	19	32	120	82	207	101
19	19	19	34	185	215		

Canon VIII., in quo duo.

Lk.	Mk.	Lk.	Mk.	Lk.	Mk.	Lk.	Mk.
23	12	28	17	91	61	247	136
25	14	84	48	100	75	277	216
27	16	89	56	103	97	335	230
27	28						

Canon IX., in quo duo.

Lk.	John	Lk.	John	Lk.	John	Lk.	John	Lk.	John
30	219	274	229	303	190	312	186	340	217
30	222	274	261	307	182	312	190	341	221
262	113	303	182	307	186	312	182	341	223
262	124	303	186	307	190	340	213	341	225
274	227								

There is no Canon for Mark and John.

Canon X., in quo singuli proprie scripserunt.

Matthew.

2	33	56	106	136	181	210	235	319
4	35	75	109	140	184	212	239	324
6	37	81	113	151	186	218	245	327
13	39	89	115	155	188	222	268	345
24	42	91	118	167	191	227	273	351
26	45	99	124	171	196	230	283	355
29	52	101	126	177	200	233	303	

Mark.

19	46	62	74	88	92	101	123	186
31	58	70	81	90	94	104	132	213
43								

Luke.

1	31	106	149	176	201	236	278	308
3	50	107	151	178	203	252	283	316
5	51	113	154	180	208	256	288	320
9	67	117	159	183	210	259	296	326
18	68	122	163	188	214	264	298	331
20	72	124	164	190	223	271	301	334
22	75	131	166	192	225	273	304	339
29	104	143	174	196	227	276	306	342

John.

4	31	58	81	108	134	157	181	212
7	33	60	84	110	136	159	189	214
9	36	62	86	112	138	163	191	216
11	39	64	89	115	140	165	193	218
13	41	66	92	117	143	167	195	220
16	43	68	94	119	145	169	200	224
18	45	71	97	123	147	171	202	226
22	50	73	99	125	149	173	205	228
24	52	75	102	127	151	177	207	230
27	54	78	104	130	153	179	210	232
29	56	80	106	132	155			

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